

IN GOD'S IMAGE AND LIKENESS 2  
ENOCH, NOAH, AND THE TOWER OF BABEL

This volume contains the most comprehensive commentary ever published on the beautiful and doctrinally rich chapters of the book of Moses and the Joseph Smith Translation of the Bible that relate the stories of Enoch, Noah, and the Tower of Babel.

The commentary combines prophetic insights, excerpts from ancient texts, current scientific perspectives, and up-to-date biblical scholarship — all presented from a perspective of faith. Each section of the book is prefaced by an overview illuminating major themes and issues. This is followed by the text of each chapter of scripture, accompanied by a detailed phrase-by-phrase commentary designed to give the modern reader both an understanding of the plain sense of the words and also their significance in context. Based on the first complete transcriptions of the original manuscripts of the Joseph Smith Translation, significant textual variants are identified and discussed.

Of special interest to LDS readers is the light that these chapters shed on temple worship. A detailed study of this book of scripture in conjunction with ancient and modern sources suggests striking parallels with temple themes. Insights on these topics from LDS scripture and prophets, and also relevant extracts from the works of Hugh Nibley and other religious scholars, historians, philosophers, scientists, literary specialists, playwrights, musicians, and artists are found on nearly every page of the book. The book also features an extensive annotated bibliography on ancient and modern sources relating to the stories of Enoch and Noah.

An additional highlight is the collection of more than a hundred carefully chosen color or black-and-white figures, photographs, and illustrations relating to the text — themselves also the subject of detailed commentary.

The central message of the book of Moses is its invitation to join the divine pattern whereby we may come to fully reflect God's image and likeness. This wondrous work of scripture has been expressly written to “call [us] out of darkness into his marvelous light” (1 Peter 2:9).

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JEFFREY M. BRADSHAW  
DAVID J. LARSEN

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BRADSHAW  
& LARSEN

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This extraordinary reference work opens doors, windows, and endless passageways. It gives readers easy access to scriptural channels through which to understand of some of the earliest chapters in human history. Early Jewish, Christian, and LDS insights bring to life the epic accounts of Enoch the seer, the proverbial city of Enoch, Noah, the Flood, and the New Creation. Very effectively using textual, literary, doctrinal, and visual tools, this volume guides readers through the corridors of the temple, the windows of heaven, and the covenantal gate into eternal life.

John W. Welch, Robert K. Thomas Professor of Law and editor-in-chief of *BYU Studies*; author of works on biblical law, chiasmus in antiquity, the Sermon on the Mount, the Good Samaritan, and King Benjamin's speech

If the Book of Mormon is the keystone of Mormonism, the Prophecy of Enoch may be said to be its theological foundation stone. This excellent commentary is a visual as well as an intellectual feast.

Terryll L. Givens, James A. Bostwick Professor of English, University of Richmond; co-author of *The God Who Weeps* and *Parley P. Pratt*; author of *Viper on the Hearth*, *By the Hand of Mormon*, *People of Paradox*, and *When Souls Had Wings*

Increasingly, the value of understanding ancient texts within their original cultic worldview — indeed, as saturated with cultic imagery, themes, and symbolism — is becoming evident, and this work contributes a case in point, demonstrating the significance of a temple-oriented approach.

L. Michael Morales, Provost and Professor of Old Testament at Reformation Bible College; author of *The Tabernacle Pre-Figured*

This volume is exceptionally significant! It is encyclopedic in its coverage and yet readable for both laypersons and scholars. Readers will benefit greatly by studying the entire work or by taking advantage of its seriatim approach to reflect on specific passages. I am impressed that the authors were able to present so much material into a single volume — text and commentary, illustrations, gleanings, copious notes, and more.

Donald W. Parry, Professor of Hebrew Bible at Brigham Young University, member of the International Team of Translators of the Dead Sea Scrolls; author or editor of more than thirty books

Bradshaw and Larsen are to be warmly congratulated on their most recent book. It is the result of meticulous research and careful but very readable writing. The book is an outstanding study of the patriarchs that warrants a thorough reading — and rereading.

Stephen D. Ricks, Professor of Hebrew and Cognate Learning at Brigham Young University; prolific author on Old Testament and Book of Mormon topics

This manuscript is very detailed and well-researched. The authors have taken considerable time and effort to become familiar with the material and present it for the reader. An excellent combination of LDS and non-LDS sources. The use of relevant images adds a nice dimension to the text.

Jared W. Ludlow, Associate Professor of Ancient Scripture at Brigham Young University; author of *Abraham Meets Death: Narrative Humor in the Testament of Abraham*; member of *The Enoch Seminar*

Anyone who has read many commentaries knows the difference between walking away from a book feeling unsatisfied and thinking the author was just rehashing, and being pleasantly surprised at the depth of research. For me, Bradshaw and Larsen produced the latter in spades. The second volume is a worthy companion to an impressive first book — both content and appearance are at the same level. Once again, numerous works of art are used — not only to create a very appealing book but to enhance the analysis. *In God's Image and Likeness 2* is an excellent resource — like the first volume, I wouldn't be surprised if hardcover copies sell out quickly and appreciate in value.

Bryan Buchanan, for the *Association for Mormon Letters*

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FRONTISPIECE. Noah Sees the Ark in Vision. Stephen T. Whitlock, 1951-



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Jeffrey M. Bradshaw

David J. Larsen

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*Dedicated to Virgil Jon and Jacquelyn Abraham Parker —  
the missionaries of the Belgium-Brussels Mission, 1975-1977 —  
and the people of France and Belgium we missionaries love with all our hearts  
— Jeff*

*To my dear wife, Marluce, for inspiring me through her example to live the principles  
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fostering a life-long love for the stories of the Scriptures  
— David*





# IN GOD’S IMAGE AND LIKENESS 2

## ENOCH, NOAH, AND THE TOWER OF BABEL

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**o-1.** *Book of Enoch P, Chester Beatty XII, leaf 3 (Verso)*, 4th century [http://en.wikipedia.org/wiki/File:P\\_Chester\\_Beatty\\_XII\\_leaf\\_3\\_verso.jpg](http://en.wikipedia.org/wiki/File:P_Chester_Beatty_XII_leaf_3_verso.jpg) (accessed September 18, 2013); **o-2.** *Donald Duck Gathers the Animals to the Ark*, 1999. From *Fantasia 2000*, © The Walt Disney Company; [http://disney.wikia.com/wiki/Donald\\_Duck](http://disney.wikia.com/wiki/Donald_Duck) (accessed September 24, 2013); **o-3.** *In Search of Noah's Ark*, 1976. © Clear Channel Communications, Inc. for Shick Sunn Classic Pictures; **o-4.** *Enki Inserts a Computer Disk*. <http://enkispeaks.com/2012/08/28/galzu-saved-earthlings-from-flood-book-of-enki-tablet-6-sitchin-youtubes-lessin-article/> (accessed September 21, 2013); **o-5.** *Russell Crowe as Noah*. <http://beforeitsnews.com/religion/2013/01/russell-crowes-noah-film-a-warning-for-christians-2447702.html> (accessed June 17, 2013); Publicity still from *Noah*, © Paramount Pictures; **o-6.** *A "Watcher" on the Attack*. <http://www.zekefilm.org/2012/07/12/the-beginning-is-the-end-is-the-beginning/> (accessed September 21, 2013). Cover from Darren Aronofsky and Niko Henrichon, *Noah*, vol. 2. © Lombard; **o-7.** *Pouring Liquid*. [http://everyonestea.blogspot.com/2012\\_03\\_01\\_archive.html](http://everyonestea.blogspot.com/2012_03_01_archive.html) (accessed September 20, 2013); **o-8.** *Typology in Biblical Tradition*. The table is based on the work of A. J. Wensinck, and is adapted with the permission of Nicolas Wyatt. Original in Nicolas Wyatt, "Water, water everywhere...": Musings on the aqueous myths of the Near East." In *The Mythic Mind: Essays on Cosmology and Religion in Ugaritic and Old Testament Literature*, edited by Nicholas Wyatt, 189-237. London, England: Equinox, 2005, pp. 224-225; **o-9.** *Finding the Shipwrecked Sailor*, 18th-19th century, watercolor, 13.2 x 21.4 cm (sheet), Thomas Rowlandson, British, 1756-1827; © Fine Arts Museums of San Francisco, Achenbach Foundation for Graphic Arts, 1963.24.531, with thanks to Sue Grinols.

**M6-1.** *Enoch Window at Canterbury Cathedral*, ca. 1178-1180. Bridgeman Art Library International, image reference: XPC 345035, with the assistance of Kajette Solomon; **M6-2.** *Elijah and Enoch*, 17th century; Museum of History, Sanok, Poland; [http://en.wikipedia.org/wiki/File:MHS\\_Elias\\_z\\_i\\_Enoch\\_XVII\\_w\\_p.jpg](http://en.wikipedia.org/wiki/File:MHS_Elias_z_i_Enoch_XVII_w_p.jpg) (accessed September 13, 2013); **M6-3.** *Moses and the Burning Bush*, St. Catherine's Monastery, ca. 548-560. Jim Forest, 1941-; <http://www.flickr.com/photos/jimforest/6581237329/> (accessed September 21, 2013); photo taken December 27, 2011; **M6-4.** *David with the Head of Goliath*, 1607; Michelangelo Merisi da Caravaggio (Le Carvage), 1571-1610; [http://commons.wikimedia.org/wiki/File:Michelangelo\\_Caravaggio\\_071.jpg](http://commons.wikimedia.org/wiki/File:Michelangelo_Caravaggio_071.jpg) (accessed September 20, 2013); **M6-5.** *Helping to See*, 2011; Brian Kershnik, 1962-; © Brian Kershnik; **M6-6.** *The Enoch Altarpiece (Left Wing, Right Wing)*; James C. Christensen, 1942-; with the assistance of Wendy Wentworth of The Greenwich Workshop; **M6-7.** *Old Testament 1 Manuscript, Joseph Smith Translation, Page 16*; image courtesy of the Community of Christ; **M6-8.** *Fragment of the Qumran Book of the Giants (4Q203)*; from Milik, Józef Tadeusz, and Matthew Black, eds. *The Books of Enoch: Aramaic Fragments from Qumran Cave 4*. Oxford, England: Clarendon Press, 1976, Plate XXXI 4QEn Giantsa 7 ii (lower figure). By permission of Oxford University Press (<http://www.oup.com>), with the assistance of Guffi Chohdri.

**M7-1.** *The City of Enoch*, 2002. Linda McCarthy, 1947-; **M7-2.** *Resurrection*, Brigham Young University Sculpture Garden, Provo, Utah. Franz Johansen, 1928-. Jeffrey M. Bradshaw, 1956-; Photograph DSC05265, 25 September 2012, © Jeffrey M. Bradshaw; **M7-3.** *Sketch for "War Unchained by an Angel — Fire, Pestilence, and Famine Following"*, ca. 1780-1784. William Blake, 1757-1827. Reproduced in

Butlin, Martin. *William Blake*. London, England: Tate Gallery Publications, 1978, p. 36. Steigal Fine Art Ltd, Edinburgh, is listed as the owner in that publication, but they are no longer in business. Clive Coward of the Tate Museum could not locate the work in their collection, neither was it in the collections of the Victoria and Albert Museum or the British Museum; **M7-4**. *The Girl with a Green Gas Mask*. René Jacobs, 1969-. Galerie de Kunstkop, Delft, Holland; **M7-5**. *Jeremiah Laments the Destruction of Jerusalem*, 1630. Rembrandt Harmenszoon van Rijn, 1606-1669. [http://commons.wikimedia.org/wiki/File:Jeremiah\\_lamenting.jpg](http://commons.wikimedia.org/wiki/File:Jeremiah_lamenting.jpg) (accessed September 20, 2013); **M7-6**. *Jeremiah*, Sistine Chapel, Vatican, 1511. Michelangelo Buonarroti, 1475-1564. Erich Lessing/Art Resource, NY, image reference: ART214655, with the assistance of Liz Kurtulik and Michael Slade; **M7-7**. *The Righteous in the Bosom of Abraham*, Musée Unterlinden, Colmar, France, 12th century. [http://en.wikipedia.org/wiki/File:Unterlinden-Chapiteau\\_\(1\).jpg](http://en.wikipedia.org/wiki/File:Unterlinden-Chapiteau_(1).jpg) (accessed September 19, 2013); **M7-8**. *Jesus Christ*, 1880. Gustav Kaupert, 1819-1897. Photograph DSC05339, 13 October 2012, © Jeffrey M. Bradshaw; **M7-9**. *Ignorance Cast Out of the Temple*, 1522-1540. Giovanni Battista di Jacopo (Le Rosso), 1494-1540 and Francesco Primaticcio (Primatice), 1504-1570. <http://histoire-geographie.ac-dijon.fr/spip.php?article704> (accessed September 23, 2013), with the assistance of Jean-François Boyer; **M7-10**. *The Napoleonic Code*, Hôtel Nationale des Invalides, Paris, ca. 1846-1853. Pierre Charles Simart, 1806-1857. Photograph by Barrie England, <http://www.flickr.com/photos/baralbion/138509570/> (accessed September 18, 2013); **M7-11**. *German and Dutch Saints Gather to Zion*, Mesa Arizona Temple Frieze, ca. 1927. Photograph DSC04179, 31 December 2011, © Jeffrey M. Bradshaw; **M7-12**. *Enoch*, Creation Window, All Saints Church, Selsley, England, 1861. George Campfield, fl. 1861. Bridgeman Art Library International, image reference: MOK 120180, with the assistance of Kajette Solomon; **M7-13**. *Intimacy*, or *The Big Sister*, ca. 1889, Musée d'Orsay, Paris, France. Eugène Carrière, 1849-1906. Erich Lessing/Art Resource, NY, image reference: ART142337, with the assistance of Liz Kurtulik and Michael Slade.

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FIGURE P-1. *Virgil Jon and Jacquelyn Abraham Parker, Strombeek-Bever, Belgium, 1975.*  
*Virgil Parker, The Alcazaba, Malaga, Spain, 2013.*<sup>1</sup> *Holly Parker Holst, 1955-.*

1 Compare artwork by Wulf Barsch, FIGURE 6-9 in J. M. Bradshaw, *God's Image 1*, p. 468. Cf. COLOR PLATE 6-9.

# PREFACE

AS I neared completion of the first volume of *In God's Image and Likeness* in 2009, I had a chance to discuss the project with my former mission president, Virgil J. Parker. Grateful for the lasting influence President and Sister Parker have had on my life and still being in awe of the great store of practical and spiritual knowledge they have accumulated over decades of learning and service, I was thrilled when Virgil told me that the Moses was his favorite book of scripture. When I asked him what part he liked best, he spoke without hesitation, "The story of Enoch!" After an awkward pause, I told him that Enoch wasn't in the book — that it only went as far as the story of Adam and Eve.

This second volume of commentary was written to rectify this deficiency. David and I have done our best with the story of Enoch, and I hope it will not be a disappointment. Sadly, Sister Parker passed away on August 16, 2013. I had hoped to present this tangible tribute to their service to them together, but now I will have to offer my personal thanks to her in another world.

This book is also dedicated to the missionaries with whom I had the privilege to serve, and to the wonderful and warmhearted people of Belgium and France who are dear to my heart.

With a degree approaching my love for the "friends on earth and friends above"<sup>1</sup> who have blessed my life, I love and revere the Word of God — in both its written and unwritten forms. To say that I love it means that I cannot regard it "objectively"; I experience it with feelings akin to the reverence I accord to wise and beloved counselors and friends. James Kugel aptly describes this kind of relationship:<sup>2</sup> "The person who seeks to learn from the Bible is smaller than the text; he crouches at its feet, waiting for its instruction or insights." Though I realize that I might use similar words to describe my feelings toward the best sorts of secular literature, there is a difference, and C. S. Lewis describes it well:<sup>3</sup>

Neither Aeschylus nor even Virgil tacitly prefaces his poetry with the formula "Thus say the gods." But in most parts of the Bible everything is implicitly or explicitly introduced with "Thus saith the Lord." It is, if you like to put it that way, not merely a sacred book but a book so remorselessly and continuously sacred that it does not invite, it excludes or repels, the merely aesthetic approach. You can read it as literature only by a tour de force. You are cutting the wood against the grain, using the tool for a purpose it was not intended to serve. It demands incessantly to be taken on its own terms: it will not continue to give literary delight very long except to those who go to it for something quite different ...

If many critics, especially older critics, speak of it differently today, I suggest that they may be influenced by amiable but unliterary motives. A sacred book rejected is like a king dethroned. Towards either of them there arises in well-disposed minds a chivalrous compunction. One would like to concede everything except the thing really at issue. Having supported the deposition, one would wish to make it clear that one had no personal malice. Just because you cannot countenance a restoration [of royal rule], you are anxious to speak kindly of the old gentleman in his personal capacity — to praise his fund of anecdote or his collection of butterflies. I cannot help thinking that when a critic old enough to remember the Bible in its power prophesies for it a great future as literature, he is often unconsciously swayed by similar

1 *Hymns* (1985), For the Beauty of the Earth, #92.

2 J. L. Kugel, *How to Read*, p. 666.

3 C. S. Lewis, *Literary Impact*, pp. 144-145.





FIGURE P-2. *Scene Near West Lake, Hangzhou, China, 2012*

This scene of ineffable beauty appeared amidst incongruous circumstances. The situation recalled the process of writing this book.

motives. But such courtesies will not preserve it. Neither the Bible nor those who still read it as believers invite them; and the generation which is now growing up will disregard them. For the Bible, whether in the authorized or in any other version, I foresee only two possibilities; either to return as a sacred book or to follow the classics, if not quite into oblivion yet into the ghost-life of the museum and the specialist's study. Except, of course, among the believing minority who read it to be instructed and get literary enjoyment as a by-product.

Of course, I do not believe that the scriptures, as we have them, are complete, perfect, and infallible. Indeed, in one sense I think it is fair to say that the scriptures are no more complete, perfect, or infallible than the people who study them. "Scripture is not in the reading, but in the understanding,"<sup>4</sup> wrote Hilary. Or, to put it another way, "God speaks to man through His Spirit; and only in the measure in which man abides in the Spirit does he hear and understand this voice."<sup>5</sup> The scriptures do me little good when I am in the wrong frame of mind. But when I am ready to learn from scripture, insight and guidance flow freely. I cannot say that this inspiration comes directly from the words of scripture, but it does accompany the reading of those words.

4 Hilary of Poitiers, *Ad Constantium Augustum* 2:9, in J. P. Migne, *Patrologiae Latina*, 10:570: *Scripturae enim non in legendo sunt, set in intelligendo*. Inspired writing is the dual of this process. Though God gives His words to man "in their weakness, after the manner of their language" (D&C 1:24), "the Word of God does not grow dim because it sounds and is pronounced in the tongue of man. On the contrary, the human word becomes transfigured ... because God deigned to speak in the human tongue. The Divine Spirit breathes in the organism of human speech, in the substance of human words. And therefore the tongue of man acquires force and firmness. It becomes possible for the word of man to speak of God .... Because man is called not only to receive Truth attentively, but also to witness of it" (G. Florovsky, *Work*).

5 *Ibid.*

Writing about scripture is similar in that way for me. It is difficult to describe the special delight I've felt in compiling this book. Ultimately, it had little to do with the words that found their way onto its pages, but it did accompany the writing of those words. In an essay on John Bunyan's *Pilgrim's Progress*, C. S. Lewis tried to describe the process of inspiration that comes to an author in the "golden moments of unimpeded composition."<sup>6</sup> In the case of *Pilgrim's Progress*, he speculated that "two things in Bunyan's mind which had hitherto lain far apart" were "suddenly reunited" — namely the "scheme of a journey with adventures" and his "lifelong preoccupation with the spiritual life ... The one fitted the other like a glove. Now, as never before, the whole man was engaged." Continuing, Lewis wrote: "I suspect that great work often comes about in that fashion. It springs from a sort of internal marriage. When elements in the author's mind which have been long estranged are unexpectedly brought together in a fruitful embrace."<sup>7</sup> Whether or not the embrace that produced this book was fruitful the reader must judge. As for the writing of it, however, there has been deep satisfaction and sweet reassurance through the engagement of the whole man in this very personal labor of love.

Jeffrey M. Bradshaw  
Pensacola, Florida  
13 September 2013

I thoroughly enjoyed Jeff's first volume of *In God's Image and Likeness*, but also wished that it had covered the final chapters of the book of Moses, especially the story of Enoch. The revelation regarding Enoch and his righteous city and their ascension to heaven captures my imagination and has inspired faith and wonder in me for as long as I can remember. I was excited when I learned that Jeff was planning a second volume of commentary that would include the Enoch and Noah stories and highly enthusiastic and honored when he asked me to help him write it.

During my post-graduate education, I had the opportunity to study the ancient literature associated with the prophet Enoch. In these texts, Enoch is a dynamic character whose experiences and revelations never cease to amaze. However, I feel that some of the most spectacular, beautiful, and faith-inspiring claims regarding the prophet Enoch are to be found in chapters 6 and 7 of the book of Moses in the LDS Pearl of Great Price. From the moving of mountains and the turning of rivers out of their course at his word to the taking up of his entire city into heaven, the Enoch of the book of Moses is a model of the power of righteous living. The ascent of his city of Zion would be an event that the world would remember (albeit often dimly) and aspire to throughout history ever after.

During my years of friendship with Jeff, I have likewise come to see him as a man of many inspirational qualities. The love that he has for the Word of God, his dedication to examining it by study and by faith, his example of living what he believes, and his tireless work ethic have opened my eyes to what it is to be a disciple-scholar. It has been a pleasure indeed to work with and learn from him on this project.

David J. Larsen  
Springville, Utah  
18 September 2013

<sup>6</sup> C. S. Lewis, *Vision of John Bunyan*, p. 147.

<sup>7</sup> C. S. Lewis, *Pilgrim's Progress*.





FIGURE P-3. *Frontispiece, Jerusalem, the Emanation of the Giant Albion*, Copy E, 1804  
Yale Center for British Art, New Haven, Connecticut  
William Blake, 1757-1827

"*Jerusalem*, subtitled *The Emanation of the Giant Albion*, was the last, longest, and greatest in scope of the prophetic books ... by the poet, artist, and engraver William Blake. A character can be a person and a place. Jerusalem, the Emanation of Albion, is a woman and a city. Albion, 'the Universal Humanity,' is a man and a land (Britain)."<sup>1</sup>

"*Jerusalem* was written, designed, illustrated, etched, printed and hand-colored by Blake (with help from his wife Katherine) between 1804 and 1820. Not surprisingly, given the labor required to produce even a single copy of the book, and the lack of any appeal to the publishing market of the day, only a few copies were completed, of which [five complete copies] still exist"<sup>2</sup> ...

The frontispiece [at left] is an invitation to the labyrinthine, liberating journey embodied in the book, a journey through inner and outer worlds, the ancient past, the hellish present and an imagined future. The figure is Los, protagonist of *Jerusalem*, who in Blake's mythology represents human imagination and human labor and their capacity to transform an inhuman universe.<sup>3</sup> Los is the poet-prophet who seeks to awaken his friend, Albion (England), to his own humanity and the humanity of others, to the 'fibres of love from man to man / Through Albion's pleasant land.'

In this introductory image, Los is portrayed as a London night watchman entering the dark regions — beginning the journey that is the book — through a gothic doorway, partially illuminated by his glowing orblike lantern ... Morton D. Paley comments:

The dark coat, broad brimmed hat and lantern identify Los as a London night watchman; but the sandal links him with antiquity ... As is always the case with Blake's major figures, there are multiple references here. The sandal and lantern recall 'our friend Diogenes the Grecian,' as Blake's Isaiah call him in the *Marriage of Heaven and Hell*. In the Bible, both Isaiah and Ezekiel are addressed by God as watchmen. Later in *Jerusalem*, Los is a watchman who puts on golden sandals (Jerusalem 83:75-6) and in Jerusalem 85-86 he sings his Watch Song. These roles as Prophetic watchman and seeker are conflated further with those of Elijah and of the Savior ... Los is engaged in an act of self-sacrifice in descending into the interior of Albion, as is made clear in some of the lines originally incised in this plate and later expunged ....

Part Two of *Jerusalem* ... includes one of Blake's major lyrics ... :

The fields from Islington to Marybone,  
To Primrose Hill and Saint Johns Wood:  
Were builded over with pillars of gold,  
And there Jerusalem's pillars stood.

This happy state of affairs does not endure. Albion and Jerusalem are, as it were, divorced.

Albion slept beneath the Fatal Tree  
And the Druid's golden Knife,  
Rioted in human gore  
In Offerings of Human Life ...

Albion's sleep unleashes his 'spectre' — the calculating power that seeks to make human beings instruments of a self-aggrandizing will: 'He wither'd up sweet Zion's Hill / From every Nation of the Earth ... He wither'd up the Human Form, / By laws of sacrifice for sin...' The upshot is a ruthless quest for domination and ceaseless world war:

The Rhine was red with human blood:  
The Danube roll'd a purple tide;  
On the Euphrates Satan stood:  
And over Asia stretch'd his pride.

An indignant Blake roars at Albion and his 'spectre':

Is this thy soft Family-Love  
Thy cruel Patriarchal pride  
Destroying all the World beside.  
Planting thy Family alone?

The relevance of these lines to today's global order will be obvious to readers ... The lyric concludes, however, with a counter-vision, which I hope would have a similar relevance. Albion and Jerusalem have been re-united, and the relationship between London and the world, between self and society, has been transformed:

In my Exchanges every Land  
Shall walk, & mine in every Land,  
Mutual shall build Jerusalem:  
Both heart in heart & hand in hand."<sup>4</sup>

1 Jerusalem, The Emanation.

2 "Blake managed to sell the four uncolored copies but [the copy from which the frontispiece at left was taken], the unrivalled masterpiece of illuminated printing, remained unsold at his death" (D. Bindman, in W. Blake, *Illuminated*, p. 297).

3 "Los' lamp casts the only apparent light, for only imagination [i.e., divinely inspired revelation to the creative human mind of the truths of the infinite and eternal world] can light up the [temporal and finite] world. Without it, Albion's world would remain dark. Imagination is also evident in the Gothic doorway that Los steps through on his way to save Albion, which connects Los' unfallen and Albion's fallen realms ... The wind apparent in Los' hair and garments, which blows through the door from the void, indicates the potential breath of life that Los' coming may revive. The contrast with Blake's illustration for *Gats* 15 is instructive ... There an aged, bent figure enters "Death's Door" as the wind blows from behind him into the grave. The reversal of the wind direction points to the absence of living breath beyond the grave ... [T]he outward breeze, the Gothic doorway [representing living form], Los' vigorous striding figure, and his glowing light oppose the death and darkness beyond, illustrating the possible enlightenment of a generation through imagination" (M. Doskow, *William Blake's Jerusalem*, pp. 26-27).

4 M. Marqusee, *Entering*.



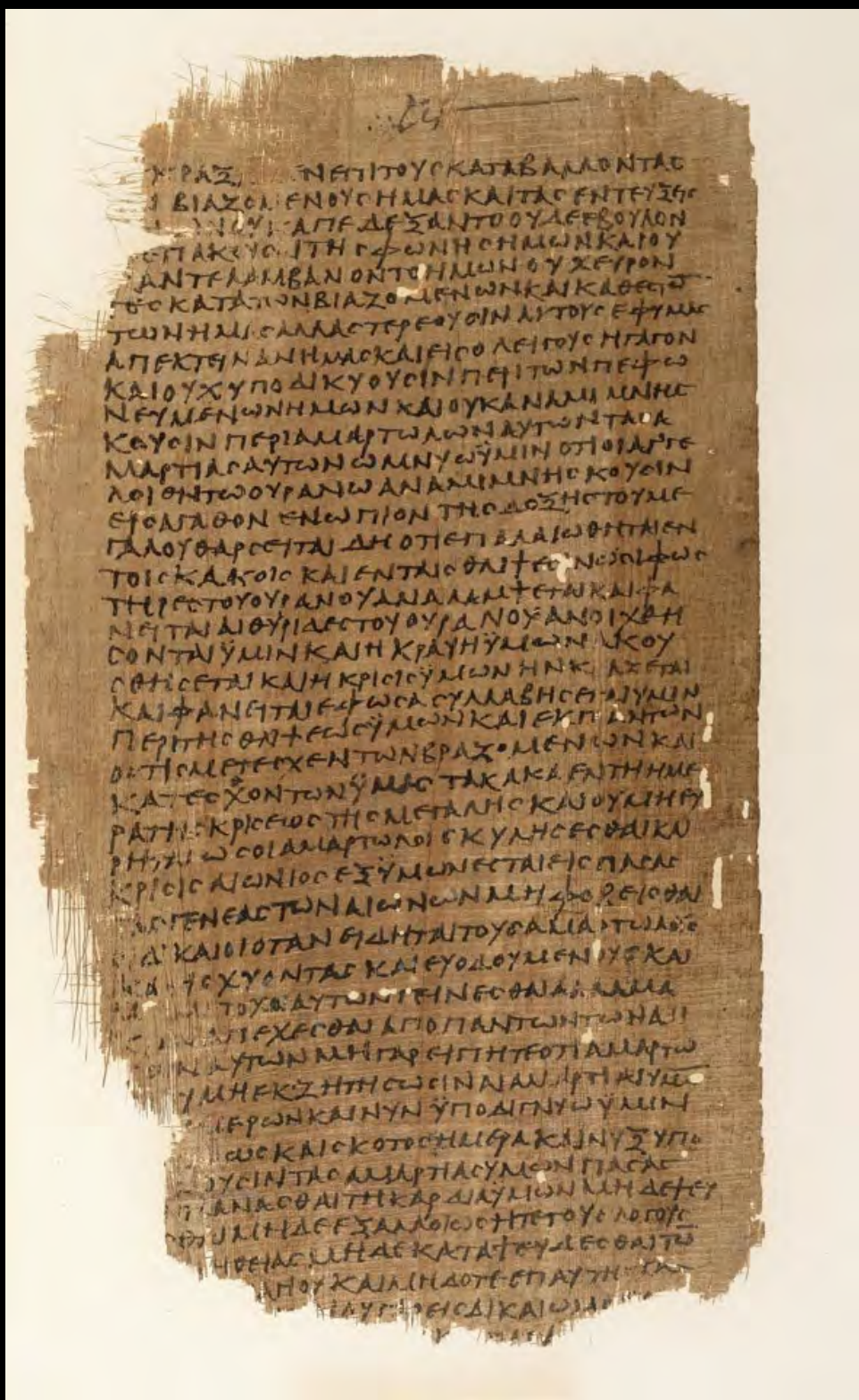


FIGURE 0-1. *Book of Enoch P, Chester Beatty XII, leaf 3 (Verso), 4th century*

"The back side of P.Mich.inv. 5552, showing portions of the *Book of Enoch* [1 *Enoch*] in Greek. This manuscript is part of the Chester Beatty Papyri, and is the 3rd leaf of the surviving manuscript, which also contained an unknown Christian homily attributed to Melito of Sardis. Most likely originated in Egypt. Currently housed at the University of Michigan, Ann Arbor Library."<sup>1</sup> The leaf shown includes the portions of 1 *Enoch* cited in Jude 1:14-15.

1 P. Chester Beatty XII,

# INTRODUCTION

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## Modern Revelation about Ancient Patriarchs

**F**EW other branches of Christianity revere Holy Scripture as do the Latter-day Saints. Paradoxically, no other Christian faith has felt such liberty — or rather such necessity — to add to and even revise it continually. This is because Latter-day Saints are not fundamentally a “People of the Book”<sup>1</sup> but instead a “People of Continuing Revelation.”<sup>2</sup> In other words, not only do they subscribe to the idea of an enlarged canon through official acceptance of three additional books of scripture besides the Bible, but they also accept the concept of an open and growing canon,<sup>3</sup> regarding efforts to “harden on the all-sufficiency or only-sufficiency of any part of scripture” as tantamount “to prais[ing] the cup and reject[ing] the fountain.”<sup>4</sup> Thus, members of the Church hold that sacred texts are not only susceptible to a “plainer translation”<sup>5</sup> but also open to the possibility of significant expansion and elaboration through the living spirit of prophecy.<sup>6</sup> To Latter-day Saints, a closed and immutable canon is inconsistent with the idea of God’s continuing revelation as expressed in the ninth Article of Faith: “We believe in all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.”<sup>7</sup>

In a paper written in 1985, George Nickelsburg explored a similar stance in early Christianity. This is the idea that “the early Christians, and some Jews before them, based their exclusivistic

1 See *Endnote 0-1*, p. 24.

2 D. H. Oaks, *Scripture Reading*, p. 7.

3 2 Nephi 29:3-14; A. B. Morrison, *Canon*, pp. 3-4. By way of contrast to the common Christian belief in a closed canon, Peterson laments that: “The creation of a canon commences when revelation is thought to have come to a halt, and in turn the concept of a canon reinforces the notion that revelation has ceased” (D. C. Peterson, *Muhammad* (2001), p. 597).

4 T. G. Madsen, *Essay*, p. xv. See *Endnote 0-2*, p. 24.

5 D&C 128:18.

6 J. F. Smith, *Gospel Doctrine*, 1902, pp. 36-37. See *Endnote 0-19*, p. 30.

7 Thus, Elder Neal A. Maxwell’s comment: “Today we carry convenient quadruple combinations of the scriptures. But one day, since more scriptures are coming, we may need to pull little red wagons brim with books” (N. A. Maxwell, *Flood*, p. 18). He added, “Of course, computers may replace wagons” (N. A. Maxwell, *Quote*, p. 298).

stance on the claim they had received *divine revelation*.<sup>8</sup> Prominent among the sectarian Jews who accepted this claim were those who accepted purported revelations found within the collection of books we now call *1 Enoch* as well as the people of Qumran, who preserved the Dead Sea Scrolls. Likewise, Nickelsburg asserts that early Jewish Christians, although more open to gentile outsiders, appear “to have adopted the sectarian Jewish approach that asserted the validity of its position by claiming divine revelation. Salvation was tied exclusively to the person and activity of Jesus of Nazareth.”<sup>9</sup> Nickelsburg’s description of the twofold irony of the Christian position will not be lost on those who realize its resemblance to the relationship between Mormonism and other branches of Christianity:<sup>10</sup>

A young, upstart group ... was asserting that it was more authentic than its parent group. And this attitude of superiority and exclusivism was derived, in part, from ideas and attitudes already present in the parent body.

Of course, Latter-day Saints are recognized as sharing a core of essential, biblically based beliefs in common with other Christians. Paramount among these beliefs is that salvation comes only “in and through the grace of God”<sup>11</sup> and “the name of Christ.”<sup>12</sup> We also agree with Nickelsburg’s commendable charge to all Christian scholars to “build wisely, responsibly, and with love both for those within the immediate community of faith and for those within the broader community.”<sup>13</sup> However, we must recognize that the bold claim of continuing revelation is not a mere footnote to LDS teachings but the very heart of the faith. Mormons realize that denying this claim would be, to use the apt metaphor of Nickelsburg, more than “simply pulling a little theological splinter that has been the source of great irritation” in the interest of promoting “a new, wiser, and more loving and ecumenical age.” Instead, it would be tantamount to performing “radical surgery on a vital organ of the faith.”<sup>14</sup> In submitting to such surgery, the patient would not merely be risking his life but rather ending it.

That the enthusiastic stance of welcome in the LDS faith for additional discoveries of the word of God includes parts of the Apocrypha — and also perhaps, certain more problematic pseudepigraphal writings of complex and uncertain provenance — is affirmed in a revelation that Joseph Smith received in 1833:<sup>15</sup>

1 Verily, thus saith the Lord unto you concerning the Apocrypha — There are many things contained therein that are true, and it is mostly translated correctly;

2 There are many things contained therein that are not true, which are interpolations by the hands of men ....

4 Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth;

5 And whoso is enlightened by the Spirit shall obtain benefit therefrom;

Although Mormons do not count any of the pseudepigraphal works of Enoch among the books of their canon, the prophetic word that “whoso is enlightened by the Spirit shall obtain benefit”<sup>16</sup> from the Apocrypha leads us to consider seriously what light extracanonical

8 G. W. E. Nickelsburg, *Revealed Wisdom*, p. 73, emphasis added.

9 *Ibid.*, p. 89.

10 *Ibid.*, p. 73.

11 2 Nephi 10:24. Cf. Ephesians 2:8.

12 Mosiah 3:17. Cf. Acts 4:12.

13 G. W. E. Nickelsburg, *Revealed Wisdom*, p. 91.

14 *Ibid.*, p. 91.

15 D&C 91.

16 D&C 91:5.

writings can shed on our scripture, doctrine, and teachings — and vice versa. In such matters, seership and scholarship can go comfortably hand in hand. As Terryl S. Givens astutely observed: “Our contemporary condescension in this regard was clearly foreign to a prophet who showed the world he could translate gold plates written in Reformed Egyptian, then [a few years later] hired a Jewish schoolmaster to teach him Hebrew.”<sup>17</sup>

Givens<sup>18</sup> notes that this paradoxical “two-pronged approach” to the search for religious truth is characteristic of Mormonism. It is “a group embrace of a rhetoric of absolute self-assurance about spiritual truths” revealed directly from God — “coexisting with a conception of education as the endless and eternal acquisition of the knowledge that leads to godhood.” The seriousness with which Joseph Smith took both aspects of this two-pronged approach “is to be fathomed from its timing and growing direction in the context of his own prophetic career: after the youthful leader had established his credentials as Prophet and translator, after he had personally manifested his power to reveal the fulness of saving truth directly from heaven, and after he claimed receipt of authority to perform all saving ordinances in the new church. At that moment when he had powerfully demonstrated to his followers the irrelevance of priestly training, clerical degrees, and scholarly credentials,” he opened a school where he, along with his followers, could acquire a classroom education.<sup>19</sup> In a revelation given at the subsequent dedication of the first Mormon temple, the charge to the Saints to embrace a two-pronged vision of learning was explicit: “[S]eek ye out of the best books words of wisdom; seek learning, even by study and also by faith.”<sup>20</sup>

Carrying that vision of learning forward to our day, an enthusiastic cadre of Latter-day Saint scholars has essayed to discover and understand affinities between LDS expansions of biblical narratives and ancient sources from outside the Bible. With these efforts in mind, Truman G. Madsen wisely provided both caution and encouragement to such scholars:<sup>21</sup>

Surface resemblance may conceal profound difference. It requires competence, much goodwill and bold caution properly to distinguish what is remotely parallel, what is like, what is very like, and what is identical. It is harder still to trace these threads to original influences and beginnings. But on the whole the Mormon expects to find, not just in the Judeo-Christian background but in all religious traditions, elements of commonality which, if they do not outweigh elements of contrast, do reflect that all-inclusive diffusion of primal religious concern and contact with God—the light “which lighteth every man that cometh into the world.”<sup>22</sup> If the outcome of hard archeological, historical, and comparative discoveries in the past century is an embarrassment to exclusivistic readings of religion, that, to the Mormon, is a kind of confirmation and vindication. His faith assures him not only that Jesus anticipated his great predecessors (who were really successors) but that hardly a teaching or a practice is utterly distinct or peculiar or original in His earthly ministry. Jesus was not a plagiarist, unless that is the proper name for one who repeats himself. He was the original author. The gospel of Jesus Christ came with Christ in the meridian of time only because the gospel of Jesus Christ came from Christ in prior dispensations. He did not teach merely a new twist on a syncretic-Mediterranean tradition. His earthly ministry enacted what had been planned and anticipated “from before the foundations of the world,”<sup>23</sup> and from Adam down.<sup>24</sup>

17 T. L. Givens, *Dialectic*.

18 T. L. Givens, *Paradox*, p. 74.

19 See, e.g., D&C 88:79.

20 D&C 109:7, 14. See also D&C 88:118, 88. See *Endnote 0-24*, p. 31.

21 T. G. Madsen, *Essay*, p. xvii.

22 John 1:9.

23 See, e.g., John 17:24; Ephesians 1:4; 1 Peter 1:20; Alma 22:13; D&C 130:20; Moses 5:57; Abraham 1:3.

24 See *Endnote 0-3*, p. 24.



## Transgressing and Transcending the Divine-Human Boundary

In a seminal article relating to the story of Noah, the eminent Genesis scholar Ronald Hendel makes the case that one of the most prominent themes in the first eleven chapters of the Bible is “a series of ... transgressions of boundaries” that had been set up in the beginning to separate mankind from the dwelling place of Divinity.<sup>25</sup> David Carr arrived at a similar conclusion, observing that both the pre-flood and post-flood stories of early mankind “end in the same place: a threat to the divine-human boundary and God’s work to reinforce it.”<sup>26</sup> Tryggve Mettinger also recognized the “stress on a borderline between the divine and human spheres ... in Genesis 1-11.”<sup>27</sup> Likewise, Robert Oden highlighted “human aspirations to divine status” as an underlying theme in all these stories, and that such “status “is ultimately denied them.”<sup>28</sup>

This general thesis is useful as far as it goes. In the stories of the transgressions of Adam and Eve, of Cain, of Lamech, of the “sons of God” who married the “daughters of men,” and of the builders of the Tower of Babel, we cannot fail to observe the common thread of a God who places strict boundaries between the human and the divine. Surprisingly, however, a significant and opposite theme largely neglected by exegetes is that within some of these same chapters God is also portrayed as having sought to *erase* the divine-human boundary for a righteous few, drawing them into His very presence.<sup>29</sup> The prime examples of this motif are, of course, Enoch and Noah, of whom it was explicitly said that they “walked with God.”<sup>30</sup>

We could say much more about the contrast in Genesis 1-11 between the limits set by God on the approach to the divine by transgressors on the one hand, and His ardent efforts to draw the righteous into His immediate presence on the other. In this regard, it is not without significance that many passages in these eleven chapters allude to the mythos of the temple in the Old Testament, where qualifications of purity and uprightness were integral to the granting of access to places of holiness.<sup>31</sup> In this book, we aim to give this theme greater attention.<sup>32</sup> In addition, we hope to provide a perspective that will underscore the personal relevance of these stories for contemporary readers.

## Taking the Stories of Primeval History Seriously

Given their status as targets of humor and caricature, the well-worn stories of Adam, Eve, and Noah are sometimes difficult to take seriously. However, a thoughtful examination of the scriptural record of these characters will reveal not simply tales of “piety or ... inspiring

25 R. S. Hendel, *Demigods*, p. 23. See OVERVIEW Genesis 11, p. 379. See also the discussion by Hendel of Genesis 6:1-4 in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 13, where he specifically includes the Garden of Eden, the mating of the sons of God with the daughters of men, and the Tower of Babel as examples of such transgressions in Genesis 1-11.

26 D. M. Carr, *Reading*, p. 239.

27 T. N. D. Mettinger, *Eden*, p. 127.

28 R. A. Oden, Jr., *Divine aspirations in Atrahasis and in Genesis 1-11*, pp. 211, 215.

29 See *Endnote 0-4*, p. 24.

30 Regarding the application of this phrase to Enoch and his people, see Moses 6:39, 7:69. Regarding Noah and his sons, see Moses 8:27. In addition, Abraham is commanded by the Lord to “walk before me” in Genesis 17:1, and Isaac speaks of “The Lord, before whom I walk” in Genesis 24:40. About possible reasons for the overlap and confusion between the characters of Noah, Enoch, and other patriarchs in the ancient literature, see H. W. Nibley, *Enoch*, pp. 22-55.

31 See, e.g., the discussion in J. M. Bradshaw, *God’s Image 1*, pp. 234-240.

32 For a preliminary discussion of these contrasting themes, see *ibid.*, pp. 342-351. On the Flood in the context of purification, see E. A. Harper, *It’s a Washout*; L. M. Morales, *Tabernacle Pre-Figured*, pp. 128-129.

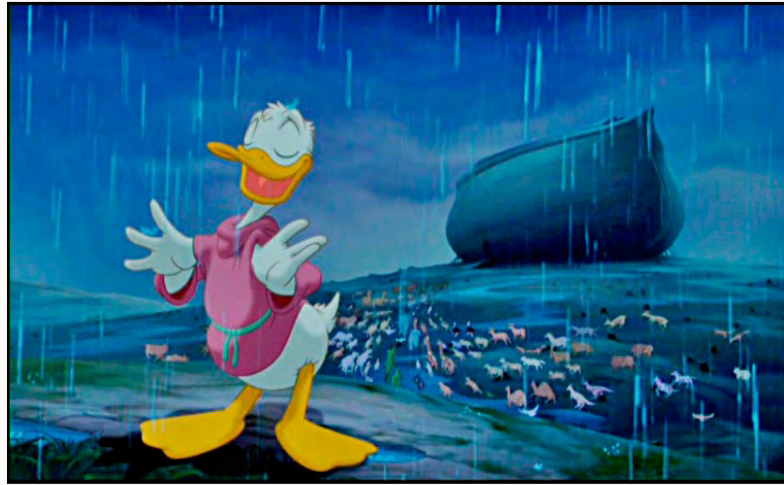


FIGURE 0-2. *Donald Duck Gathers the Animals to the Ark*, 1999

adventures”<sup>33</sup> but rather carefully crafted narratives from a highly sophisticated culture that preserve “deep memories”<sup>34</sup> of revealed understanding. We do an injustice both to these marvelous records and to ourselves when we fail to pursue an appreciation of scripture beyond the initial level of cartoon cut-outs inculcated upon the minds of young children.<sup>35</sup> Hugh Nibley characterized the problem this way:<sup>36</sup>

The stories of the Garden of Eden and the Flood have always furnished unbelievers with their best ammunition against believers, because they are the easiest to visualize, popularize, and satirize of any Bible accounts. Everyone has seen a garden and been caught in a pouring rain. It requires no effort of imagination for a six-year-old to convert concise and straightforward Sunday-school recitals into the vivid images that will stay with him for the rest of his life. These stories retain the form of the nursery tales they assume in the imaginations of small children, to be defended by grown-ups who refuse to distinguish between childlike faith and thinking as a child when it is time to “put away childish things.”<sup>37</sup> It is equally easy and deceptive to fall into adolescent disillusionment and with one’s emancipated teachers to smile tolerantly at the simple gullibility of bygone days, while passing stern moral judgment on the savage old God who damns Adam for eating the fruit He put in his way and, overreacting with impetuous violence, wipes out Noah’s neighbors simply for making fun of his boat-building on a fine summer’s day.<sup>38</sup>

33 J. E. Seaich, *Ancient Texts* 1995, p. vii.

34 M. Barker, *Hidden*, p. 34.

35 LaCocque observes: “To consider [such stories as tales] for children is only possible when the story is vaguely known, when it is considered from a distance, and with a preconceived feeling that nothing can be learned from so ‘naïve’ a tale” (A. LaCocque, *Trial*, pp. 10-11).

36 H. W. Nibley, *Before Adam*, p. 63.

37 1 Corinthians 13:11.

38 “Thomas Paine, in his 1794 treatise *The Age of Reason*, dismissed the Flood story in one line by saying: “The story of Eve and the serpent, and of Noah and his Ark, drops to a level with the *Arabian Nights*, without the merit of being entertaining” (J. David Pleins, *When*, p. 19). Characterizing the view of contemporary scholarship, Elizabeth Harper observes: “Noah’s Ark still appeals as a colorful children’s toy, but otherwise it is a story much out of favor. It is, after all, historically ridiculous and even morally reprehensible. While it provides a fine example of source divisions for introductory biblical classes, exciting scholarly work seems to lie elsewhere” (E. A. Harper, *It’s All* (2013), p. 32). Cf. Richard Dawkins: “the legend of the animals going into the Ark two by two is charming, but the moral of the story of Noah is appalling” (R. Dawkins, *Delusion*, p. 237).

FIGURE 0-3. *In Search of Noah's Ark*, 1976FIGURE 0-4. *Enki Inserts a Computer Disk*

Adding to the circus-like atmosphere surrounding modern discussions of Noah's flood are the sometimes acrimonious contentions among fundamentalist proponents concerning the different theories about where the Ark came to rest.<sup>39</sup> Nicolas Wyatt reports:<sup>40</sup>

I once watched a television programme of excruciating banality, in which a camera team accompanied an American "archaeologist" (for so he called himself) on his quest for the remains of Noah's ark on Mount Ararat. The highlight for me occurred when a rival crew was encountered at several thousand feet ... above sea level heading in the opposite direction, on the same quest!

39 J. David Pleins observes: "Creating a science of the Flood has not necessarily helped to shore up biblical belief. In fact, the preposterous character of so many of the proposals made belief in the Bible seem ludicrous" (J. D. Pleins, *When*, p. 11). See *Endnote 0-20*, p. 30.

40 N. Wyatt, *Water*, p. 219. For a survey of equally dubious modern attempts to create replicas of the Ark, see P. B. Thomas, *Go-4-Wood*.





FIGURES 0-5, 0-6. Russell Crowe as Noah; A “Watcher” on the Attack

Unfortunately, Mesopotamian studies are no more exempt from such quackery than is Old Testament scholarship. The following description is given for FIGURE 0-4 by Sasha Lessin, PhD:<sup>41</sup>

Galzu tells Enki (depicted with his snake icon) to warn Ziasudra [*sic*] (touching the “wall” — probably a computer bank, depicted with Xs across the screens and slots for programs) of the Flood. Galzu guides Enki’s arm to convey tablet (possibly a computer or holo disk. The disk leaves Enki’s hand en route to Ziasudra’s computer).

Sensing that there is money to be made in Noah’s story, Hollywood has made sure that it is not left out of the fun. At left is Russell Crowe as Noah in a film adaptation that Paramount officially has called a “close adaptation of the Biblical story.”<sup>42</sup> Bible readers will, of course, agree with director Darren Aronofsky’s description of Noah as “a dark, complicated character’ who experiences ‘real survivor’s guilt’ after surviving the Flood.”<sup>43</sup> Accordingly, he portrays the prophet with perfect scriptural fidelity as a “Mad Max-style warrior surviving in a pseudo post-apocalyptic world.”<sup>44</sup> Students of the Bible will also surely recognize the portrait at right above of one of the “Watchers,” depicted in exact correspondence to the graphic novel that inspired the movie as “eleven-foot-tall fallen angels with six arms and no wings.”<sup>45</sup>

The profound accounts of primeval history deserve better treatment. To understand them for what they are, we need to bring our best to the task: the powerful tools of modern scholarship, the additional light shed by modern revelation, and, of no less importance, the consecrated dedication of inquiring minds and honest hearts diligently seeking divine inspiration. The simple fantasies of a “fanciful and flowery and heated imagination”<sup>46</sup> will not suffice.

41 S. Lessin, Galzu.

42 P. Hall, Just How Much. See E. D. Cohen *et al.*, After Me, for their analysis of three popular “apocalyptic” films with respect to their a “Noahide Apocalyptic Template.”

43 Noah (film).

44 P. Hall, Just How Much.

45 *Ibid.*

46 J. Smith, Jr., *Teachings*, 25 March 1839, p. 137.



## Toward a “Literal” Interpretation of Scripture

The Prophet Joseph Smith held the view that scripture should be “understood precisely as it reads.”<sup>47</sup> Consistent with this view, our objective in this book will be to render “literal” interpretations of the biblical accounts of Enoch, Noah, and the Tower of Babel. It must be realized, however, that what premoderns understood to be “literal” interpretations of scripture are not the same as what most people understand them to be in our day. Whereas modernists<sup>48</sup> typically apply the term “literal” to accounts that provide clinical accuracy in the journalistic dimensions of who, what, when, and where, premoderns were more apt to understand “literal” in the sense of “what the letters, i.e., the words say.” These are two very different modes of interpretation. As James Faulconer observed: “What *x* says’ [i.e., the premodern idea of “literal”] and ‘what *x* describes *accurately*’ [i.e., the modernist idea of “literal”] do not mean the same, even if the first is a description.”<sup>49</sup>

Consider, for example, Joseph Smith’s description of the Book of Mormon translation process. An emphasis consistent with modernist interests appears in the detailed descriptions given by some of the Prophet’s contemporaries of the size and appearance of the instruments used and the procedure by which the words of the ancient text were made known to him. These kinds of accounts appeal to us as modernists — the more physical details the better — because we want to know what “actually happened” as he translated. Note, however, that Joseph Smith declined to relate such specifics himself even in response to direct questioning in private company from believing friends.<sup>50</sup> The only explicit statement he made about the translation process is his testimony that it occurred “by the gift and power of God,”<sup>51</sup> a description that avoids reinforcing the misleading impression that we can come to an understanding of “what really happened” through “objective” accounts of external observers. Of course, there is no reason to throw doubt on the idea that the translation process relied on instruments and procedures such as those described by Joseph Smith’s contemporaries. However, by restricting his description to the statement that the translation occurred “by the gift and power of God,” the Prophet disclaimed the futile effort to make these sacred events intelligible to the modernist literalist. Instead he pointed our attention to what mattered most: that the translation was accomplished by divine means.<sup>52</sup> Faulconer argues that insistence on a “literal” interpretation of such sacred events, in the contemporary clinical sense of the term, may result in “rob[bing that event] of its status as a way of understanding the world.”<sup>53</sup> Elaborating more fully on the limitations of modernist descriptions of scriptural events, he observes that the interest of premoderns:<sup>54</sup>

... was not in deciding what the scriptures *portray*, but in what they *say*. They do not take the scriptures to be picturing something for us, but to be telling us the truth of the world, of its

47 J. Smith, Jr., *Words*, 29 January 1843, p. 161.

48 We use the term “modernists” rather than “moderns” to describe those who hold this view of interpretation in order to make it clear that this is not the only contemporary point of view possible. For example, many who would describe their perspective as “postmodern” are critical of the modernist view. See *Endnote 0-21*, p. 30.

49 J. E. Faulconer, *Incarnation*, p. 44, emphasis added.

50 In response to a request in 1831 by his brother Hyrum to explain the translation process more fully, Joseph Smith said that “it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon; and ... it was not expedient for him to relate these things” (J. Smith, Jr., *Documentary History*, 25-26 October 1831, 1:220). For more on the Prophet’s reluctance to share details of sacred events, see R. O. Barney, *Joseph Smith’s Visions*; R. Nicholson, *Cowdery Conundrum*.

51 *Ibid.*, 4 January 1833, 1:315, in a parallel to the wording found in Omni 1:20 that was later taken up in the account and testimony of the Three Witnesses (J. Smith, Jr., *Histories, 1832-1844*, pp. 318-323). See also D&C 1:29, 20:8.

52 See *Endnote 0-22*, p. 30.

53 J. E. Faulconer, *Dorrien*, p. 426.

54 J. E. Faulconer, *Incarnation*, pp. 44-45, emphasis added. Cf. J. E. Faulconer, *Study*, pp. 124-133.

FIGURE 0-7. *Pouring Liquid*

things, its events, and its people, a truth that cannot be told apart from its situation in a divine, symbolic ordering.<sup>55</sup>

Of course, that is not to deny that the scriptures tell about events that actually happened... However, premodern interpreters do not think it sufficient (or possible) to portray the real events of real history without letting us see them in the light of that which gives them their significance — their reality, the enactment of which they are a part — as history, namely the symbolic order that they incarnate. Without that light, portrayals cannot be accurate. A bare description of the physical movements of certain persons at a certain time is not history (assuming that such bare descriptions are even possible).

“Person A raised his left hand, turning it clockwise so that .03 milliliters of a liquid poured from a vial in that hand into a receptacle situated midway between A and B” does not mean the same as “Henry poured poison in to Richard’s cup.” Only the latter could be a historical claim (and even the former is no bare description).

Of course, none of this should be taken as implying that precise times, locations, and dimensions are unimportant to the stories of scripture. Indeed, details given in Genesis about, for example, the size of the Ark, the place where it landed, and the date of its debarkation are crucial to its interpretation. However, when such details are present, we can usually be sure that they are not meant merely to add a touch of realism to the account, but rather to help the reader make mental associations with scriptural stories and religious concepts found elsewhere in the Bible — in the case of Noah, for example, these associations might echo the story of Creation or might anticipate the Tabernacle of Moses. It is precisely such backward and forward reverberations of related themes in disparate passages of scripture, rather than a photorealistic rendering of the Flood, that will be the focus this commentary.

Though we can no more reconstruct the story of Noah from the geology of flood remains than we can re-create the discourse of Abinadi from the ruins of Mesoamerican buildings, we are fortunate to have a scriptural record that can be “understood precisely as it reads.”<sup>56</sup> The literal understanding we seek of the story of Noah will be found in an unraveling of the interconnections among what Hendel calls “the tangled plots of Genesis,”<sup>57</sup> and in an

55 Cf. A. G. Zornberg, *Genesis*, pp 31-32.

56 J. Smith, Jr., *Words*, 29 January 1843, p. 161.

57 See R. S. Hendel, *Tangled Plots*

	<i>Chaos (flood)</i>	<i>Creation (exodus)</i>	<i>Covenant</i>
Genesis	Genesis 1:2	Genesis 1:3-25	Genesis 1:26-31
Genesis	Genesis 7:17-8:9	Genesis 8:10-19	Genesis 8:20-9:17
Exodus	Exodus 1:22, 2:3-5	Exodus 14-15	Exodus 19-24, 32-34
Deutero-Isaiah	Isaiah 43:2, 48:10, 54:7-9	Isaiah 40, 41:18, 43:19, 46:6-8, 50:2, 51:9-11, 51:15	Isaiah 51:3, 52:7-12, 54 <i>passim</i> , 55 <i>passim</i> (esp. v. 3)
Pseudepigrapha	<i>Jubilees</i> 5:20-6:3, <i>T. Naphtali</i> 6:10-10, <i>1 Enoch</i> 65-66, 83, 89:1-9	<i>4 Ezra</i> 13:1-13 <i>1 Enoch</i> 89:10-40 <i>2 Enoch</i> 24-30	<i>Jubilees</i> 6:4-16
Gospels	John 1:1-5, 14-16	<i>Baptism:</i> Matthew 3, Mark 1:3-8, Luke 3:2-17, John 1:6-8, 19-28 <i>Stilling Storm:</i> Matthew 8:18, 23-27; Mark 4:35-41, Luke 8:22-25 <i>Walking on Sea:</i> Matthew 14:22-33, Mark 6:47-52 John 6:15-21, (21:1-14) Revelation 12:7-9, 21:1-22:5	Matthew 5-7

FIGURE 0-8. *Typology in Biblical Tradition*

interpretive approach that attempts to comprehend how the individual story plots fit within larger meta-plots throughout the Pentateuch — and sometimes further afield.<sup>58</sup> The table above, derived by Wyatt from the work of A. J. Wensinck,<sup>59</sup> shows “a typological reiteration of the same literary nexus [of chaos/flood, creation/exodus, and covenant] throughout the tradition, canonical and non-canonical.”<sup>60</sup> A neglected aspect of genius in the account of Noah, as in much of scripture, is in the deliberate structuring of the elements of the stories in a manner that highlights important typological patterns for the attentive reader.<sup>61</sup> Note also that when finely tuned perception meets the spirit of revelation and prophecy, as happened with Joseph Smith, even lost puzzle pieces from the past can be supplied when required. As a stunning example, consider how the Prophet exercised his gifts to expand a few heavily redacted verses in Genesis into two rich chapters on the ministry of Enoch — one of the greatest treasures of the Restoration.

## Understanding the Temple through Scripture — and Vice Versa

The Latter-day Saints understand that they should be not only a temple-worthy and temple-going people, but also a temple-understanding people.<sup>62</sup> Because so much of its content echoes ideas relevant to LDS temple ordinances, the book of Moses and Genesis 1-11 are ideal starting points for a scripture-based study of temple themes. For example, it has been long recognized that the story of Noah recapitulates the stories of the Creation,<sup>63</sup> the Garden,<sup>64</sup> and the Fall of Adam and Eve.<sup>65</sup> What has been generally underappreciated by current scholarship, however, is the depth of the relationship between these stories and the

58 See *Endnote 0-8*, p. 26.

59 Cited in N. Wyatt, *Water*, pp. 224-225.

60 *Ibid.*, p. 224.

61 See *Endnote 0-9*, p. 26.

62 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 1-3.

63 See *Endnote 0-5*, p. 25.

64 See, e.g., A. J. Tomasino, *History*, p. 129.

65 See, e.g., J. H. Sailhamer, *Genesis*, p. 80; A. J. Tomasino, *History*, pp. 129-130.



FIGURE 0-9. *Finding the Shipwrecked Sailor*  
Thomas Rowlandson, 1756-1827

liturgy and layout of temples, not only in Israel but also throughout the ancient Near East.<sup>66</sup> And this relationship goes two ways. Not only do accounts of primeval history appear as a significant part of ancient temple worship, but also in striking abundance, themes echoing temple architecture, furnishings, ritual, and covenants have been deeply woven into the sacred stories themselves. Whereas scholars such as John Walton<sup>67</sup> and Mark Smith<sup>68</sup> have shed light on how the Genesis description of the seven days of Creation relates to cosmic temple inauguration, as yet no one seems to have explored with a similar degree of thoroughness the temple themes in the stories of Noah, Enoch, and the Tower of Babel.

Members of the Church often have a tendency to approach learning about the temple in a piecemeal fashion. For example, they focus their primary attention on understanding the meaning of specific symbols used in scripture and temple worship. While there is much that can be learned from this kind of study, most of us not only struggle with the meaning of individual concepts and symbols, but also — and perhaps more crucially — in understanding how these concepts and symbols fit together as a whole system. The symbols and concepts of the temple are best understood, not in isolation, but within the full context of the plan of salvation to which they belong.<sup>69</sup>

G. K. Chesterton has compared our position as mortals struggling to apprehend the divine to that of a “sailor who awakens from a deep sleep and discovers treasure strewn about, relics from a civilization he can barely remember. One by one he picks up the relics — gold coins, a compass, fine clothing — and tries to discern their meaning.”<sup>70</sup> Gradually, glimmers of recognition begin to emerge. However, the re-discovery of the significance of each item comes not so much through careful scrutiny of its outward features as it does through specific recollections of its former place as a natural part of the distant world where he once lived. The point of the illustration is that the answers to our most important

<sup>66</sup> See, e.g., J. M. Bradshaw, *Tree of Knowledge*.

<sup>67</sup> J. H. Walton, *Lost World*; J. H. Walton, *Genesis 1*.

<sup>68</sup> M. S. Smith, *Priestly Vision*.

<sup>69</sup> See *Endnote 0-23*, p. 30.

<sup>70</sup> P. Yancey, introduction to G. K. Chesterton, *Orthodoxy*, p. xiii.



questions about God cannot be found merely through piecemeal examination of the relics of religion. Specifically, we profit from careful scrutiny of individual religious symbols only in proportion to our efforts to “seek learning, even by study and also by faith”<sup>71</sup> about the overall order from which they derive their significance. To the degree we lack revealed knowledge about this sacred order of things, we may be easily distracted by glittering details while failing to ascertain the “weightier matters”<sup>72</sup> of divine instruction. In short, the greatest benefits from temple worship will come, not to those who begin their learning by trying to comprehend the minute particulars of the ordinances, but rather to those who are prepared with an understanding of the Gospel as a whole — especially the all-embracing doctrines of the Creation, the Fall, and the Atonement as revealed throughout scripture.

Just as thorough understanding of scripture is a prerequisite to appreciating temple ordinances, so a comprehension of temple-related concepts is an invaluable key to the meaning of many difficult passages of scripture. Nowhere is this more true than in the first chapters of the Bible. Without a firm grasp on the teachings and ordinances of the temple, we will miss the gist of the primeval history. True, we may “race along with the seductively captivating narratives,” feeling that we are “largely grasping what is going on, even if some exotic or minor details are not immediately apparent.”<sup>73</sup> However, this mode of reading scripture — an approach that focuses on an interpretation of the stories only as *presentations* of historical characters and events — misses the point. Though the authors of scripture “must have actually *experienced* ... the meaning of ... ‘the sacred world,’” their writings are “not exactly in a manner of a scientific-ethnographic description and report”<sup>74</sup> but rather are composed *representationally*<sup>75</sup> “as foundations for collective practices and identity.”<sup>76</sup> The characters and events of the stories of Noah, Enoch, and the Tower of Babel, like the story of Adam and Eve, are “incorporated into the sacred world”<sup>77</sup> of rites and ordinances and must be understood accordingly. On the other hand, insight into the meaning of these stories “is obscured by the recontextualization of the tradition in a [merely] ‘historical’ account.”<sup>78</sup>

## Frequently Asked Questions about JST Genesis

*How would you characterize the relationship between Science and Mormonism?*

Science and Mormonism have nearly always been on very friendly terms, with Church members sharing the deep conviction that, as expressed by former scientist and apostle Elder James E. Talmage, “within the gospel of Jesus Christ there is room and place for every truth thus far learned by man, or yet to be made known.”<sup>79</sup> Expressing the welcoming stance of the Church for religious and moral truth from all sources, President Brigham Young stated:<sup>80</sup>

“Mormonism” ... embraces every principle pertaining to life and salvation ... no matter who has it. If the [unbeliever] has got truth, it belongs to “Mormonism.” The truth and sound doctrine possessed by [other churches], and they have a great deal, all belong to this Church ... All that is good, lovely, and praiseworthy belongs to this Church ... “Mormonism” includes all truth. There is no truth but what belongs to the Gospel.

71 D&C 109:7, 14. See also D&C 88:118.

72 Matthew 23:23.

73 A. S. Kohav, *Sôd Hypothesis*, p. 48.

74 *Ibid.*

75 See *Endnote 0-6*, p. 25.

76 R. S. Hendel, *Cultural Memory*, p. 28.

77 D. Callender, *Adam*, p. 211.

78 *Ibid.*, p. 212. For a related view, see J. H. Sailhamer, *Meaning*, pp. 100-148. See *Endnote 0-7*, p. 25.

79 J. E. Talmage, *Earth and Man*, p. 252.

80 B. Young, 8 April 1867, p. 375.

With regard to scientific truth, President Young's approach was no less open and all-embracing. As Philip Barlow summarizes:<sup>81</sup>

Brigham Young's position was in one sense more "liberal" even than that of [many contemporaries]. Not a scholar himself and easily put off by what he saw as scholars' ... pretentious ways, Young still wished to distance the Mormon response to science from what he took to be the common Christian reaction. Widespread infidelity in the world did not surprise him, he said, because religious teachers often advanced notions "in opposition to ... facts demonstrated by science," making it difficult for honest, informed people to embrace the claims of religion. Geology, to take a specific instance, "is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true, but its leading principles are; they are facts ...." "[Our] geologists... tell us that this earth has been in existence for thousands and millions of years... [and Mormonism] differ[s] from the Christian world, for our religion will not clash with the facts of science."

Moreover, President Young said:<sup>82</sup>

The idea that the religion of Christ is one thing, and science is another, is a mistaken idea, for there is no true religion without true science, and consequently there is no true science without true religion.

Subsequent Presidents and General Authorities of the Church have advanced similar views about the ultimate compatibility of religious and scientific truths and, with notably few exceptions, have maintained markedly positive attitudes toward both the methods and conclusions of mainstream science and the advance of modern technology. A barometer for the positive attitude toward science among the membership of the Church has been a series of studies over the last several decades documenting numbers of scientists with backgrounds in different faith groups.<sup>83</sup> Personally, we note that in most of the academic meetings in which we have participated, Mormons are overrepresented when compared with their percentage of the general population.

With respect to the creation accounts in scripture, the Latter-day Saints have avoided some of the serious clashes with science that have troubled other religious traditions. For example, members of the Church have no quarrel with the concept of a very old earth whose "days" of creation seem to have been of very long, overlapping, and varying duration.<sup>84</sup> Joseph Smith is remembered as having taught that the heavenly bodies were created long prior to the earth: "The starry hosts were worlds and suns and universes, some of which had being millions of ages before the earth had physical form."<sup>85</sup> Consistent with this stance, LDS scientist David Bailey has competently summarized scientific inadequacies and theological incompatibilities of the creationist movement in both its "young earth" and "intelligent design" forms.<sup>86</sup> Despite what some advocates of a creationist agenda would have people believe, to question specific features of the theories they have advanced is not tantamount to rejecting the concept of a Divine Creator. Many devout scientists and other scholars have found other ways to reconcile their scientific views on the origin of the universe with their belief in God.<sup>87</sup>

81 P. L. Barlow, *Bible*, pp. 90-91; P. L. Barlow, *Bible* (2013), p. 98. See B. Young, 14 May 1871, pp. 115-117.

82 B. Young, 3 May 1874, p. 52.

83 See, e.g., the summary in J. M. Bradshaw, *God's Image 1*, pp. 526-527, 707-708.

84 Alma 40:8; B. R. McConkie, *Christ and the Creation*, p. 11; B. Young, 17 September 1876, pp. 231-232.

85 E. W. Tullidge, *Women*, p. 178.

86 See, e.g., D. H. Bailey, *Latter-day*; D. H. Bailey, *Church and Evolution*; D. H. Bailey, *What's Wrong*; D. H. Bailey, *Mormonism*; D. H. Bailey, *Deceiver*.

87 For examples of views from Mormon scholars and scientists, see <http://mormonscholarstestify.org/>

With respect to beliefs about the origin of man, the relevant article in the *Encyclopedia of Mormonism* emphasizes the point that acceptance of essential doctrinal claims rather than belief in a particular *modus operandi* for the creation of man is ultimately the determinant of Mormon orthodoxy.<sup>88</sup> As evidence of current LDS openness to the study of the latest scientific advances in relevant fields, note that the first formal class in evolution was instituted at BYU in fall 1971 with the First Presidency's approval. It is currently a required part of the core curriculum of BYU students in the biological sciences. Evolutionary biology has become "one of the largest and most successful graduate programs at BYU,"<sup>89</sup> with professors publishing in major evolutionary conferences and journals. Givens provides a brief summary of efforts of Mormon scientists who "not only incorporate evolutionary science, but break new ground in the field."<sup>90</sup> Additionally, Mormon science symposia give opportunities for LDS scientists to share their views.<sup>91</sup> Although differences of opinions exist among members of the Church on some science matters, the key point is that such differences are not used as criteria for temple worthiness or callings to church leadership.

*Was the Pentateuch, As We Have It, Authored Entirely by Moses?*

An impressive array of evidences for the seeming heterogeneity of sources within the first five books of the Bible have converged to form the basis of the Documentary Hypothesis, a broad scholarly consensus whose most able popular expositor has been Richard Friedman.<sup>92</sup> However, even those who find the Documentary Hypothesis — or some variant of it<sup>93</sup> — compelling have good reason to admire the resulting literary product on its own terms. For example, in the case of the two Creation chapters, Friedman himself writes that in the scriptural version of Genesis we have a text "that is greater than the sum of its parts."<sup>94</sup> Sailhamer aptly summarizes the situation when he writes that "Genesis is characterized by both an easily discernible unity and a noticeable lack of uniformity."<sup>95</sup>

The idea that a series of individuals may have had a hand in the authorship and redaction of Genesis should not be foreign to readers of the Book of Mormon, where inspired editors have described explicitly the process by which they wove separate, overlapping records into the finished scriptural narrative. However, in contrast to the carefully controlled prophetic redaction of the Book of Mormon, we do not know how much of the editing of the Old Testament may have taken place with less inspiration and authority. Joseph Smith wrote: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors."<sup>96</sup>

In this volume of commentary, we have treated the book of Moses primarily from a canonical perspective, largely ignoring the important but rather complex questions about how primary sources may have been authored and combined to form the scriptural text as we now have it.<sup>97</sup>

88 J. L. Sorenson, *Origin*.

89 M. R. Ash, *Myth*, pp. 32-33.

90 T. L. Givens, *Paradox*, pp. 209-210, 378-379 nn. 59-64.

91 See, e.g., the 2013 *LDS Life Science Research Symposium*, hosted as a BYU Continuing Education Conference (<http://religion.byu.edu/event/lds-life-science-research-symposium-july-18-20>), and the 2013 *Symposium on Science and Mormonism: Cosmos, Earth, and Man*, organized by *The Interpreter Foundation* (<http://www.mormoninterpreter.com>).

92 See, e.g., R. E. Friedman, *Who*; R. E. Friedman, *Hidden*.

93 See *Endnote 0-10*, p. 27.

94 R. E. Friedman, *Commentary*, p. 16.

95 J. H. Sailhamer, *Genesis*, p. 5.

96 J. Smith, Jr., *Teachings*, 15 October 1843, p. 327.

97 For an in-depth LDS perspective on the Documentary Hypothesis and other questions relating to Higher

*Is JST Genesis in a “Final” Form?*

Although we do not think it is necessary to believe that every word in our book of Genesis came from the pen of Moses, we are fully persuaded that Joseph Smith made his revisions as the result of efforts to fulfill a prophetic mandate from God.

However, we think it would be a mistake to assume that this work of scripture is currently in any sort of “final” form — if indeed such perfection in expression could ever be attained within the confines of what Joseph Smith called our “little, narrow prison, almost as it were, total darkness of paper, pen and ink; and a crooked, broken, scattered and imperfect language.”<sup>98</sup> As Robert J. Matthews, a pioneer of modern scholarship on the Joseph Smith Translation, aptly put it, “any part of the translation might have been further touched upon and improved by additional revelation and emendation by the Prophet.”<sup>99</sup>

Though Joseph Smith was careful in his efforts to render a faithful translation of the Bible, he was no naïve advocate of the inerrancy or finality of scriptural language.<sup>100</sup> For instance, although in some cases his Bible translation attempted to resolve blatant inconsistencies among different accounts of the Creation and the life of Christ, he did not attempt to merge these sometimes divergent perspectives on the same events into a single harmonized version. Of course, having multiple accounts of these important stories should not be seen a defect or inconvenience. Differences in perspective between such accounts — and even seeming inconsistencies — composed “in [our] weakness, after the manner of [our] language, that [we] might come to understanding,”<sup>101</sup> can be an aid rather than a hindrance to human comprehension, perhaps serving disparate sets of readers or diverse purposes to some advantage.

In translating the Bible, Joseph Smith’s criterion for the acceptability of a given reading was typically pragmatic rather than absolute. For example, after quoting a verse from Malachi in a letter to the Saints, he admitted that he “might have rendered a plainer translation.” However, he said that his wording of the verse was satisfactory in this case because the words were “sufficiently plain to suit [the] purpose as it stands.”<sup>102</sup> This pragmatic approach is also evident both in the scriptural passages cited to him by heavenly messengers and in his preaching and translations. In these instances, he often varied the wording of Bible verses to suit the occasion.<sup>103</sup>

There is another reason we should not think of the book of Moses as being in its “final” form. Our study of the translations, teachings, and revelations of Joseph Smith has convinced us that he sometimes knew much more about certain sacred matters than he taught publicly. Indeed, in some cases, we know that the Prophet deliberately delayed the publication of early temple-related revelations connected with his work on the JST until several years after he initially received them.<sup>104</sup> Even after Joseph Smith was well along in the translation process,

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Criticism, see D. E. Bokovoy, *Book Which Thou Shalt Write*.

98 J. Smith, Jr., *Documentary History*, 27 November 1832, 1:299.

99 R. J. Matthews, *Plainer*, p. 215.

100 For example, Gerrit Dirkmaat gives examples of Joseph Smith’s efforts to revise and update his Doctrine and Covenants revelations as they were prepared for publication (G. Dirkmaat, *Great*, pp. 56-57).

101 D&C 1:24.

102 D&C 128:18.

103 See *Endnote 0-12*, p. 27.

104 For example, Bachman has argued convincingly that nearly all of D&C 132 was revealed to the Prophet as he worked on the first half of JST Genesis (D. W. Bachman, *New Light*). This was more than a decade before 1843, when the revelation was shared with Joseph Smith’s close associates.



he seems to have believed that God did not intend for him to publish the JST in his lifetime. For example, writing to W. W. Phelps in 1832, he said: “I would inform you that [the Bible translation] will not go from under my hand during my natural life for correction, revisal, or printing and the will of [the] Lord be done.”<sup>105</sup> Although in later years Joseph Smith reversed his position and apparently made serious efforts to prepare the manuscript of the JST for publication, his own statement makes clear that initially he did not feel authorized to share publicly all he had produced — and learned — during the translation process. Indeed, a prohibition against indiscriminate sharing of some revelations, which parallels similar cautions found in pseudepigrapha,<sup>106</sup> is explicit in the book of Moses when it says of some particularly sacred portions of the account: “Show them not unto any except them that believe.”<sup>107</sup> Such admonitions are consistent with a remembrance of a statement by Joseph Smith that he intended to go back and rework some portions of the Bible translation to add in truths he was previously “restrained ... from giving in plainness and fulness.”<sup>108</sup>

*Does the Book of Moses Restore the “Original” Version of Genesis?*

LDS teachings and scripture clearly imply that Moses learned of the Creation and the Fall in vision and was told to write it. Moreover, there are revelatory passages in the book of Moses that have remarkable congruencies with ancient texts. However, we think it fruitless to rely on JST Genesis as a means for uncovering a Moses *Urtext*. Even if certain revelatory passages in the book of Moses were found to be direct translations of ancient documents — as was, apparently, D&C 7 — it is impossible to establish whether or not they once existed as an actual part of some sort of “original” manuscript of Genesis. Mormons understand that the primary intent of modern revelation is for divine guidance to latter-day readers, not to provide precise matches to texts from other times. Because this is so, in fact we would expect to find deliberate deviations from the content and wording of ancient manuscripts in Joseph Smith’s translations in the interest of clarity and relevance to modern readers. As one LDS apostle expressed it, “the Holy Spirit does not quote the Scriptures, but gives Scripture.”<sup>109</sup> If we keep this perspective in mind, we will be less surprised with the appearance of New Testament terms such as “Jesus Christ” in Joseph Smith’s chapters on Enoch when the title “the Son of Man” would be more in line with ancient Enoch texts.

During the process of translation, Joseph Smith made several types of changes. These changes ranged from “long revealed additions that have little or no biblical parallel, such as the visions of Moses and Enoch” and the passage on Melchizedek, to “common-sense” changes and interpretive additions, to “grammatical improvements, technical clarifications, and modernization of terms” — the latter being the most common type of change.<sup>110</sup> Of course, even in the case of passages that seem to be explicitly revelatory, it remained to the Prophet to exercise considerable personal effort in rendering these experiences into words.<sup>111</sup> As Kathleen Flake puts it, Joseph Smith did not see himself as “God’s stenographer. Rather, he was an interpreting reader, and God the confirming authority.”<sup>112</sup>

105 J. Smith, Jr., *Writings 2002*, 31 July 1832, p. 273. See *Endnote 0-11*, p. 27.

106 See *Endnote 0-13*, p. 28.

107 Moses 1:43. See also Moses 4:32: “See thou show them unto no man, until I command you, except to them that believe.”

108 The quoted words are from Mormon Apostle George Q. Cannon’s remembrance (G. Q. Cannon, *Life* (1907), p. 129 n.): “We have heard President Brigham Young state that the Prophet before his death had spoken to him about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write.”

109 H. M. Smith *et al.*, *Commentary*, p. 350.

110 P. L. Barlow, *Bible*, pp. 51-53; P. L. Barlow, *Bible* (2013), pp. 55-57.

111 See, e.g., D&C 9:7-9.

112 K. Flake, *Translating Time*, pp. 507-508; cf. G. Underwood, *Revelation*, pp. 76-81, 83-84.

With respect to the translation of the Book of Mormon, Royal Skousen argues that the words chosen for the English text were given under “tight control.”<sup>113</sup> By way of contrast, however, Skousen questions if one should assume that every change made in the JST constitutes revealed text. Besides arguments that can be made on the basis of the modifications themselves, there are questions regarding the reliability and degree of supervision given to the scribes who transcribed, copied, and prepared the text for publication. Differences are also apparent in the nature of the translation process that took place at different stages of the work. For example, whereas a significant proportion of the Genesis passages canonized as the book of Moses look like “a word-for-word revealed text,” evidence from a study of two sections in the New Testament that were translated twice indicates that the later “New Testament JST is not being revealed word-for-word, but largely depends upon Joseph Smith’s varying responses to the same difficulties in the text.”<sup>114</sup>

For these reasons, LDS scholars should be wary of claiming that the JST, taken as a whole, constitutes a restoration of the “original” text of the Bible.

*Was Any of the Joseph Smith Translation Directly Received in Vision?*

Some aspects of the JST, possibly including the comprehensive understanding of the Creation and the Fall that both Moses and Joseph Smith received, may have first come in vision and only later have been put into words. Regarding such visionary experiences, Lorenzo Brown remembered Joseph Smith as saying:<sup>115</sup>

After I got through translating the Book of Mormon, I took up the Bible to read with the Urim and Thummim. I read the first chapter of Genesis, and I saw the things as they were done, I turned over the next and the next, and the whole passed before me like a grand panorama; and so on chapter after chapter until I read the whole of it. I saw it all!

However, even if this account is accurate, we do not think that Joseph Smith recorded in a direct fashion everything that he saw and understood relating to the material in the book of Moses. He seems to have emended the biblical text only to the degree he felt necessary and authorized to do so, running roughshod, as it were, over the divisions of biblical source texts generally accepted by scholars. Rather than compose a completely new account of Creation and the Fall, Joseph Smith wove his changes piece-by-piece into the existing Genesis account. As a result, in his effort to fulfill his divine mandate to “translate” scripture, the Prophet gives us enough revised and expanded material in the book of Moses to significantly impact our understanding of important doctrinal and historical topics, but does not rework existing KJV verses to the point they become unrecognizable to those familiar with the Bible.

*In Summary, What Do We Make of the Book of Moses?*

The acceptance of the book of Moses as part of the LDS scriptural canon and, more generally, the premise that the Joseph Smith Translation of the Bible may contain something more than naïve personal speculations on passages that perplexed the Prophet has not only been grounds for amusement for many non-Mormons but also has drawn criticism from some within the tradition of the Restoration. Consider the following quotation from former

113 R. Skousen, *Tight Control*.

114 R. Skousen, *Earliest*, pp. 456-470. For the original study, see K. P. Jackson *et al.*, *Two Passages*.

115 Lorenzo Brown in “Sayings of Joseph, by Those Who Heard Him at Different Times,” Joseph Smith Jr. Papers, Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, UT, cited in K. Flake, *Translating Time*, p. 506 n. 31. Flake notes: “Brown’s statement is based on his recollection in 1880 of a conversation that occurred in 1832. For a discussion about the reliability of this account, see R. J. Matthews, *Plainer*, pp. 25-26, n. 12. Elder Orson F. Whitney reported a similar experience in more recent times — see *Moses 7 GLEANINGS*, p. 177.

Community of Christ President W. Grant McMurray who, in a 2006 address to the John Whitmer Historical Association, said:<sup>116</sup>

I grew up being taught that not only did we have the original church restored, but we were also given the Bible in its perfected, pristine form resulting from Joseph Smith's call to translate it under the influence of the Holy Spirit. We have known for decades that it is not a restoration of the original text. That would be even more compelling a statement if there were such a thing as an original text of the Bible. What we do have is a theological commentary by Joseph Smith, demonstrably incomplete, that got some of the most significant scriptural language, particularly the theology of grace so beautifully expressed in the Pauline letters and butchered in the Inspired Version [i.e., the JST]. It is time to identify it properly as a product of Joseph Smith's fertile and creative mind. I have not preached from it for decades. There are many fine versions available based on current scholarship and with poetic and literary power. The Inspired Version should have no standing as an authoritative Biblical version for the Church.

Although recognizing that the above statement of President McMurray does not represent the view of all members of the Community of Christ, sadly, it still expresses the opinion of many people today.

It is our firm witness that the book of Moses is a priceless prophetic reworking of the book of Genesis, made with painstaking effort under divine direction. Although neither "complete" nor "inerrant," it is a text of inestimable value that should be one of the centerpieces of our gospel study. With respect to yet unrevealed portions of the book of Abraham, a companion to the book of Moses, Hugh Nibley reminds us:<sup>117</sup>

Important parts of the Pearl of Great Price which are still being held back include "writings that cannot be revealed unto the world; but is [sic] to be had in the holy Temple of God,"<sup>118</sup> "ought not to be revealed at the present time."<sup>119</sup> Years ago, when we cited some passages from what we called an Egyptian endowment,<sup>120</sup> without elaborating, many Latter-day Saints quietly recognized their own temple endowment. Important things are still expressly withheld which "ought not to be revealed at the present time"; these include Facsimile 2, figures 12-21. For some of the secrets there is a standing invitation: "If the world can find out these numbers, so let it be. Amen."<sup>121</sup> That was over a century and a half ago, and the invitation to search is still open.

## About This Book

### Arrangement of the Text and Illustrations

This volume contains the complete text of Moses 6:13-8:30 and Genesis 6:14-11:32 — beginning with the genealogical list of Seth and his descendants and continuing through the death of Terah, the father of Abraham. Each of the chapters of commentary is prefaced by an *Overview* section discussing selected themes. A *Text and Commentary* section then follows. In this section, the scriptural text is given at the top of each page, with accompanying commentary below. Bold-formatted words in the scriptural text point the eye to phrases that are the subject of commentary. Next a *Gleanings* section appears, containing extended quotations. *Endnotes* are included at the end of each chapter.

116 Cited in R. G. Moore, *Comparative Look*, pp. 111-112.

117 H. W. Nibley *et al.*, *One Eternal Round*, pp. 18-19.

118 Abraham, Facsimile 2, figure 8.

119 Abraham, Facsimile 2, figure 9.

120 H. W. Nibley, *Message 2005*.

121 Abraham, Facsimile 2, figure 11.

Following the chapters of commentary, a separate *Excursus* section can be found, containing extended discussions of selected subjects. The *Bibliography* that follows provides descriptions of non-scriptural sources relevant to Enoch and Noah. Throughout the entire book, abbreviated information for each source quoted or consulted appears in the footnotes at the bottom of each page, with additional bibliographic details available in the *References* section. Footnotes also document extensive cross-references to other sections of the book, preceded by an appropriate key word (e.g., COMMENTARY, FIGURE, ENDNOTE, OVERVIEW). For convenience, a set of *Indexes* appear at the end of the book, including a *Thumbnail Index to Figures*.

Significant variants within the original JST manuscripts and the current edition of the Pearl of Great Price are described in the commentary. Although important JST modifications to the KJV text are signaled explicitly in the *Commentary* section, readers must consult their own Bibles for an exhaustive comparison of minor differences among the book of Moses, the JST manuscripts, and the LDS edition of the KJV Bible.

British spellings have been made consistent with American conventions. Transliterations of terms from ancient languages have not been fully standardized but, when referenced by authors, are typically rendered in the same form as they appear in their original publication.

Unlike the book of Abraham, the book of Moses and the early chapters of Genesis did not come to us with illuminating facsimiles. In selecting suitable illustrations to accompany the scriptural commentary, we have relied solely on personal taste and preference with respect to the choice of depictions and their places in the text.

## Sources and Citations

To aid the reader's own explorations, we have tried to provide complete documentation for the citations or ideas included in the commentary. Where references to third-party works are embedded within a given citation (e.g., ancient sources referred to by modern authors), we have attempted where possible to check the original sources by autopsy to verify accuracy and appropriateness, and have silently made corrections or updates where we thought it might be necessary or useful. Sometimes we have inserted relevant citations to supporting documents or primary sources when modern authors have not supplied references to clear allusions to scripture or other important sources. In many cases we also have silently modernized or corrected punctuation and capitalization in quotations. Where changes in wording were made or to compensate for gaps due to ellipsis, we have documented the location of changes, expansions, or the insertion of alternate terms by square brackets.

Frequently, we associate multiple citations with the same passage of commentary. This practice is intended to signal consensus and differences of opinion among modern commentators or to indicate concordance and divergence among ancient sources. More rarely, a citation may include references to multiple editions of a given source. It is hoped that these extensive links to pertinent references will encourage readers to check and improve upon our conclusions through their own study.

For the convenience of the reader, we have tried to substitute citations to more recent editions for older or less accessible ones (e.g., James Charlesworth's *Old Testament Pseudepigrapha* in place of R. H. Charles' *Apocrypha and Pseudepigrapha*) and English equivalents for non-English sources (e.g., *Mimekor Yisrael* for *Die Sagen der Juden*, Schaff for Migne). We



have also substituted book of Moses chapter and verse numbers in the place of embedded references to the early chapters of Genesis occurring in works quoted in the text.

Unless otherwise noted, the translations of excerpts from non-English works are those of Bradshaw. Only rarely have we reproduced diacritical marks or vowel pointing in foreign terms that appear in the text.

Where multiple versions or editions of works containing a cited source may make it difficult for the reader to find a reference by page number alone, we have included dates (e.g., for statements of Joseph Smith) or chapter numbers (e.g., transcripts of courses taught by Hugh Nibley, pseudepigraphal or midrashic sources appearing in multiple editions) as part of the citation. In citing the words of Joseph Smith, we have generally used the readily available *Teachings of the Prophet Joseph Smith* or *Documentary History of the Church* in preference to primary documents. In some cases, however, we refer directly to manuscript sources when they seem to shed additional light on an interpretation.

We have not explicitly distinguished LDS from non-LDS authors, except concerning materials written by current or former General Authorities of the Church. In the latter case, we have prefaced the name of the author by the ecclesiastical titles they held when the contribution was first made or published (e.g., “Elder,” “President”) — and frequently, in the case of Joseph Smith, the title of “Prophet.”

## On the Use of Ancient Texts

Ancient texts from Jewish, Islamic, early Christian, and other sources are quoted widely throughout this book. These present a special problem because in many cases the age and provenance of these writings are uncertain. Moreover, the motivations of the (frequently anonymous) authors and the historical and prophetic bases of their compositions usually remain in doubt. Robinson, for one, has noted the difficulties in distinguishing between inspired literature (i.e., historical or revelatory writings akin to canonical scripture), inspired fiction (i.e., stories designed to teach doctrinal principles such as Elder Boyd K. Packer’s parable *The Mediator*<sup>122</sup>), and outright “lying for the Lord” (i.e., pseudonymous forgeries that deceitfully present themselves as authoritative to promulgate self-serving interpretations).<sup>123</sup> With regard to the last category, R. H. Charles “maintained that the device of [deliberate] pseudonymity was a pious fraud adopted in a time that no longer believed in continuing revelation by authors who nevertheless wished to effect religious changes.”<sup>124</sup>

Further complicating the evaluation of extracanonical texts is the multi-layered nature of the sources from which they were typically composed.<sup>125</sup> Such writings rarely if ever constitute *de novo* accounts of sacred events. Rather, they tend to incorporate diverse traditions of varying value and antiquity in ways that make difficult the teasing apart of the contribution that each makes to the whole.<sup>126</sup> As a result, even relatively late documents rife with midrashic speculations unattested elsewhere,<sup>127</sup> unique Islamic assertions,<sup>128</sup> or

122 B. K. Packer, *Errand*, pp. 45-47.

123 S. E. Robinson, *Lying*, pp. 134-135.

124 Cited in *ibid.*, p. 142. See *Endnote 0-14*, p. 28.

125 S. K. Brown, Nag Hammadi, p. 257. Wasserstrom aptly describes them as being “eclectically composed, internally differentiated, being comprised of heterogeneous narrative elements” (S. M. Wasserstrom, *Muslim literature*, p. 95).

126 See *Endnote 0-15*, p. 29.

127 See *Endnote 0-16*, p. 29.

128 See *Endnote 0-17*, p. 29.

fantastic Christian interpolations<sup>129</sup> may sometimes preserve fragments of authentically inspired principles, history, or doctrine,<sup>130</sup> or may otherwise bear witness of legitimate exegetically derived<sup>131</sup> or ritually transmitted<sup>132</sup> actualities.

Nor are such truths confined to writings from Abrahamic lands and faiths.<sup>133</sup> As the Lord pointedly told Nephi: “I shall also speak unto *all* nations of the earth and they shall write it.”<sup>134</sup> Considering this fact, it should not be at all surprising if genuinely revealed teachings, promulgated at one time but subsequently lost or distorted,<sup>135</sup> may sometimes appear to have survived in heterodox strands of religious traditions the world over. Many of these teachings have served, in the words of the First Presidency, to “enlighten whole nations and to bring a higher level of understanding to individuals.”<sup>136</sup> Nor, it seems, could the Lord’s purposes have been achieved in any other way. As Elder Orson F. Whitney once said: “God is using more than one people for the accomplishment of his great and marvelous work. The Latter-day Saints cannot do it all. It is too vast, too arduous, for any one people.”<sup>137</sup> Thus, we should be acquainted not only with the biblical story of Noah but also with the worldwide literature concerning Flood heroes that go by names such as Nu’u,<sup>138</sup> Nuh,<sup>139</sup> Nu Gua,<sup>140</sup> Atrahasis,<sup>141</sup> Utnapishtim,<sup>142</sup> Ziusudra,<sup>143</sup> Deucalion,<sup>144</sup> Yima,<sup>145</sup> and Manu.<sup>146</sup> In addition, we must, as Charlesworth expressed, “be attuned critically to all possible sources of revelation,” including “the word from God that has been heard by the great thinkers, inspired poets, and musicians.”<sup>147</sup>

In evaluating evidence of antiquity for works of extracanonical literature, scholars must maintain the careful balance articulated by Nickelsburg:

One should not simply posit what is convenient with the claim that later texts reflected earlier tradition. At the same time, thoroughgoing skepticism is inconsonant with the facts as we know them and as new discoveries continue to reveal them: extant texts represent only a fragment of the written and oral tradition that once existed. Caution, honest scholarly tentativeness, and careful methodology remain the best approach to the data.<sup>148</sup>

129 See *Endnote 0-18*, p. 29.

130 The issue of determining ground truth in determining the authenticity of ancient teachings is, of course, a thorny problem of its own. In making such judgments, LDS scholars are fortunate to be able to draw on the additional touchstone of modern revelation.

131 See, e.g., J. L. Kugel, *Instances*, p. 156. Kugel observes: “To make sense of these [brief and sometimes] offhand references—indeed, even to identify them as containing exegetical motifs—it is necessary to read the text in question against the background of the whole body of ancient interpretations” (*ibid.*, p. 156).

132 See, e.g., H. W. Nibley, *Myths*, p. 42.

133 See J. M. Bradshaw, *God’s Image 1*, ENDNOTE 0-36, p. 29.

134 2 Nephi 29:12, emphasis mine; cf. Alma 29:8, G. E. Jones, *Apocryphal*, pp. 28-29; cf. B. H. Roberts, *Defense*, 1:512; J. Smith, Jr., *Teachings*, 16 February 1832, pp. 10-11; 22 January 1834, p. 61.

135 See J. M. Bradshaw, *God’s Image 1*, ENDNOTE 0-37, p. 29.

136 S. W. Kimball *et al.*, *God’s Love*, 15 February 1978; S. J. Palmer, *Expanding*, p. v.

137 O. F. Whitney, *Discourse (April 1928)*, p. 59; see also *Respect for diversity of faiths*.

138 E.g., A. Cotterell, *Dictionary*, p. 285.

139 References to Nuh are scattered in dozens of references throughout the *Qur’an* (for a list, see Islamic View of Noah). For a summary of the Islamic perspective on Noah, see C. Bakhos, *Genesis, The Qur’an*.

140 E.g., J. M. Bradshaw, *God’s Image 1*, pp. 654-657; E. M. Thury *et al.*, Introduction, pp. 116-117, 122-124.

141 E.g., S. Dalley, *Atrahasis*.

142 E.g., A. George, *Gilgamesh*.

143 E.g., T. Jacobsen, *Eridu*.

144 E.g., D. Leeming, *World Mythology*, p. 99, s.v. Deucalion and Pyrrha; Ovid, *Ovid’s Flood Story*; Pseudo-Lucian, *De Dea Syria*, 11-13, pp. 33-34, see also p. 81 n. 98.

145 See J. M. Silverman, *It’s a Craft*.

146 E.g., A. Cotterell, *Dictionary*, pp. 79-80.

147 J. H. Charlesworth, *Protestant View*, p. 84.

148 G. W. E. Nickelsburg, *Judaism*, pp. 25-26. See *Endnote M6-31*, p. 100.

By way of contrast, the comparative approach of Frazer<sup>149</sup> and others of the myth and ritual school of a century ago is largely discounted today,<sup>150</sup> its results compromised due to:<sup>151</sup>

- (1) the looseness of the equations; (2) the reliance on suggestive and circumstantial detail;
- (3) the tendency to persuade by suggesting a large number of alternatives, all tending in the same direction, as if exhausting the possibilities, and cumulatively overdetermining the desired connection; (4) the disparate quality of the sources of evidence; and (5) the tendency to list all positive examples, but either no or few negative ones

An additional consideration complicating the evaluation of ancient sources is that the line between historical and ritual aspects of some accounts is often purposely blurred for didactic reasons, as we see in the case of LDS temple texts.<sup>152</sup> In such situations, though the accuracy of an ancient account as a historical record or interpretation may be questionable, it may still be of interest because of the way it resonates with authentic doctrinal concepts and revealed ordinances.

Although recognizing the labors of generations of scholars that have begun to reveal the nature and sources of the voluminous canonical and extracanonical literature bearing on the themes of this book, much is still to be learned. In particular, many resemblances among ancient and modern sources have been exposed, it is a more difficult work to transform these parallels into “bridges” demonstrating how related ideas from widely scattered cultures and diverse eras could have been shared and transmitted.<sup>153</sup> Though the teachings and revelations of Joseph Smith demonstrate to our own satisfaction that archaic concepts and stories can be recovered in exceptional circumstances through divine revelation, the diffusion of ideas by more ordinary means is clearly the rule in history.

Not only will future research continue to shed new light on the meaning of obscure scriptural concepts, no doubt it will also demonstrate that many of our readings have been the result of an inadequate grasp of ancient sources — while, on the other hand, countless illuminating sidelights have been missed entirely.<sup>154</sup> In selecting arguments and sources to be cited in this book, we have usually tried to err on the side of inclusion, thus making these texts more readily available to readers for study, discussion, and comparison of perspectives.<sup>155</sup> This approach has inevitably resulted in a work that resembles more an unevenly sifted and sometimes contradictory scrapbook of ideas and sources than a coherent and inerrant “guide for the perplexed.” In this respect, perhaps, the sole subjective valuation of the worth of the book we are qualified to make is that it tries to be something like what we should have enjoyed ourselves at the beginning of our own study — if only it had it been, in addition, written by authors with better credentials in the relevant fields of scholarship than we can claim. Thus, it is with humble cognizance of such limitations that we proffer our mite of commentary, reflections, source translations, cross-references, footnotes, endnotes, bibliographic annotations, references, and indexes — all of which have been lovingly assembled in the hope of assisting readers with their own explorations of the stories of Enoch, Noah, and the Tower of Babel. Happily, we can be confident that future reflection and dialogue among fellow scripture lovers — augmented and confirmed

149 J. G. Frazer, *Golden Bough*.

150 See J. M. Bradshaw, *God's Image 1*, ENDNOTE 0-38, p. 30.

151 E. Csapo, *Mythology*, pp. 36-37. See J. M. Bradshaw, *God's Image 1*, ENDNOTE 0-39, p. 30.

152 J. E. Faulconer, *Incarnation*.

153 Cf. E. R. Goodenough, *Introduction to Philo*, pp. ix-xi.

154 S. E. Robinson, *Lying*, pp. 147-148.

155 See J. M. Bradshaw, *God's Image 1*, ENDNOTE 0-42, p. 31.

by continuing revelation — will sooner or later identify those instances in which limited knowledge and faulty judgment have led us to misinterpret sources or unwisely position the line of inclusion. In the meantime, as in any such endeavor, the guiding principle in determining the value of the sources and opinions in this book necessarily must be *caveat lector* — let the reader beware!<sup>156</sup>

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156 D&C 91:4-5; S. K. Brown, Nag Hammadi, pp. 257-258, 267-268.



## Endnotes

- 0-1** In Judaism, the term “People of the Book” is typically used to refer to the Jewish people and the canon of written law that is rooted in the *Torah*. Usually, the term also is taken as including the *Mishnah* and the *Talmud* — and sometimes subsequent midrashic texts. People of other Abrahamic religions such as Christianity and Islam are not typically included by Jews in this designation.

Muslims refer to Jews and Christians (along with themselves) as *ahl al-kitab*, meaning roughly “The People of the Book,” thus recognizing these groups as having faith rooted in genuine revelation from God.<sup>157</sup> The “Book” in question is not the *Qurʾan* or any single work of scripture but rather the complete and perfect heavenly archetype from which all authentically revealed texts that have been sent down “gradually” since the time of Adam<sup>158</sup> were originally derived.<sup>159</sup> Though Muslims believe that Jews and Christians have since embraced many errors because of subsequent corruption of their respective books of scripture,<sup>160</sup> their faiths are held in higher esteem than the faiths of those who do not accept Abraham, Moses, or Jesus.<sup>161</sup>

Ben McGuire rightfully observes that although Mormons “may not be a ‘people of the book’ in the sense of a fixed text with a determinate meaning,” “we see our origins rooted fundamentally in the coming forth of the Book of Mormon.”<sup>162</sup>

- 0-2** Madsen further explains:<sup>163</sup>

Mormons seem to be biblicistic and literalistic. But it is the recognition that the Bible is in central parts clear narrative, an account of genuine persons involved in genuine events, that is characteristic ... Creation was an event; the Resurrection occurred. The religious experiences chronicled in the book of Acts are acts in a book. The Bible, the point is, becomes thus a temporal document just as much as it is spiritual. And the same can be said for other Mormon scriptural writings. They too are “time-bound”; they cannot be understood in a non-historical way. They arise from and, it is hoped, return to the concrete realities of the human predicament.

For more about LDS perspectives on the historicity of scripture, see J. M. Bradshaw, *God’s Image 1*, EXCURSUS 13: Some Perspectives on Historicity, pp. 552-553.

- 0-3** The Prophet Joseph Smith taught:<sup>164</sup>

Some say that the kingdom of God was not set up on the earth until the day of Pentecost ... but, I say in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God .... Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

- 0-4** Stephen Whitlock<sup>165</sup> observed that the historical conflation in the term “cleave” of two closely related word forms with nearly opposite meanings (“to divide” and “to unite”<sup>166</sup>) is a happenstance that has provided English speakers a useful way to conceive of the ambivalent nature of the human-divine boundary: “the difference between whether a boundary is used to divide or unite ... man and God is completely dependent on the orientation of man,<sup>167</sup> in that returning to God’s presence requires that

157 R. C. Martin, *Encyclopedia*, 1:27-29.

158 A. a.-S. M. H. at-Tabatabaʿi, *Al-Mizan*, 5:8-9. Cf. *Qurʾan* 25:32.

159 *Ibid.*, 5:79-80; J. Wansbrough, *Qurʾanic Studies*, pp. 83, 170; B. M. Wheeler, *Prophets*, pp. 3-4; *Qurʾan* 3:315-136, 85:21-22.

160 A. a.-S. M. H. at-Tabatabaʿi, *Al-Mizan*, 3:79-80, 5:10-11, 6:184-219; T. Khalidi, *Muslim Jesus*, p. 20.

161 See *Qurʾan* 2:105; Z. Karabell, *Peace*, pp. 19-20; D. C. Peterson, *Muhammad* (2001), pp. 590-591.

162 B. McGuire, 22 July 2013.

163 T. G. Madsen, *Essay*, p. xv.

164 J. Smith, Jr., *Teachings*, 22 January 1843, pp. 21-22.

165 S. T. Whitlock, August 16 2012.

166 See discussion of the confusion in D. Harper, *Dictionary*, cleave (1), cleave (2); J. A. Simpson *et al.*, *OED*, s.v. cleave (2), 305, p. 267.

167 See, e.g., D&C 52:5-6, 93:1.

we be like Him.<sup>168</sup> To the extent that we are not like God we are separated,<sup>169</sup> and the separation is for our benefit (not God's) because it gives us 'space' to repent."<sup>170</sup>

For a discussion of how the theme of the "two ways" structures chapters 5-8 of the book of Moses, see J. M. Bradshaw, *God's Image 1*, pp. 342-351.

- 0-5 Sailhamer has commented on the relationship between the accounts of the Creation, the covenant at Mount Sinai, and the Flood as follows:<sup>171</sup>

One of the clearest indications [that the Creation account of Genesis 1 has been composed to foreshadow the giving of the covenant at Mount Sinai] is the pattern of "ten words." Just as the whole of the covenant could be stated in "ten words,"<sup>172</sup> so the whole of the universe could be created in "ten words."<sup>173</sup> The same pattern lies behind the account of the Flood. Through the whole of the account there is the same tenfold repetition of "and God/the Lord said"<sup>174</sup>... Such patterns are a part of the whole of the compositional scheme of the book. Within the structure of Genesis, the number ten is unusually dominant, e.g., ten individuals in the lists of names in chapter 5 and chapter 11, and the tenfold reiteration of the promised blessing throughout the book.

- 0-6 While not intending to affirm the validity of all the specific results of Kohav's dissertation research, we note his interesting hypothesis that the compilers of the Hexateuch deliberately coded their primary message in a way that would be deliberately misunderstood by readers unfamiliar with their methods and intentions relating to the preservation of the "First Temple priestly initiation tradition":<sup>175</sup>

The thesis foregrounds a "second-channel" esoteric narrative from within the Pentateuch and the book of Joshua [that was] a successful if drastic priestly means of preserving the secrecy and ultimate survival of their respective esoteric and initiatory doctrines and methods.

Kohav concludes that the purpose of the First Temple initiation tradition described in the Hexateuch was to facilitate a direct encounter with YHWH.<sup>176</sup> In a similar but not identical vein derived from his study of the "mysteries" of the First Temple, William J. Hamblin concluded: "The fundamental purpose of the Israelite Temple was not to offer sacrifice; it was to bring Israel back into the presence of God."<sup>177</sup> See also M. Barker, *Restoring*.

- 0-7 J. David Pleins criticizes what he calls "loose literalism" for the way it allows the historical and the archaeological to push aside the value of what the scripture actually says:<sup>178</sup>

The trouble with loose literalism is that what tends to capture our attention is the clever explanation rather than the story itself. We quickly move on from the Flood story ... to the seemingly more interesting archaeological problems that stand back of the Bible.

We catch Ryan and Pitman falling into this trap in a section of [their book on Noah's Flood] that extols the virtue and power of ancient myth:

For a myth to survive unscathed from repeated recitation, it needs a powerful story .... Oral tradition tells such stories. But so does the decipherment by the natural scientist who works from a text recorded in layers of mud, sand, and gravel from the bottom of lakes and seas using all the tools and principles of physics, chemistry, and biology. The scientific plot can then be given richer detail and new themes from the supporting contributions of the archaeologist, the linguist, and the geneticist.

168 See, e.g., Leviticus 19:2; 2 Corinthians 3:18; Ephesians 4:13; 1 John 3:2; 3 Nephi 27:27; D&C 88:40, 107; J. M. Bradshaw, *God's Image 1*, p. 77 n. 1-14.

169 See, e.g., D&C 1:14, 50:8, 56:3, 63:63, 64:35, 85:11, 101:90, 133:63.

170 See Alma 12:24.

171 J. H. Sailhamer, *Genesis*, p. 94 n. 8:20-9:17.

172 I.e., the Ten Commandments—see Exodus 34:28.

173 I.e., "And God said" occurs ten times in Genesis 1: vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29.

174 Genesis 6:7a, 6:13a, 7:1a, 8:15 (twice), 8:21a, 9:1a, 9:8a, 9:12a, 9:17.

175 A. S. Kohav, *Sôd Hypothesis*, back cover.

176 See, e.g., the summary of the conclusions of Kohav's study in *ibid.*, p. 274.

177 W. J. Hamblin, *Mysteries of Solomon's Temple*.

178 J. D. Pleins, *When*, p. 18.

Figures such as Noah and the Mesopotamian survivor of the Flood, Utnapishtim, are thus relegated to the supporting cast in a grander scientific drama that has as its *dramatis personae* scores of dislocated village dwellers put on the move by a Neolithic conflagration.

- 0-8 That much of the shaping of Genesis to highlight the interconnections with subsequent biblical stories was done, as seems likely, by authors who lived after the time of Moses should not be a foreign concept to readers of the Book of Mormon, who are familiar with the history of how its inspired editors wove separate overlapping records from earlier times into the finished scriptural narrative. The authors and editors of the Book of Mormon knew that the account was not preserved primarily for the people of their own times, but rather for later generations.<sup>179</sup> More specifically, President Ezra Taft Benson testified: “It was meant for us. Mormon wrote near the end of the Nephite civilization. Under the inspiration of God, who sees all things from the beginning, he abridged centuries of records, choosing the stories, speeches, and events that would be most helpful to us.”<sup>180</sup>

Neither should the idea be disturbing to modern readers that the story of the Flood, as we have it today, might “be read as a kind of parable”<sup>181</sup> — its account of the historical events shaped with specific pedagogical purposes in mind. “If this is so,” writes Blenkinsopp, “it would be only one of several examples in *P* [one of the presumed redactors of the Genesis account] of a paradigmatic interpretation of events recorded in the earlier sources with reference to the contemporary situation.”<sup>182</sup> More simply put, Nephi himself openly declared: “I did liken all scriptures unto us, that it might be for our profit and learning.”<sup>183</sup> Indeed, Nephi left us with significant examples where he deliberately shaped his explanation of Bible stories and teachings in order to help his hearers understand how they applied to their own situations.<sup>184</sup>

“[A]ny conceptual framework which merely purports to reconstruct events ‘as they really were’ (Ranke),” writes Michael Fishbane, “is historicistic, and ignores the thrust of [the Bible’s] reality. For the Bible is more than history. It is a religious document which has transformed memories and records in accordance with various theological concerns.”<sup>185</sup> André LaCocque describes how the Bible “attributes to historical events (like the Exodus, for instance) a paradigmatic quality.”<sup>186</sup>

- 0-9 Yair Zakovitch<sup>187</sup> describes the Bible as “a branching network of relationships that connect distant texts, binding them to one another. Writings from different historical periods and a variety of literary genres call out and interpret one another, with the interpreted texts being reflected back — somewhat altered — from a multitude of mirrors. Poets interpret stories, storytellers interpret poetry, and prophets interpret the Pentateuch. Indeed, it is not an exaggeration when I propose that no literary unit in the Bible stands alone, isolated and independent, with no other text drawing from its reservoir and casting it in a new light.”

As in Phillip Michael Sherman’s<sup>188</sup> insightful intertextual analysis of Genesis 11, we will not be mainly concerned in this commentary “with *direction of influence*; rather [our] interest is in the type of influence other biblical texts (whatever the chronological or canonical relationship . . . ) exert on the interpretation” of the narratives of exegetical focus. Scripture readers encounter these narratives “in the midst of a whole host of other [scriptural] narratives, all of which (or none of which) could serve as potential inter-texts for reading [the stories of Enoch, Noah, and the Tower of Babel].” Rabbinical readers recognized this way of understanding the Hebrew Bible when they wrote: “There is no before or after in the *Torah*.”<sup>189</sup> Compare the point of view of literary theorists such as Terry Eagleton:<sup>190</sup>

The literary work itself exists merely as . . . a set of “schemata” or general directions, which the reader must actualize. As the reading process proceeds, however, these expectations will

179 E.g., 2 Nephi 25:31; Jacob 1:3; Enos 1:15-16; Jarom 1:2; Mormon 7:1, 8:34-35.

180 E. T. Benson, *Book of Mormon—Keystone*, November 1986.

181 J. Blenkinsopp, *The structure of P*, p. 284.

182 *Ibid.*, p. 284.

183 1 Nephi 19:23.

184 E.g., 1 Nephi 4:2, 17:23-44.

185 M. A. Fishbane, *Sacred Center*, p. 6.

186 A. LaCocque, *Captivity*, p. 71.

187 Y. Zakovitch, *Inner-Biblical*, p. 95.

188 P. M. Sherman, *Babel’s Tower*, p. 45.

189 Cited in *ibid.*, p. 43. From *Talmud of Jerusalem Megillah* 1:5; *Babylonian Talmud Pesachim* 6b (with reference to when the Passover should be celebrated).

190 T. Eagleton, *Literary Theory*, p. 67.

themselves be modified by what we learn, and the hermeneutical circle — moving from part to whole and back to part — will begin to revolve ... What we have learned on page one will fade and become “foreshortened” in memory, perhaps to be radically qualified by what we learn later. Reading is never a straightforward linear movement, a merely cumulative affair; our initial speculations generate a frame of reference within which to interpret what comes next, but what comes next may retrospectively transform our original understanding, highlighting some features of it and backgrounding others. As we read on we shed assumptions, revise beliefs, make more and more complex inferences and anticipations; each sentence opens up a horizon which is confirmed, challenged, or undermined by the next. We read backwards and forwards simultaneously, predicting and recollecting, perhaps aware of other possible realizations of the text which our reading has negated. Moreover, all of this complicated activity is carried out on many levels at once, for the text has “backgrounds” and “foregrounds,” different narrative viewpoints, alternative layers of meaning between which we are constantly moving.

Of course, the process of “sensemaking”<sup>191</sup> is not confined to reading, but is pervasive in any human activities intent on understanding complex phenomena.<sup>192</sup>

- 0-10** Although broad agreement persists on many issues of longstanding consensus, the state of research on the composition of the Pentateuch continues to evolve in important ways. In 2012, Konrad Schmid gave the following assessment:<sup>193</sup>

Pentateuchal scholarship has changed dramatically in the last three decades, at least when seen in a global perspective. The confidence of earlier assumptions about the formation of the Pentateuch no longer exists, a situation that might be lamented but that also opens up new and — at least in the view of some scholars — potentially more adequate paths to understand its composition. One of the main results of the new situation is that neither traditional nor newer theories can be taken as the accepted starting point of analysis; rather, they are, at most possible ends.

With respect to Genesis in particular, “it is fairly obvious that the book of Genesis serves as a kind of introduction or prologue to what follows in Exodus through Deuteronomy.”<sup>194</sup> “Nevertheless,” continues Schmid in his highlighting of one prominent theme in the most recent thinking on the topic,<sup>195</sup> “the function of Genesis to the Pentateuch is apparently not exhausted by describing it as an introduction to the Moses story .... Genesis ... shows ... clear signs of having existed as a stand-alone literary unit for some portion of its literary growth. Genesis is a special book within the Pentateuch: it is the most self-sufficient one .... In current scholarship, it is no longer possible to explain the composition of the book of Genesis from the outset within the framework of the Documentary Hypothesis.” For a broader survey of current research, see Gertz.<sup>196</sup> For details of textual transmission and reception history of Genesis in Judaism, Christianity, and Islam, see Evans *et al.*<sup>197</sup>

- 0-11** This is consistent with George Q. Cannon’s statement about the Prophet’s intentions to “seal up” the work for “a later day” after he completed the main work of Bible translation on 2 February 1833.<sup>198</sup>

No endeavor was made at that time to print the work. It was sealed up with the expectation that it would be brought forth at a later day with other of the scriptures<sup>199</sup> ... [T]he labor was its own reward, bringing in the performance a special blessing of broadened comprehension to the Prophet and a general blessing of enlightenment to the people through his subsequent teachings.

Bradshaw has elsewhere argued the likelihood that the focus of the divine tutorial that took place during Joseph Smith’s Bible translation effort was on temple and priesthood matters — hence the restriction on general dissemination of these teachings during the Prophet’s early ministry.<sup>200</sup>

- 0-12** Perhaps the most striking example is found in citations of Malachi 4:5-6, a key prophecy relating to the restoration of the priesthood:

191 G. Klein *et al.*, *Making Sense 1*; G. Klein *et al.*, *Making Sense 2*.

192 E.g., J. M. Bradshaw *et al.*, *Coactive Emergence*; J. M. Bradshaw *et al.*, *Sol*.

193 K. Schmid, *Genesis*, pp. 28-29.

194 *Ibid.*, p. 29.

195 *Ibid.*, pp. 30, 32, 45.

196 J. C. Gertz, *Formation*.

197 C. A. Evans *et al.*, *Book of Genesis*, pp. 303-632.

198 G. Q. Cannon, *Life* (1907), p. 129.

199 See D&C 42:56-58.

200 J. M. Bradshaw, *God’s Image 1*, pp. 3-6; J. M. Bradshaw, *Moses Temple Themes*, pp. 13-16.



Malachi 4:5-6 (cf. Luke 1:17; 3 Nephi 25:6; D&C 27:9; 110:15; 128:17. See also J. Smith, Jr., *Teachings*, 2 July 1839, p. 160, 20 January 1844, p. 330, 10 March 1844, p. 337, 7 April 1844, p. 356): 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Joseph Smith–History 1:38-39 (1838; J. Smith, Jr. *et al.*, *Histories*, 1832-1844, History Drafts 2 and 3, pp. 224-225; J. Smith, Jr., *Documentary History*, 1:12): 38 ... Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. 39 ... And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

J. Smith, Jr., *Teachings*, 27 August 1843, p. 323: Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

*Ibid.*, 20 January 1844, p. 330: Now, the word “turn” here should be translated “bind,” or “seal.”

*Ibid.*, 10 March 1844, p. 337: He should send Elijah to seal the children to the fathers, and the fathers to the children.

For a discussion of the idea of “sealing” children and fathers and the power of Elijah, see J. M. Bradshaw, *Temple Themes in the Oath*, pp. 45-51.

- 0-13** For example, 4 Ezra records that the Lord commanded Moses to reveal openly only part of his visions on Mt. Sinai; the rest was to be kept secret. Similarly, Ezra is reported to have been told that certain books were to be read by the “worthy and unworthy” whereas others were to be given only “to the wise.”<sup>201</sup>
- 0-14** According to Robinson, the apocryphal literature “was employed in basically four ways: to fill in the gaps in the scriptural account, to attack opposing theologies, to defend against the attacks of others, and to bring about or to legitimize theological change.”<sup>202</sup> With respect to scriptural gap-filling, he writes:

It was noticed anciently that the scriptural narrative often omitted information it might have been nice to have. Moreover, these omissions were often the occasion for questions and doubts about the reliability of the scriptures. For example, where did Cain get his wife, and just which fruit was the forbidden one? Did Adam and Eve ever repent? (Genesis doesn’t actually say so.) But if we turn to the *Testament of Adam* we learn that Cain married his sister Labuda, who incidentally was the real cause of the fight between Cain and Abel, and that the forbidden fruit was the fig. And if we have any doubts about the repentance of Adam and Eve, we can read all about it in the *Vita Adae et Evae*, in the *Conflict of Adam and Eve with Satan*, or in the *Penitence of Adam*. The *Book of Enoch* explains what Genesis (6:1-4) meant by the “sons of God” going in unto the “daughters of men,” and the *Genesis Apocryphon* from Qumran can give us the details about the birth of Noah, or about Abraham and Sarah in Egypt. In fact, for the pseudepigrapher every question can have an answer.<sup>203</sup>

Our frequently unhealthy compulsion to fill in gaps in scripture stories and doctrinal understanding continues in modern times. The tendency is illustrated in a story recounted by Krister Stendahl: “You may have heard about the preacher who preached about the gnashing of teeth in hell. And one of the parishioners said, ‘But what about us who have lost our teeth?’ And the preacher answered, ‘Teeth will be provided.’”<sup>204</sup>

Complicating the task for the researcher, however, is increasing evidence that what have been seen in the past as “gap-filling” elaborations in ancient narratives sometimes may be, in point of fact, authentic ancient material. Explains Reeves:

Under the old scheme of analyzing “gaps” in biblical narrative, one almost invariably viewed so-called “expansions” or “embellishments” gap-fillers, if you will—such as are found in rabbinic

201 B. M. Metzger, Fourth Ezra, 14:6, 45-47, pp. 553, 555. Rabbinical arguments to this effect are summarized in A. J. Heschel, *Heavenly Torah*, pp. 656-657. See also H. W. Nibley, *Teachings of the PGP*, 18, pp. 223-224. For examples of other scriptural passages that speak of restrictions on making revelations known, see 2 Corinthians 12:4; 3 Nephi 17:16-17; 28:13-16; Ether 3:21-4:7.

202 S. E. Robinson, *Lying*, p. 143.

203 *Ibid.*, pp. 143-144.

204 K. Stendahl, *Third Nephi*, p. 152.

Midrash or the works belonging to the genre of “rewritten Bible” as post-textual responses to the interpretive problems posed by puzzling features of the biblical text. Under the new perspective I am advocating, we are no longer obligated to view these “gap-fillers” as interpretive responses to a base text. We can instead entertain the distinct possibility that Midrash, “rewritten Bible,” and biblically-allied collections of traditions may preserve certain features or motifs or even in some cases provide more cohesive and thematically consistent presentations of stories than those eventually attested in what became the Bible.<sup>205</sup>

As an endorsement of this interpretive position, Reeves further cites Talmon, who argued that:

“The new evidence proves convincingly that not all variants in Hebrew non-masoretic and translational witnesses resulted from scribal mistakes or the deliberate interference of emendators, revisers and copyists. Rather, variants in an ancient version preserve at times pristine readings which were accidentally lost in the course of time or were designedly suppressed by later tradents.<sup>206</sup> Accordingly, in tracing the transmission history of the biblical books and submitting them to critical analysis, the evidence of the ancient versions must be carefully weighed.” He states further: “... it is my thesis that the presumably ‘re-told,’ re-read,’ ‘re-written,’ etc. Bible-related works should mostly be viewed as crystallizations of ‘living’ literary traditions, which parallel presentations of these same traditions in the books of the Hebrew Bible, but do not necessarily spring from them.”<sup>207</sup>

- 0-15 For a discussion of the difficulties in teasing out Jewish from Christian contributions to the pseudepigrapha, see Kraft.<sup>208</sup>
- 0-16 For example, Schwartz asserts that “a great many rabbinic myths, as found in the Midrashim, are not new creations of the rabbis, as might appear to be the case. Rather they are simply the writing down of an oral tradition that was kept alive by the people, when there was no need to suppress it any longer.”<sup>209</sup> Moreover, he points out that “the rabbinic texts themselves claim that these traditions are part of the Oral *Torah*, handed down by God to Moses at Mount Sinai, and are therefore considerably ancient.”<sup>210</sup>
- 0-17 For example, Reeves has concluded “that the *Qurʾān*, along with the interpretive traditions available in *Hadith*, commentaries, antiquarian histories, and the collections of so-called ‘prophetic legends’ (*qiṣṣat al-anbiyaʾ*), can shed a startling light on the structure and content of certain stories found in Bible and its associated literatures (such as Pseudepigrapha and Midrash). [Thus, the] *Qurʾān* and other early Muslim biblically-allied traditions must be taken much more seriously as witnesses to ‘versions of Bible’ than has heretofore been the case.”<sup>211</sup> Wasserstrom refers to “arguments to the effect that active reading of ‘biblical’ or ‘extrabiblical’ narratives by Muslims was an exercise which reflexively illuminates those ‘original’ sources” and cites Halperin’s argument that transmitters of these stories in the Islamic tradition “tended to make manifest what had been typically left latent in the Jewish version which they had received.”<sup>212</sup> For a discussion of the complex two-way relationship between Jewish pseudepigrapha and Muslim literature, see Wasserstrom.<sup>213</sup> For a specific discussion of Islamic sources and interpretation in Genesis, see Bakhos.<sup>214</sup>
- 0-18 For example, as Lipscomb observes, even some of the late medieval compositions that “do not derive directly from earliest Christianity” may be of “great importance... in the antiquity of some of the traditions they contain, the uniqueness of some of their larger contribution to the development and understanding of Adam materials and of medieval Christianity.”<sup>215</sup>

205 J. C. Reeves, *Flowing Stream*.

206 I.e., bearers of the tradition to the next generation.

207 See Talmon’s “Textual Criticism: The Ancient Versions,” in *Text in Context: Essays by Members of the Society for Old Testament Study* [ed. A. D. H. Mayes; Oxford: Oxford University Press, 2000] 141-70, at pp. 149-50 and 157 respectively. Cited in J. C. Reeves, *Flowing Stream*.

208 R. A. Kraft, *Pseudepigrapha*.

209 H. Schwartz, *Tree*, p. lxiv.

210 *Ibid.*, p. lxxxiv. See also E. J. Brandt, *Jasher*, pp. 305-306.

211 J. C. Reeves, *Flowing Stream*; see also T. Khalidi, *Muslim Jesus*, pp. 7-9, 16-17.

212 Cited in S. M. Wasserstrom, *Muslim Literature*, p. 100.

213 *Ibid.*

214 C. Bakhos, *Genesis, the Qurʾān*.

215 W. L. Lipscomb, *Armenian*, pp. 1-6.

- 0-19 President Brigham Young insightfully commented on this topic as follows:<sup>216</sup>

It was remarked this morning that the Book of Mormon in no case contradicts the Bible. It has many words like those in the Bible, and as a whole is a strong witness to the Bible. Revelations, when they have passed from God to man, and from man into his written and printed language, cannot be said to be entirely perfect, though they may be as perfect as possible under the circumstances; they are perfect enough to answer the purposes of Heaven at this time ....

When God speaks to the people, he does it in a manner to suit their circumstances and capacities. He spoke to the children of Jacob through Moses, as a blind, stiff-necked people, and when Jesus and his Apostles came they talked with the Jews as a benighted, wicked, selfish people. They would not receive the Gospel, though presented to them by the Son of God in all its righteousness, beauty and glory. Should the Lord Almighty send an angel to re-write the Bible, it would in many places be very different from what it now is. And I will even venture to say that if the Book of Mormon were now to be re-written, in many instances it would materially differ from the present translation. According as people are willing to receive the things of God, so the heavens send forth their blessings. If the people are stiff-necked, the Lord can tell them but little.

- 0-20 In this vein, J. David Pleins describes a study published by the *Institute for Creation Research*:<sup>217</sup>

Exact literalists will doubtless endorse the seemingly precise mathematical calculations of J. Woodmorape's *Noah's Ark: A Feasibility Study*, whose Ark carries 15,754 animals that require a total of 2,500 tons of dried food (less if hibernating) and produce 12 tons of "excreta" daily, not to mention giving off 241 tons of biomass heat at a ventilation clearing rate of 210,000 cubic meters per hour (thus coping with "explosive manure gases").

- 0-21 A thumbnail characterization of the modernism controversy is given by Faulconer:<sup>218</sup>

One writer has described modernism's assumption this way: "A constellation of positions (e.g., a rational demand for unity, certainty, universality, and ultimacy) and beliefs (e.g., the belief that words, ideas, and things are distinct entities; the belief that the world represents a fixed object of analysis separated from forms of human discourse and cognitive representation; the belief that culture is subsequent to nature and that society is subsequent to the individual)."<sup>219</sup> There is far too little room here to discuss the point extensively, but suffice it to say that, first, few, if any, of these assumptions have remained standing in the twentieth century, and second, the failure of these assumptions does not necessarily imply the failure of their claims to truth or knowledge, as is often argued, sometimes by adherents to the current attack on modernism and sometimes by critics of that attack. For an excellent discussion of postmodernism and its relation to religion, see John Caputo.<sup>220</sup>

- 0-22 Brant Gardner wisely summarizes:<sup>221</sup> "The Book of Mormon was translated by a very human Joseph Smith. Nevertheless, he was a human being inspired to extrahuman ability through divine providence. Joseph declined to say more about the translation of the Book of Mormon than to declare that it was accomplished through 'the gift and power of God.' No matter how closely we examine the process, no matter how well we might understand the human aspect, Joseph's description really remains the best."

- 0-23 The importance of discerning authentic patterns in the pieces is discussed by Georges Florovsky:<sup>222</sup>

Denouncing the Gnostic mishandling of Scriptures, St. Irenaeus introduced a picturesque simile. A skillful artist has made a beautiful image of a king, composed of many precious jewels. Now, another man takes this mosaic image apart, re-arranges the stones in another pattern so as to produce the image of a dog or of a fox. Then he starts claiming that this was the original picture, by the first master, under the pretext that the gems (the *pséphides*) were authentic. In fact, however, the original design had been destroyed — *lysas tēn hypokeimenēn tou anthrōpou idean*. This is precisely what the heretics do with the Scripture. They disregard and disrupt "the order and connection" of the Holy Writ and "dismember the truth" — *lyontes ta melē tēs alētheias*. Words, expressions, and images — *hrēmata, lexeis, parabolai* — are genuine, indeed, but the design, the hypothesis,

216 B. Young, 13 July 1862, pp. 310, 312. Thanks to Ben McGuire for pointing out this quotation.

217 J. D. Pleins, *When*, p. 16.

218 J. E. Faulconer, *Study*, pp. 131-132.

219 S. Daniel, *Paramodern Strategies*, pp. 42-43.

220 J. Caputo, *Good News*.

221 B. A. Gardner, *Gift and Power*, p. 321.

222 G. Florovsky, *Bible*, pp. 77-78.

is arbitrary and false (Adv. Haeres., 1. 8. 1). St. Irenaeus suggested as well another analogy. There were in circulation at that time certain *Homerocentones*, composed of genuine verses of Homer, but taken at random and out of context, and re-arranged in arbitrary manner. All particular verses were truly Homeric, but the new story, fabricated by the means of re-arrangement, was not Homeric at all. Yet, one could be easily deceived by the familiar sound of the Homeric idiom (1.9.4). It is worth noticing that Tertullian also refers to these curious *centones*, made of Homeric or Virgilian verses (De Praescr., XXXIX). Apparently, it was a common device in the polemical literature of that time. Now, the point which St. Irenaeus endeavored to make is obvious. Scripture had its own pattern or design, its internal structure and harmony. The heretics ignore this pattern, or rather substitute their own instead. In other words, they re-arrange the Scriptural evidence on a pattern which is quite alien to the Scripture itself. Now, contended St. Irenaeus, those who had kept unbending that “canon of truth” which they had received at baptism, will have no difficulty in “restoring each expression to its appropriate place.” Then they are able to behold the true image. The actual phrase used by St. Irenaeus is peculiar: *prosarmosas tōi tēs alētheias sōmatiōi* (which is clumsily rendered in the old Latin translation as *corpusculum veritatis*). But the meaning of the phrase is quite clear. The *somation* is not necessarily a diminutive. It simply denotes a “corporate body.” In the phrase of St. Irenaeus it denotes the *corpus* of truth, the right context, the original design, the “true image,” the original disposition of gems and verses.

- 0-24 The implication of scripture, however, is that learning spiritual matters from book study is a poor cousin to learning by faith — i.e., study “out of the best books” is only necessary because “all have not faith.” Though himself a great advocate of schools for the teaching of practical subjects in Kirtland and Nauvoo, on the matters of learning for the eternities Joseph Smith wanted the Saints to gain knowledge by direct revelation — to throw away their crutches, take up their beds, and walk: “The best way<sup>223</sup> to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching.”<sup>224</sup>

223 The source for this quote reads “the *only* way” (J. Smith, Jr., *Words*, 3 October 1841, p. 77, emphasis added).

224 J. Smith, Jr., *Teachings*, 3 October 1841, p. 191.





FIGURE M6-1. *Enoch Window*, Canterbury Cathedral, ca. 1178-1180

Enoch is shown here with upraised hands in the traditional attitude of prayer.<sup>1</sup> The right hand of God emerges from the cloud to grasp the right wrist of Enoch and lift him to heaven.<sup>2</sup>

“The *Ancestors of Christ* windows [in the Canterbury Cathedral] originally consisted of eighty-six figures, largely based on the list of names contained in the Gospel of St. Luke (3:23-28) and interpolated with additional names from the Gospel of St. Matthew (1:1-17). It was the largest known series of the genealogy of Christ in medieval art (not just in stained glass). Forty-three figures of the original series survive.”<sup>3</sup>

1 For a discussion of the *orans* posture of prayer, see J. M. Bradshaw, *God's Image 1*, COMMENTARY 5:4a, pp. 355-356; ENDNOTE 5-65, p. 449.

2 For other examples and discussions of the significance of this gesture, see J. M. Bradshaw, *Standing*. See also J. M. Bradshaw, *God's Image 1*, pp. 228, 471, 681-686.

3 New Displays.

# MOSES 6:13-68

## Enoch, the Seer

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### Overview

THE account of Enoch in the book of Moses has been called the “most remarkable religious document published in the nineteenth century.”<sup>1</sup> It was produced early in Joseph Smith’s ministry — in fact in the same year as the publication of the Book of Mormon — as part of a divine commission to “retranslate” the Bible.<sup>2</sup> Writing the account of Enoch occupied a part of the Prophet’s attention for a month from 30 November to 31 December 1830. Later, the first eight chapters of the Joseph Smith Translation (JST) of Genesis, which included two chapters on Enoch, were separately canonized as the book of Moses.<sup>3</sup> Additional references to Enoch appeared in several of the revelations collected in the Doctrine and Covenants.<sup>4</sup>

Joseph Smith’s “Book of Enoch” provides “eighteen times as many column inches about Enoch ... than we have in the few verses on him in the Bible. Those scriptures not only contain greater quantity [than the Bible] but also ... contain ... [abundant] new material about Enoch on which the Bible is silent.”<sup>5</sup> This material was not derived from deep analytic study of extant scriptural references to Enoch<sup>6</sup> or from exposure to the extracanonical Enoch literature,<sup>7</sup> nor was it absorbed from Masonic or hermetical influences.<sup>8</sup> Rather, according to the eminent Yale professor and Jewish literary scholar Harold Bloom, Joseph Smith’s ability to produce writings on Enoch so “strikingly akin to ancient suggestions” stemmed from his “charismatic accuracy, his sure sense of relevance that governed biblical and Mormon parallels.” Having studied the life and revelations of the Prophet, Bloom concludes: “I hardly think that written sources were necessary.” While expressing “no judgment, one

1 T. L. Givens *et al.*, *God Who Weeps*, p. 24.

2 J. M. Bradshaw, *God’s Image 1*, pp. 1-9. Joseph Smith’s “translation” did not involve the study of original manuscripts in ancient languages but was the result of his prophetic gifts.

3 *Ibid.*, pp. 8-9.

4 D&C 38:4; 45:11; 76:57, 67, 100; 84:15-16; 107:48, 53, 57; 133:54. In addition, Joseph Smith was identified with “Enoch” as a substitute name in D&C 78, 82, 92, 96, 104 (see D. J. Whittaker, *Substituted Names and, e.g., J. Smith, Jr. et al., Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1, 145 [recto], 1 March 1832 (D&C 78), p. 266). This substitution was removed beginning in the 1982 edition of the D&C.

5 N. A. Maxwell, *Flood*, p. 31. See *Endnote M6-1*, p. 92.

6 See *Endnote M6-2*, p. 92.

7 See *Endnote M6-3*, p. 92.

8 See *Endnote M6-4*, p. 93.



FIGURE M6-2. *Elijah and Enoch*, 17th century  
Museum of History, Sanok, Poland

Elijah, identified by the cave and the raven, is seated at left. Enoch is at right, with the book on his lap signifying his traditional role as a scribe. Early Christians, such as Tertullian, Irenaeus, and Hippolytus of Rome, associated Elijah and Enoch because neither of them suffered death. Early Christians also concluded that these two prophets would reappear as the two witnesses of Revelation 11:3-13.<sup>1</sup> Others, however, have seen in Revelation 11:6 allusions to Elijah<sup>2</sup> and Moses.<sup>3</sup>

In response to a question about the two witnesses of Revelation 11, the Prophet Joseph Smith received the following answer: “They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.”<sup>4</sup> Elder Bruce R. McConkie taught that the two prophets would be members of the Council of the Twelve Apostles or of the First Presidency of the Church.<sup>5</sup>

1 See, e.g., P. S. Alexander, *From Second Adam*, p. 115.

2 See 1 Kings 17:1; 2 Kings 1:10.

3 See Exodus 7-11. Cf., e.g., R. Bauckham, *Theology of the Book of Revelation*, pp. 84-88.

4 D&C 77:15.

5 B. R. McConkie, *NT Commentary*, 3:509; B. R. McConkie, *Millennial Messiah*, p. 390.

way or the other, upon the authenticity” of LDS scripture, he found “enormous validity” in these writings and could “only attribute to [the Prophet’s] genius or daemon” his ability to “recapture ... crucial elements in the archaic Jewish religion ... that had ceased to be available either to normative Judaism or to Christianity, and that survived only in esoteric traditions unlikely to have touched [Joseph] Smith directly.”<sup>9</sup>

As a preface to the verse-by-verse commentary on Moses 6, we explore some of these ancient affinities.<sup>10</sup>

### Enoch’s Prophetic Commission

Three years before Adam died, he called “Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing” and “predicted whatsoever should befall his posterity unto the latest generation.”<sup>11</sup> We are told that these things “are to be testified of in due time.”<sup>12</sup>

9 H. Bloom, *American Religion*, pp. 98, 99, 100, 101.

10 B. A. McGuire, *Finding Parallels* 1, 2, discusses caveats that should be observed in such an approach. See *Endnote M6-31*, p. 100.

11 D&C 107:53, 56. See also J. Smith, Jr., *Words*, Before August 1839 (1), pp. 9-10; J. Smith, Jr., *Teachings*, 18 December 1833, pp. 38-39.

12 D&C 107:57.



Apparently, Enoch was the scribe who recorded these events, thus assuming the same characteristic role he holds in the pseudepigraphal Enoch literature.<sup>13</sup> Echoing a theme similar to Joseph Smith's account above, *Jubilees* describes how Enoch wrote in his book those things that “will happen among the children of men in their generations until the day of judgment.”<sup>14</sup>

Forty years earlier, when Enoch was twenty-five years old, he had been ordained by Adam to the patriarchal order of the priesthood.<sup>15</sup> “Enoch's rapid rise to spiritual maturity is indicated by the fact that he received the priesthood before his father and grandfather.”<sup>16</sup> At age sixty-five, he both received Adam's blessing<sup>17</sup> and had the blessing of the Lord vouchsafed to him “that from his loins should spring all kingdoms of the earth (through Noah)”<sup>18</sup> in the birth of Methuselah.<sup>19</sup> Sometime after these events, Enoch received his prophetic commission.

The account of Enoch's prophetic commission begins as follows:<sup>20</sup>

26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him.

27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people ...

Curiously, the closest biblical parallel to the wording of these opening verses is not to be found in the call of any Old Testament prophet but rather in John the Evangelist's description of events following Jesus' baptism in which, like Enoch, he saw “the Spirit descending from heaven” and that it “abode on him” (i.e., Jesus).<sup>21</sup> Two additional parallels with Jesus' baptism follow: first in the specific mention of a “voice from heaven,”<sup>22</sup> then in the proclamation of divine sonship by the Father.<sup>23</sup> The connection between Enoch's divine encounter and the baptism of Jesus becomes intelligible when one regards the latter event, as do Margaret Barker and Gaetano Lettieri, as an “ascent experience”<sup>24</sup> consistent with the idea of baptism as a figurative death and resurrection.<sup>25</sup> From this perspective, Enoch's prophetic commission may be seen as given him in the context of a heavenly ascent.<sup>26</sup>

Though one might try to explain the parallels between Moses 6:26-27 and the baptism of Jesus as an obvious case of Joseph Smith's borrowing from the New Testament, an article by Samuel Zinner<sup>27</sup> argues the possibility that the relevant New Testament motifs may have their origins in the Enoch literature. Zinner compares Hebrews 1:5-6 to passages relating to the father's declaration of sonship at the baptism of Jesus in the *Gospel of the Ebionites*

13 E.g., F. I. Andersen, 2 Enoch, 22:11, p. 140; J. K. Elliott, Apocalypse of Paul, 20, p. 628; F. G. Martinez, Book of Giants (4Q530), 2:20-23, p. 261; G. W. E. Nickelsburg, 1 Enoch 1, 12:3-4, p. 234; E. P. Sanders, Testament of Abraham, 11:1-10 [Recension B], p. 900; O. S. Wintermute, Jubilees, 4:17, p. 62; J. C. VanderKam, Book of Jubilees, 4:19, pp. 26-27. For more on Enoch's role as a scribe and traditions about heavenly books, see A. A. Orlov, Enoch-Metatron, pp. 50-59; L. Baynes, Heavenly Book; G. Widengren, Ascension.

14 O. S. Wintermute, Jubilees, 4:19, p. 62. J. C. VanderKam, Book of Jubilees, 4:19, pp. 26-27: “how things will happen for mankind during their history until the day of judgment.”

15 D&C 107:39-41.

16 R. D. Eames, Enoch, LDS Sources, p. 458.

17 D&C 107:48.

18 Moses 8:2.

19 Moses 6:25.

20 Moses 6:26-27.

21 John 1:32. Cf. Matthew 3:16. See R. D. Draper et al., Commentary, p. 92. Compare also to Joseph Smith's account of the heavenly ascent of Moses in Moses 1. See J. M. Bradshaw, God's Image 1, pp. 32-81.

22 Matthew 3:27.

23 Mark 1:11; cf. Mark 9:7. Compare Moses 1:4, 6. See also Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32; D&C 93:15; M. Barker, Risen, pp. 46-49.

24 Ibid; M. Barker, Hidden, pp. 91-94; G. Lettieri, Ambiguity, pp. 26-29.

25 Romans 6:4-6.

26 See Endnote M6-5, p. 93.

27 S. Zinner, Underemphasized parallels.



and the *Gospel of the Hebrews*. He also notes that the motifs of “rest” and “reigning” co-occur in these three texts as well as in the Coptic *Gospel of Thomas*.<sup>28</sup> Finally, he argues for a “striking isomorphism” shared between *1 Enoch* and the baptismal allusion in the *Gospel of the Ebionites* in a promise made by Enoch to the righteous: “and a bright light will shine upon you, and the voice of rest you will hear from heaven.”<sup>29</sup> In light of these (and additional passages relating these themes to the personage of the “Son of Man”), Zinner argues that the ideas behind all these passages “arose in an Enochic matrix.” Hence, the unexpected parallel to Jesus’ baptism in the book of Moses account of the calling of Enoch — which in a cursory analysis might have been looked upon as an obvious anachronism — is a passage with plausible Enochic affinities and possible Enochic origins.<sup>30</sup>

In his masterful commentary on the book of Ezekiel, Walther Zimmerli<sup>31</sup> “distinguishes between two types of prophetic call in the Bible — the ‘narrative’ type, which includes a dialogue with God or other divine interlocutor; and the ‘throne theophany’ type, which introduces the prophetic commission with a vision of the heavenly throne of God.”<sup>32</sup> Following Norman Habel, Stephen Ricks distinguishes six characteristic features of the narrative call pattern:

1. the divine confrontation
2. the introductory word
3. the commission
4. the objection
5. the reassurance
6. the sign.

Drawing on Ricks’ discussion in which he shows how the six features apply in the account of the commissioning of Enoch, we will highlight selected details of this pattern. Following the “divine confrontation”<sup>33</sup> and the “introductory word,”<sup>34</sup> Enoch’s “objection” reads as follows:<sup>35</sup>

And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

Obvious similarities with the calls of Moses and Jeremiah present themselves in this verse. Moses responds to his call as follows: “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”<sup>36</sup> Later Moses objects more specifically in saying that he was “slow of speech, and of a slow tongue.”<sup>37</sup> Jeremiah complains by saying: “Ah, Lord God! behold, I cannot speak: for I am a child.”<sup>38</sup> Enoch combines the objections of Moses and Jeremiah, adding that “all the people hate me.”<sup>39</sup>

28 H. Koester *et al.*, *Thomas*, 2, p. 126. See *Endnote M6-6*, p. 93.

29 G. W. E. Nickelsburg, *1 Enoch* 1, 96:3, p. 461. Cf. *ibid.*, 91:1, p. 409, which speaks of “a voice calling me, and a spirit poured out upon me.” Relating to the theme of reigning. Zinner also notes *1 Enoch* 96:1, which speaks of the “authority” that the “righteous” will have over the “sinners” (*ibid.*, 96:1, p. 461).

30 E.g., G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 71:14-16, p. 321.

31 W. Zimmerli, *Ezekiel* 1, pp. 97-100.

32 S. D. Ricks, *Narrative Call*, p. 97. See S. N. Bunta, *In Heaven for an interpretation of Ezekiel chapter 1 as a heavenly ascent*.

33 *Moses* 6:26.

34 *Moses* 6:27-30.

35 *Moses* 6:31.

36 *Exodus* 3:11.

37 *Exodus* 4:10.

38 *Jeremiah* 1:6.

39 *Moses* 6:31.



FIGURE M6-3. *Moses and the Burning Bush*, St. Catherine's Monastery, ca. 548-560  
Jim Forest, 1941-

This Byzantine mosaic is located in St. Catherine's Monastery at the traditional site of Mount Sinai. It is situated above the triumphal arch of the apse of the church and through the wall from the Chapel of the Burning Bush, the most sacred location in the monastery. The key to understanding this scene in the context of this place of worship, however, is not its "topographical connotation," but rather its association with a mosaic of Jesus' Transfiguration. "The appearance of God to Moses foreshadows typologically the Metamorphosis, in which the Divine Christ also appears to Moses in the Transfiguration scene. In the Old Testament, however, neither Moses nor Elijah was permitted to look upon the Lord face to face, but only to hear his voice;<sup>1</sup> whereas on Mount Tabor the two prophets do see the Lord in the manifestation of Christ, as depicted in the Transfiguration scene below the Old Testament scenes above the apse."<sup>2</sup>

- 1 See Exodus 3:4; Exodus 33:20-23; 1 Kings 19:13. However, it is clear from, e.g., D&C 84:19-25 that at some point Moses received the ordinances and authority of the priesthood needed to see the face of God.
- 2 G. H. Forsyth *et al.*, *Saving*.

LDS readers have often puzzled over Enoch's self-description as a "lad" — though he was at least sixty-five at the time. This is the only instance of the term "lad" in the teachings and revelations of Joseph Smith. The use of this term by Joseph Smith is of special interest considering the prominence of "lad" as a title for Enoch in the pseudepigraphal books of *2 Enoch* and *3 Enoch*.<sup>40</sup> Gary A. Anderson of the University of Notre Dame writes the following about the references in *2 Enoch*:<sup>41</sup>

40 See F. I. Andersen, *2 Enoch*, 10:4 (shorter recension), p. 119, P. Alexander, *3 Enoch*, 2:2, p. 357, 3:2, p. 257, 4:1, p. 258, and 4:10, p. 259, and C. Mopsik, *Hénoch*, 48D 1, p. 156 (97). See *Endnote M6-7*, p. 93.

41 G. A. Anderson, *Exaltation*, p. 107.





FIGURE M6-4. *David with the Head of Goliath*, 1607  
Michelangelo Merisi da Caravaggio (Le Caravage), 1571-1610

Brian R. Doak sees Genesis 6:1-4 as “an etiological tale recounting the beginning of the ongoing battle between the hero and the giant.”<sup>1</sup> “The fragmentary [*Book of the Giants*] from Qumran takes up this mythology of the giants, undoubtedly relying on the earlier Enoch corpus, as do several other writings from the last few centuries BCE to the first centuries CE.”<sup>2</sup> Moreover, this “conflict ... appears in Israel’s own ... narrative in the David and Goliath battle, ... [and] also scattered throughout the accounts of conquest in Numbers through Joshua, where the conquering Israelites must face either a selected group of giants, or, as implied in other parts of the tradition, an entire land populated with giants.”<sup>3</sup>

Besides fascinating resonances with Enoch’s title of lad or youth (Hebrew *na’ar*) in the Enoch literature, there is an intriguing possibility of an allusion to Enochian motifs in a prophecy said to be “of old”<sup>4</sup> that is applied to David in Psalm 89:19. In the translation of Eaton, we read:

I have set a youth above the warrior; I have [exalted] a young man over the people.<sup>5</sup>

The youth (Hebrew *bahur*) who is set above the warrior (Hebrew *gibbor*) recalls Enoch’s victory as a “lad” (Hebrew *na’ar*) over the warriors (Hebrew *gibborim*) in the Dead Sea Scrolls *Book of the Giants* and in the book of Moses. In the Psalm the phrase is invoked to describe David’s youthful triumph over the giant Goliath. The motif of the exaltation of the young man recalls Enoch’s heavenly ascent in the book of Moses and in Jewish tradition. It can also be applied to David’s exaltation as recorded in the royal psalms, e.g., “the Lord hath said unto me, Thou art my Son; this day have I begotten thee.”<sup>6</sup> Doak notes that seeing the story of David and Goliath “in connection to some cult recital or ritual is not entirely speculative, since there are several clues in this story and elsewhere that suggest just such a context.”<sup>7</sup>

1 B. R. Doak, *Last*, p. 21, following Rüdiger Bartelmus, *Heroentum*.

2 *Ibid.*, p. 56. “These passages include 3 Maccabees 2:4; Baruch 2:26-28; Wisdom 14:5; Sirach 16:7; and possible allusions in 2 Peter 2:4 and Jude 1:6.” (*ibid.*, p. 56 n. 15).

3 *Ibid.*, p. 21. See Endnote M6-28, p. 99.

4 L. T. Dennis *et al.*, *ESV*, 89:19, p. 1050; J. H. Eaton, *Psalms Commentary*, 89:19, p. 317. See Endnote M6-7, p. 93.

5 *Ibid.* Cf. K. L. Barker, *NIV Study Bible*, Psalm 89:19, p. 889: “I have exalted a young man from among the people.”

6 Psalm 2:7. For a summary of other ancient traditions relating to the exaltation of the younger rival over the older one, see J. M. Bradshaw, *God’s Image 1*, pp. 225, 540-541, 582-583.

7 B. R. Doak, *Last*, p. 108. See Endnote M6-29, p. 99.

The acclamation of Enoch as “lad”<sup>42</sup> is curious. It certainly recalls the question that began the story: “Why are you called ‘lad’ by [those] in the heights of heaven?” It is worth noting that of all the names given Enoch, the title “lad” is singled out as being particularly apt and fitting by the heavenly host. Evidently the seventy names were of a more general order of knowledge than the specific title “lad” ... In any event, the reason our text supplies<sup>43</sup> for this title is deceptively simple and straightforward: “And because I was the youngest among them and a ‘lad’ amongst them with respect to days, months, and years, therefore they called me ‘lad.’”

Although Anderson reports that “[m]ost scholars have not been satisfied with the simple and somewhat naïve answer the text supplies” and have instead formulated a variety of more elaborate hypotheses for the name, Enoch’s explanation for his title of “lad” in the Joseph Smith account fits the “simple and straightforward” explanation given in *2 Enoch*.

God’s “reassurance” to Enoch in light of his “objection” reads as follows:<sup>44</sup>

And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance ...

God’s promise that “no man shall pierce thee” recalls a corresponding event in a Mandaean account of Enoch’s call. Note that his description as “little Enoch,” corresponding to Enoch’s title of “lad” here appears in the context of his prophetic call while on the course of a journey,<sup>45</sup> just as it does in Joseph Smith’s Enoch account:<sup>46</sup>

Little Enoch, fear not. You dread the dangers of this world; I am come to you to deliver you from them. Fear not the wicked, and be not afraid that the floods will rise up on your head; for their efforts will be vain: it shall not be given them to do any harm to thee.

Later in the same Mandaean account, Enoch’s cosmic enemies confirm the fulfillment of the divine promise of protection for Enoch when they admit their utter failure to thwart the prophet and his fellows:<sup>47</sup> “In vain have we attempted murder and fire against them; nothing has been able to overcome them. And now [i.e., after he and his people have ascended to heaven] they are sheltered from our blows.”

When Enoch is told: “Open thy mouth, and it shall be filled,” the obvious parallel is with Moses, who was also told that the Lord would “be with” his mouth and teach him what to say.<sup>48</sup> However, an equally good parallel is found again in the Enoch literature. In *2 Enoch* 39:5, Enoch avers:<sup>49</sup> “... it is not from my own lips that I am reporting to you today, but from the lips of the Lord I have been sent to you. For you hear my words, out of my lips, a human being created exactly equal to yourselves; but I have heard from the fiery lips of the Lord.”

Joseph Smith’s Enoch will manifest God’s power not only through his words but also through his actions:<sup>50</sup>

... the mountains shall flee before you, and the rivers shall turn from their course<sup>51</sup> ...

42 Or the equivalent term “youth” in other translations.

43 G. A. Anderson, *Exaltation*, p. 107.

44 Moses 6:32.

45 “When I saw myself thus surrounded by enemies, I did flee ... And after that, with my eyes on the road, I looked to see ... if the angel of Life would come to my aid ... Suddenly I saw the gates of heaven open” (J. P. Migne, *Livre d’Adam*, 21, p. 167).

46 *Ibid.*, 21, p. 167. See also H. W. Nibley, *Enoch*, p. 210.

47 J. P. Migne, *Livre d’Adam*, 21, p. 170.

48 Exodus 4:12.

49 F. I. Andersen, *2 Enoch*, 39:5 (longer recension), p. 162.

50 Moses 6:34.

51 JST Genesis 14:25-32 gives a more extensive description of the power that was given to Enoch “and his seed.”



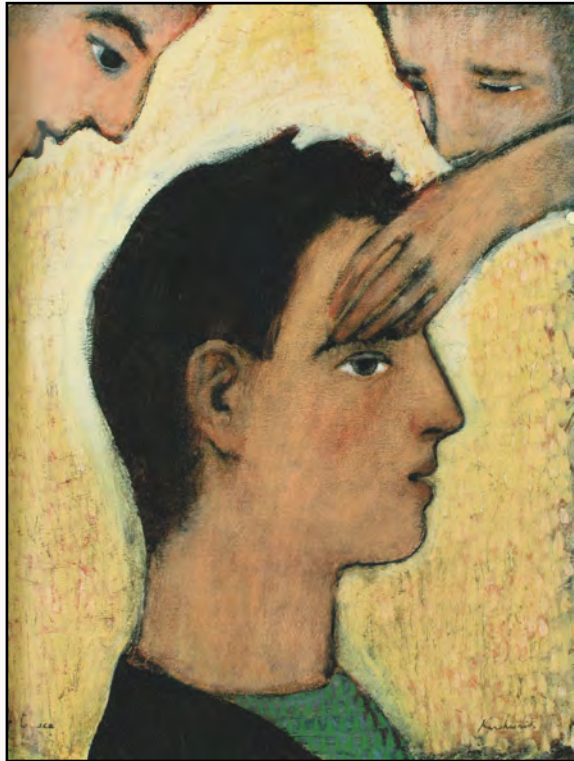


FIGURE M6-5. *Helping to See*, 2011  
Brian Kershisnik, 1962-

“Jane’s mother heard her piously proffering advice to her little brother: ‘Eat your carrots, John, they will give you good night vision.’ When her mother heard this she said, ‘That’s right, Jane, do you know what ‘vision’ is?’ ‘Of course I do, Mom,’ Jane said: ‘dreams from God.’”<sup>1</sup>

1 J. S. Tanner, *Notes*, p. 44.

Later in the book of Moses we read the fulfillment of this promise: “[S]o great was the faith of Enoch that ... the rivers of water were turned out of their course.”<sup>52</sup> Compare the striking similarity of Enoch’s experience in the book of Moses to the Mandaean account:<sup>53</sup>

The [Supreme] Life replied, Arise, take thy way to the source of the waters, turn it from its course ... At this command Tavril [the angel speaking to Enoch] indeed turned the pure water from its course ...

We find no account of a river’s course turned by anyone in the Bible. However, such a story appears in this pseudepigraphal account and in its counterpart in Joseph Smith’s revelations — in both instances within the story of Enoch.

Next, Enoch’s eyes are washed and “opened”:<sup>54</sup>

35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see.<sup>55</sup> And he did so.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.

As a sign of their prophetic calling, the *lips* of Isaiah<sup>56</sup> and Jeremiah<sup>57</sup> were touched to prepare them for their roles as divine spokesmen. However, in the case of both Joseph

52 Moses 7:13.

53 J. P. Migne, *Livre d’Adam*, 21, 169. See also H. W. Nibley, *Enoch*, p. 210.

54 Moses 6:35-36.

55 Cf. John 9:6-7.

56 See Isaiah 6:5-7.

57 Jeremiah 1:9.

Smith's revelations and the pseudepigrapha, Enoch's eyes "were opened by God"<sup>58</sup> to enable "the vision of the Holy One and of heaven."<sup>59</sup> The words of a divinely given song recorded in Joseph Smith's *Revelation Book 2* are in remarkable agreement with *1 Enoch*.<sup>60</sup> "[God] touched [Enoch's] eyes and he saw heaven." This divine action would have had special meaning to Joseph Smith, who alluded elsewhere to instances in which God touched his own eyes before he received a heavenly vision.<sup>61</sup>

The description of the anointing of the eyes with clay in the book of Moses recalls the healing by Jesus of the man born blind.<sup>62</sup> Craig Keener<sup>63</sup> observes that "by making clay of the spittle<sup>64</sup> and applying it to eyes blind from birth, Jesus may be recalling the creative act of Genesis 2:7,"<sup>65</sup> a fitting analog to the spiritual rebirth of Enoch in Joseph Smith's revelation.

Having examined ancient affinities in the prophetic commission of Enoch, let us turn our attention to the events of his subsequent teaching mission.

### Enoch's Teaching Mission

The *Book of the Giants* is a collection of fragments from an Enochic book discovered at Qumran. It is not found within the collection of writings in the Ethiopic book of *1 Enoch*<sup>66</sup> and resembles little else in the Enoch tradition. However, material related to the *Book of the Giants* is included in Talmudic and medieval Jewish literature, in descriptions of the Manichaean canon,<sup>67</sup> in citations by hostile heresiologists, and in third and fourth century fragments from Turfan published by Henning in 1943.<sup>68</sup> Later, several fragments of a related work were identified among the Qumran manuscripts. These fragments showed that the "composition is at least five hundred years older than previously thought"<sup>69</sup> and thus they help us "to reconstruct the literary shape of the early stages of the Enochic tradition."<sup>70</sup>

Although the *Book of the Giants* scarcely fills three pages in the English translation of Martinez, we find in it the most extensive series of parallels between a single ancient text and Joseph Smith's Enoch writings. Note that the term "giants" in the title of the book is somewhat misleading. Actually, this book describes two different groups of individuals, referred to in Hebrew as the *gibborim* and the *nephilim*.<sup>71</sup> In discussing Enoch's mission among the *gibborim*, we will use the customary connotation elsewhere in the Bible of

58 G. W. E. Nickelsburg, *1 Enoch 1*, 1:2, p. 137. Cf. D&C 110:1: "the eyes of our understanding were opened."

59 *Ibid.*, 1:2, p. 137.

60 J. Smith, Jr. et al., *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509, spelling and punctuation modernized. See *Excursus 2: The Song of Enoch*, p. 449. According to the "Song of Enoch," the event occurred just prior to Enoch's vision in Moses 7:4-11. Cf. "With finger end God touch'd his eyes" (*Evening and Morning Star*, 1:12 (May 1833)); Abraham 3:11-12. See *Endnote M6-8*, p. 93.

61 Joseph Smith's eyes were apparently touched at the beginning of the First Vision, and perhaps also prior to receiving D&C 76. See *Endnote M6-9*, p. 93.

62 John 9:6-7. See R. D. Draper et al., *Commentary*, p. 95.

63 C. S. Keener, *John*, 1:780.

64 Note that "the spit of certain people such as the *zab* and gentile was considered impure and presumably was avoided by Jews who were scrupulous in the observance of purity" (J. Magness, *Impurity*, p. 231).

65 Cf. John 20:22.

66 However, *1 Enoch* and the *Book of the Giants* both touch on some related themes, as seen below. For a summary of the literary relationship between the *1 Enoch Book of Watchers* and the *Book of the Giants*, see L. T. Stuckenbruck, *Book of Giants*, pp. 24-28.

67 *Homilies* 25:2-5, *Psalm-Book* 46:21-47:4, *Kephalia*, 5:22-26.

68 For a comprehensive study of the manuscript evidence, see J. C. Reeves, *Jewish Lore*. Reeves concludes that this foundational work of Manichaean cosmogony is indebted in important respects to Jewish exegetical traditions relating to Genesis 6:1-4.

69 M. Wise et al., *DSS*, p. 290. L. T. Stuckenbruck, *Book of Giants*, p. 31 dates the *Book of the Giants* to "sometime between the late 3rd century and 164 BCE."

70 G. W. E. Nickelsburg, *1 Enoch 1*, p. 11.

71 See *Endnote M6-11*, p. 94.

“mighty hero” or “warrior.”<sup>72</sup> In his Enoch writings, Joseph Smith specifically differentiated the “giants” from Enoch’s other adversaries.<sup>73</sup>

Consistent with the concept of the *gibborim* as “mighty warriors,” Joseph Smith’s Enoch writings describe scenes of wars, bloodshed, and slaughter among the people.<sup>74</sup> For example, in Moses 6:15 we read:<sup>75</sup>

And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man’s hand was against his own brother, in administering death, because of secret works, seeking for power.

The *Book of the Giants* likewise begins with references to “slaughter, destruction, and moral corruption”<sup>76</sup> that filled the earth.<sup>77</sup> The mention of “secret works” and “administering death”<sup>78</sup> in the book of Moses recalls a similar description in the *Book of the Giants*:<sup>79</sup>

they knew the se[crets<sup>80</sup> of ... ] [ ... si]n was great in the earth [ ... ] [ ... ] and they killed ma[n]y ... ]

Elsewhere Qumran literature refers to the spread of the “mystery of wickedness”<sup>81</sup> before the Flood.

In the book of Moses, Enoch’s preaching first attracts listeners out of pure curiosity:<sup>82</sup>

And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

The term “wild man”<sup>83</sup> is used in only one other place in the Bible, as part of Jacob’s prophecy about the fate of Ishmael. We see a more fitting parallel, however, in a passage in the translation by Wise of the *Book of the Giants*. There the wicked leader of the *gibborim*, ’Ohya, boasts that he is called “the wild man,”<sup>84</sup> just as in the book of Moses the same term is used — sarcastically — to describe Enoch.

Then, out of nowhere appears Mahijah, the only named character besides Enoch himself in Joseph Smith’s story of Enoch:<sup>85</sup>

72 Compare Moses 8:21 (the children of the self-proclaimed “sons of God”), Genesis 10:8-9 (Nimrod), Genesis 10:25 (Peleg), Genesis 11:4 (the builders of the Tower of Babel who wanted to make themselves a name)

73 For example, Moses 7:14-15 distinguishes between “the enemies of the people of God” (*gibborim*?) and “the giants of the land” (*nephilim*?).

74 See also Moses 7:7, 16.

75 Moses 6:15.

76 J. C. Reeves, *Jewish Lore*, p. 67.

77 F. G. Martinez, *Book of Giants* (1Q23), 9+14+15:2-4; M. Wise *et al.*, *DSS, Book of Giants* (1Q23), 9+14+15:2-4, p. 291.

78 Moses 6:15.

79 M. Wise *et al.*, *DSS, Book of Giants* (1Q23), 9+14+15:2-4, p. 291.

80 Martinez translates the passage more conservatively as “they knew the mysteries ... [ ... ] [ ... ] great in the earth [ ... ] [ ... ] in the earth [ ... ]” (F. G. Martinez, *Book of Giants* (1Q23), 9+14+15:2, p. 260). Stuckenbruck is cautious about the term “secrets” or “mysteries”: “Not enough is visible on 1Q23 14 to verify this reading” (L. T. Stuckenbruck, *Book of Giants*, p. 58).

81 M. Wise *et al.*, *DSS, Tales of the Patriarchs* (1QapGen), 1:2, p. 91. Cf. J. A. Fitzmyer, *Genesis Apocryphon*, 1:2, p. 67; F. G. Martinez, *Genesis Apocryphon*, 1:2, p. 230: “mystery of evil.” See also 2 Thessalonians 2:7 (J. A. Fitzmyer, *Genesis Apocryphon*, p. 120 n. 1:2). For more discussion, see S. I. Thomas, *Mysteries*, pp. 180-182.

82 Moses 6:38.

83 Genesis 16:12.

84 M. Wise *et al.*, *DSS, Book of Giants* (4Q531), 22:8, p. 293: “the wild man they call [me].” See *Endnote M6-12*, p. 94.

85 Moses 6:40.



FIGURE M6-6. *The Enoch Altarpiece (Left Wing, Right Wing)*  
James C. Christensen, 1942-

“For over a year, artist James C. Christensen painted under the guise of an obscure, 15th century Flemish painter, best known for, and named after, a multi-paneled masterpiece called *The Enoch Altarpiece*. Also known as *Jehovah Teaches Enoch the Plan of Salvation*, what remains of *The Enoch Altarpiece* are the two sides that once flanked the (missing) center panel.”<sup>1</sup>

“The central panel showed Jehovah teaching Enoch as they walked near the City of Enoch. The angels on the wings of the altarpiece bless the scene, and the symbols at their feet describe the divine plan. At the feet of the angel in the left panel we see fruit with a serpent, a clear representation of the Garden of Eden and the Fall of man. On the right, the symbol at the angel’s feet is a skull with an Easter lily growing out of it, symbolizing the triumph of Christ over death and the Fall of man. The City of Enoch in the altarpiece was described as ‘a city of surpassing beauty radiating the light of truth and righteousness, the fruit of souls who were at one with God’s plan.’”<sup>2</sup> The idea of the missing center panel is a play on the fact that Enoch along with his entire city were taken from the earth to be preserved in God’s own bosom until they come back in a future day of righteousness. “No one is certain what happened to the missing center panel of *The Enoch Altarpiece*, but the hope is, says Christensen, with a smile, it will one day return.”<sup>3</sup>

1 J. C. Christensen, *Enoch Altarpiece* (Video).

2 J. C. Christensen, *Passage*, p. 100.

3 J. C. Christensen, *Enoch Altarpiece* (Video).

And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?

In the book of Moses, the personal name Mahijah appears a second time in a different form as Mahujah.<sup>86</sup> Likewise in the Masoretic Hebrew text of the Bible, the variants Mahijah (Hebrew מַהִיָּיָה) and Mahujah (Hebrew מַהֻיָּיָה) both appear in a single verse (with the suffix “-el”) as references to the same person, namely Mehuja-el.<sup>87</sup> Because the KJV renders both variants identically, Joseph Smith would have had to access and interpret the Hebrew text to see both versions of the name. But there is no evidence that he or anyone else associated with the translation of Moses 6-7 knew how to read Hebrew or, for that matter, even had

86 See Endnote M6-13, p. 94.

87 See Endnote M6-14, p. 95.



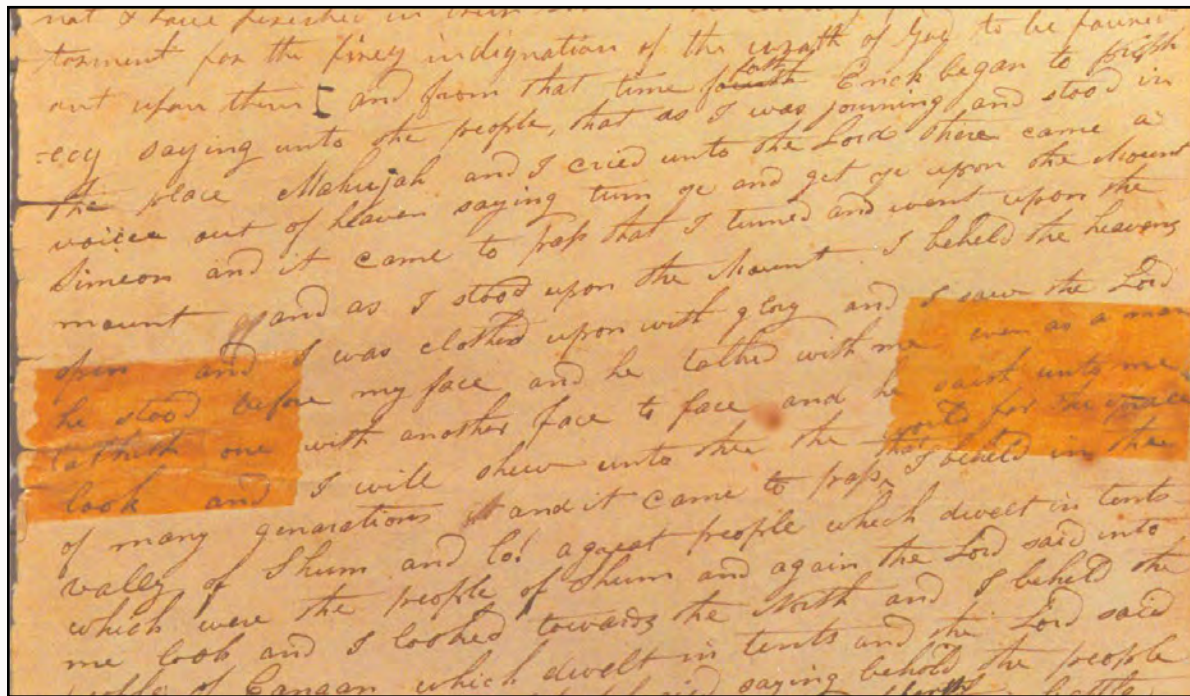


FIGURE M6-7. *Old Testament 1 Manuscript, Joseph Smith Translation, Page 16*

"As I was journeying and stood in the place, Mahujah and I cried unto the Lord. There came a voice out of heaven, saying — Turn ye, and get ye upon the mount Simeon."<sup>1</sup> Emendation of the text in later manuscripts gave the false impression that "Mahujah" was a place name rather than an alternate spelling of the personal name "Mahijah."

<sup>1</sup> J. Smith, Jr., *Old Testament 1*, p. 16. Cf. *Moses 7:2*. See *Endnote M6-13*, p. 94.

access to a Hebrew Bible. Joseph Smith did not begin his Hebrew studies until early 1836, after he engaged Joshua Seixas as a teacher in Kirtland, Ohio.<sup>88</sup> Moreover, even if it were postulated that Joseph Smith was working from the Hebrew and possessed this information, it would still be difficult to explain why Joseph Smith would have chosen not to normalize the two variant versions of the name into a single version as virtually all English translations of the Hebrew text have done. Instead, both the attested variants of the name are included in the book of Moses in appropriate contexts, preserving both ancient traditions. Finally, it is interesting to note that the Joseph Smith versions of the name drop the "-el" suffix to the name,<sup>89</sup> thus differing from the Hebrew text of the Bible and agreeing with its Dead Sea Scrolls<sup>90</sup> equivalent.

There are intriguing similarities not only in the name but also in the role of the Mahijah/Mahujah character in Joseph Smith's book of Moses and the role of a character named Mahujah (מְהוּיָהוּ)<sup>91</sup> in the *Book of the Giants*.<sup>92</sup> Hugh Nibley observes:<sup>93</sup>

<sup>88</sup> M. J. Grey, *The Word of God*.

<sup>89</sup> Because Joseph Smith retained the "-el" suffix in *Moses 5:43*, corresponding to *Genesis 4:18*, a reasonable assumption is that he did not himself recognize an equivalence among Mahujah, Mahijah, and Mehuja-el.

<sup>90</sup> J. W. Wevers, *Notes*, p. 62 n. 4:18 notes the existence of "Mehuja" as a variant spelling of Mehuja-el in a Greek manuscript of *Genesis 4:18*. R. S. Hess, *Studies*, pp. 41-43 gives two possible meanings of the name Mehuja-el: 1. god/El enlivens; 2. life of god/El, i.e., divine life. Hess sees the former meaning as more probable.

<sup>91</sup> See *Endnote M6-15*, p. 95.

<sup>92</sup> See *Endnote M6-16*, p. 95.

<sup>93</sup> H. W. Nibley, *Enoch*, p. 278. Noting the possibility of wordplay, Nibley conjectures that "what the Ma- [in Mahijah] most strongly suggests is certainly the all-but-universal ancient interrogative, Ma ("who?" or

The only thing the Mahijah in the book of Moses is remarkable for is his putting of bold direct questions to Enoch. And this is exactly the role, and the only role, that the Aramaic Mahujah plays in the story.

In the *Book of the Giants*, we read the report of a series of dreams that troubled the *gibborim*. The dreams “symbolize the destruction of all but Noah and his sons by the Flood.”<sup>94</sup> In an impressive correspondence to the questioning of Enoch by Mahijah in the book of Moses, the *gibborim* send one of their fellows named Mahujah to “consult Enoch in order to receive an authoritative interpretation of the visions.”<sup>95</sup> In the *Book of the Giants*, we read:<sup>96</sup>

[Then] all the [*gibborim* and the *nephilim*] ... called to [Mahujah] and he came to them. They implored him and sent him to Enoch, the celebrated scribe<sup>97</sup> and they said to him: “Go... and tell him to [explain to you] and interpret the dream ...”<sup>98</sup>

A reasonable case can be made for the identification of the *Book of the Giants* Mahujah with the biblical Mehuja-el, who was a descendant of Cain and the grandfather of the wicked Lamech.<sup>99</sup> The case for identification is only made stronger when we consider the additional material about Mehuja-el’s family line included in the Joseph Smith account. Note that in the book of Moses, Mehuja-el’s grandson, like the other “sons of men,”<sup>100</sup> “entered into a covenant with Satan after the manner of Cain.”<sup>101</sup> Similarly, in *1 Enoch*<sup>102</sup> we read that a group of conspirators, here depicted as fallen sons of God, “all swore together and bound one another with a curse.” Elsewhere in *1 Enoch* we learn additional details about that oath:<sup>103</sup>

This is the number of Kasbe’el, the chief of the oath, which he showed to the holy ones when he was dwelling on high in glory, and its (or “his”) name (is) Beqa. This one told Michael that he should show him the secret name, so that they might mention it in the oath, so that those who showed the sons of men everything that was in secret might quake at the name and the oath.

The passages in *1 Enoch* are similar to a section of the book of Moses that describes a “secret combination” that had been in operation “from the days of Cain.”<sup>104</sup> As to the deadly nature of the oath, we read in the book of Moses: “Swear unto me by thy throat, and if thou tell it thou shalt die,”<sup>105</sup> just as in *1 Enoch* the conspirators “bound one another with a curse.”<sup>106</sup>

“what?”), so that the names Mahujah and Mahijah both sound to the student of Semitics like questions.”

94 M. Wise *et al.*, *DSS*, p. 292. Regarding the details of the first dream, see J. C. Reeves, *Jewish Lore*, pp. 84-90, 95-102. On the second dream, see *ibid.*, pp. 92-93. For more on the interpretation of the dreams, including a discussion of resonances between the *Book of the Giants* and *3 Baruch*, see A. A. Orlov, *Flooded Arboretums*.

95 J. C. Reeves, *Jewish Lore*, p. 84.

96 F. G. Martinez, *Book of Giants* (4Q530), 2:20-23, p. 261. Non-Mormon Salvatore Cirillo comments: “The emphasis that [Joseph] Smith places on Mahijah’s travel to Enoch is eerily similar to the account of [Mahujah] to Enoch in the [Book of the Giants]” (S. Cirillo, *Joseph Smith*, p. 105). See *Endnote M6-18*, p. 95.

97 Or “the scribe [who is] set apart” (J. C. Reeves, *Jewish Lore*, p. 91), taking the Aramaic term to describe the separation of Enoch from human society by way of analogy to the description of how Joseph was “set apart from his brethren” (Genesis 49:26) when he went to Egypt (*ibid.*, p. 77). Rashi understood “set apart” in the sense of “separated” or “isolated” (Rashi, *Genesis Commentary*, Genesis 49:26, 4:559; J. C. Reeves, *Jewish Lore*, p. 139 n. 107). For more on Enoch’s role as a scribe, see OVERVIEW Moses 6, p. 35.

98 Cf. the word “go” in Enoch’s formal commission (Moses 6:32). For more about the use of this form in the commissioning of Mahujah and in similar contexts in the Enoch literature, see J. C. Reeves, *Jewish Lore*, pp. 93-94. See *Endnote M6-17*, p. 95.

99 See *Endnote M6-19*, p. 96.

100 Moses 5: 52, 55.

101 Moses 5:49.

102 G. W. E. Nickelsburg, *1 Enoch* 1, 6:5, p. 174.

103 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:13-14, p. 304.

104 Moses 5:51.

105 Moses 5:29. For more on the uses of such oaths within and outside of scripture, see J. M. Bradshaw, *God’s Image* 1, Moses 5:29-b, c, d, pp. 377-378; J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 33-34.

106 G. W. E. Nickelsburg, *1 Enoch* 1, 6:5, p. 174.

In *1 Enoch*, the conspirators agreed on their course of action by saying:<sup>107</sup> “Come, let us choose for ourselves wives from the daughters of men.” Likewise, in the book of Moses, Mehuja-el’s grandson became infamous because he “took unto himself ... wives”<sup>108</sup> to whom he revealed the secrets of their wicked league (to the chagrin of his fellows).<sup>109</sup> In *1 Enoch*, as in the book of Moses,<sup>110</sup> we also read specifically of how “they all began to reveal mysteries to their wives and children.”<sup>111</sup>

In answer to the second part of Mahijah’s question, Joseph Smith’s Enoch says:<sup>112</sup>

And he said unto them: I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day.

Amplifying the book of Moses description of Enoch’s home as a “land of righteousness,” the leader of the *gibborim* in the *Book of the Giants* says that his “opponents”<sup>113</sup> “... reside in the heavens and live with the holy ones.”<sup>114</sup>

In the book of Moses, Enoch describes the setting for his vision:<sup>115</sup>

And it came to pass, as I journeyed from the land of Cainan, by the sea east,<sup>116</sup> I beheld a vision.

Enoch’s vision as he travelled “by the sea east” recalls the direction of his journey in *1 Enoch* 20-36 where he traveled “from the west edge of the earth to its east edge.”<sup>117</sup> Elsewhere *1 Enoch*<sup>118</sup> records a vision that Enoch received “by the waters of Dan,” arguably a “sea east.”<sup>119</sup>

In preaching to the people, the Enoch of the book of Moses refers to a “book of remembrance”<sup>120</sup> in which the words of God and the actions of the people were recorded. Correspondingly, in the *Book of the Giants*, a book in the form of “two stone tablets”<sup>121</sup> is given by Enoch to Mahujah to stand as a witness of “their fallen state and betrayal of their ancient covenants.”<sup>122</sup>

107 *Ibid.*, 6:1, p. 174.

108 Moses 5:44. See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:44-a, p. 392: “The wording ‘took unto himself’ is paralleled in the description of the illicit relationships of the wicked husbands in the days of Noah (Moses 8:14, 21). A. T. Wright, *Evil Spirits*, pp. 135-136 observes that “there is no indication ... that a marriage actually took place, but rather [the phrase] could be translated and understood as ‘Lamech took to himself two women.’”

109 Moses 5:47-55. See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:47a-54c, pp. 395-399.

110 Moses 5:53: “Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.”

111 G. W. E. Nickelsburg, *1 Enoch 1*, 8:3, p. 188. For an extensive discussion of this topic, see R. Lesses, *They Revealed*.

112 Moses 6:41.

113 M. Wise *et al.*, DSS, 4Q531, 22:5, p. 293. Cf. L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:5, p. 164: “adversaries.” J. T. Milik *et al.*, *Enoch*, p. 308 and F. G. Martinez, *Book of Giants* (4Q531), 2:5, p. 262 translate the term as “accusers.”

114 F. G. Martinez, *Book of Giants* (4Q531), 2:6, p. 262. Cf. J. T. Milik *et al.*, *Enoch*, p. 308: “they dwell in [heaven] s and they live in the holy abodes”; L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:6, p. 164: “and in the heavens are seated, and among the holy places they dwell.”

115 Moses 6:42.

116 Note that LDS scripture teaches that Enoch’s ministry took place in the New World (D&C 107:53-57).

117 G. W. E. Nickelsburg, *1 Enoch 1*, p. 290. See *Endnote M6-20*, p. 97.

118 *Ibid.*, 13:7-8, p. 237.

119 See *Endnote M6-21*, p. 97.

120 Moses 6:46.

121 Sundermann Fragment L I Recto 1-9, in J. C. Reeves, *Jewish Lore*, p. 109. See also p. 110 n. 6 and p. 154 n. 306. See *Endnote M6-22*, p. 97.

122 H. W. Nibley, *Enoch*, p. 214. See F. G. Martinez, *Book of Giants* (4Q203), 8:1-11, p. 260-261.





FIGURE M6-8. Fragment of the Qumran Book of the Giants (4Q203)

Unlike many of the other Aramaic fragments of the *Book of the Giants*, the translation of this piece is straightforward: “[ ... ] to you, Mah[ujah ... ] the two tablets [ ... ] and the second has not been read up till now [ ... ].”<sup>1</sup>

- 1 Cf. F. G. Martinez, *Book of Giants* (4Q203), p. 260; J. T. Milik *et al.*, *Enoch*, p. 314. Contra L. T. Stuckenbruck, *Book of Giants*, p. 84 and J. C. Reeves, *Jewish Lore*, p. 110 who read only “M” at the end of line 5 of the fragment, Milik and Martinez both read “MH” and restore it to the name Mahawai (= Mahujah).

In the book of Moses, Enoch says the book is written “according to the pattern given by the finger of God.”<sup>123</sup> This may allude to the idea that a similar record of their wickedness is kept in heaven<sup>124</sup> as attested in *1 Enoch*.<sup>125</sup>

Do not suppose to yourself nor say in your heart, that they do not know nor are your unrighteous deeds seen in heaven, nor are they written down before the Most High. Henceforth know that all your unrighteous deeds are written down day by day, until the day of your judgment.

As Enoch is linked with the book of remembrance in the book of Moses, so he is described in the *Testament of Abraham* as the heavenly being who is responsible for recording the deeds of mankind so that they can be brought into remembrance.<sup>126</sup> In *Jubilees* 10:17 we read:<sup>127</sup> “Enoch had been created as a witness to the generations of the world so that he might report every deed of each generation in the day of judgment.”

In the book of Moses, Enoch’s reading of the book of remembrance put the people in great fear.<sup>128</sup>

<sup>123</sup> Moses 6:46.

<sup>124</sup> Noting that the *Book of the Giants* refers to the second tablet given to Mahujah by Enoch as being a “copy” (F. G. Martinez, *Book of Giants* (4Q203), 8:3, p. 260), Reeves (J. C. Reeves, *Jewish Lore*, p. 111 n. 3) conjectures: “Perhaps Enoch employed the ‘heavenly tablets’ in the formulation of his interpretation.”

<sup>125</sup> G. W. E. Nickelsburg, *1 Enoch* 1, 98:7-8, p. 468. Cf. 81-82, pp. 333-334, 93:2, p. 434, 97:6, p. 467, 104:7, p. 513, 106:19, p. 537.

<sup>126</sup> D. C. Allison, *Testament*, 10:1, 6-7, 11, p. 254. See Endnote M6-23, p. 97.

<sup>127</sup> O. S. Wintermute, *Jubilees*, 10:17, p. 76. J. C. VanderKam, *Book of Jubilees*, 10:17, pp. 60-61: “Enoch’s work was something created as a testimony for the generations of eternity so that he should report all deeds throughout generation after generation on the day of judgment.”

<sup>128</sup> Moses 6:47.



And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence.

Likewise, in the *Book of the Giants*,<sup>129</sup> we read that the leaders of the mighty warriors “bowed down and wept in front of [Enoch].” *1 Enoch* describes a similar reaction after Enoch finished his preaching:<sup>130</sup>

Then I [i.e., Enoch] went and spoke to all of them together. And they were all afraid and trembling and fear seized them. And they asked that I write a memorandum of petition<sup>131</sup> for them, that they might have forgiveness, and that I recite the memorandum of petition for them in the presence of the Lord of heaven. For they were no longer able to speak or to lift their eyes to heaven out of shame for the deeds through which they had sinned and for which they had been condemned.... and they were sitting and weeping at Abel-Main,<sup>132</sup> ... covering their faces.

Among the declarations that Joseph Smith’s Enoch makes to his hearers from the book of remembrance is that their children “are conceived in sin.”<sup>133</sup> This has nothing to do with the concept of “original sin” but rather is the result of their moral transgressions. As Nibley expresses it:<sup>134</sup> “[T]he wicked people of Enoch’s day ... did indeed conceive their children in sin, since they were illegitimate offspring of a totally amoral society.” The relevant passage in the *Book of the Giants* reads:<sup>135</sup> “Let it be known to you th[at] ... your activity and that of [your] wife[s and of your children ... through your fornication.”<sup>136</sup>

Both the Qumran and the Joseph Smith sermons of Enoch “end on a note of hope”<sup>137</sup> — a feature unique to these two Enoch accounts:<sup>138</sup>

... If thou wilt turn unto [God], and hearken unto my voice, and believe, and repent of all thy transgressions ...

In the *Book of the Giants*, Enoch also gives hope to the wicked through repentance:<sup>139</sup> “Now, then, unfasten your chains [of sin]... and pray.”<sup>140</sup> In addition, Reeves<sup>141</sup> conjectures that another difficult-to-reconstruct phrase in the *Book of the Giants* may also be understood as an “allusion to a probationary period for the repentance of the Giants.”<sup>142</sup>

Any conjectured move toward repentance was temporary, however, and eventually Enoch’s enemies began to attack. The book of Moses reads:<sup>143</sup>

129 F. G. Martinez, *Book of Giants* (4Q203), 4:6, p. 260.

130 G. W. E. Nickelsburg, *1 Enoch* 1, 13:3-5, 8-9, pp. 234, 237. See H. W. Nibley, *Enoch*, p. 214.

131 H. W. Nibley, *Enoch*, p. 216: “a *Hypomnemata*, or memorial.”

132 See *Endnote M6-24*, p. 97.

133 Moses 6:55.

134 H. W. Nibley, *Churches*, p. 160.

135 L. T. Stuckenbruck, *Book of Giants*, 4Q203, 8:6-9, p. 90. See *Endnote M6-25*, p. 98. In *1 Enoch* 10:9, the “sons of the Watchers” are called the “bastards,” “half-breeds,” and “sons of miscegenation,” but the reference is specifically to interbreeding between the Watchers and human women rather than to sexual immorality in a more general sense (G. W. E. Nickelsburg, *1 Enoch* 1, 10:9, p. 215).

136 See J. C. Reeves, *Jewish Lore*, p. 114 n. 9. See *Endnote M6-26*, p. 98.

137 H. W. Nibley, *Churches*, p. 159.

138 Moses 6:52.

139 F. G. Martinez, *Book of Giants* (4Q203), 8:14-15, p. 261.

140 See *Endnote M6-27*, p. 98.

141 J. C. Reeves, *Jewish Lore*, p. 103. Cf. J. W. Etheridge, *Onkelos*, Genesis 6:3, p. 47.

142 Alternatively, this phrase is translated by F. G. Martinez, *Book of Giants* (4Q530), 3:3, p. 261 as “the evidence of the Giants.”

143 Moses 7:13.

And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness.

Similarly, in the *Book of the Giants*, 'Ohya, a leader of the *gibborim*, gives a description of his defeat in such a battle:<sup>144</sup>

[... I am a] [mighty warrior],<sup>145</sup> and by the mighty strength of my arm and my own great strength<sup>146</sup> [I went up against a]ll mortals, and I have made war against them; but I am not ... able to stand against them.

Of special note is a puzzling phrase in Martinez' translation of the *Book of the Giants* that immediately follows the description of the battle:<sup>147</sup> "... the roar of the wild beasts has come and they bellowed a feral roar." Remarkably the book of Moses account has a similar phrase following the battle description, recording that "the roar of the lions was heard out of the wilderness."

Both the book of Moses and the *Book of the Giants* contain a "prediction of utter destruction and the confining in prison that is to follow"<sup>148</sup> for the *gibborim*. From the book of Moses we read:<sup>149</sup>

But behold, these ... shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

Similarly, in the *Book of the Giants* we read:<sup>150</sup> "he imprisoned us and has power [ov]er [us]."

Note that the parallels with the *Book of the Giants* we have cited are not drawn at will from a large corpus of Enoch manuscripts but rather are concentrated in a scant three pages of Qumran fragments. These resemblances range from general themes in the story line (secret works, murders, visions, earthly and heavenly books of remembrance that evoke fear and trembling, moral corruption, hope held out for repentance, and the eventual defeat of Enoch's adversaries in battle, ending with their utter destruction and imprisonment) to specific occurrences of rare expressions in corresponding contexts (the reference to the "wild man," the name and parallel role of Mahijah/Mahujah, and the "roar of the wild beasts"). It would be thought remarkable if any nineteenth-century document were to exhibit a similar density of close resemblances with this small collection of ancient fragments, but to find such similarities in appropriate contexts relating in each case to the story of Enoch is compelling.

144 M. Wise *et al.*, *DSS*, 4Q531, 22:3-7, p. 293. Cf. H. W. Nibley, *Teachings of the PGP*, p. 269.

145 I.e., *gibbor*. Cf. Moses 7:15.

146 J. C. Reeves, *Jewish Lore*, p. 118 n. 3 cites similar Jewish sources that highlight the pride and arrogance of the Giants. Cf. H. Anderson, 3 Maccabees, 2:4, p. 519; F. Josephus, *Antiquities*, 1:3:1, p. 28; S. Sandmel *et al.*, *Solomon*, 14:6, p. 108.

147 F. G. Martinez, *Book of Giants* (4Q531), 2:8, p. 262. Cf. J. T. Milik *et al.*, *Enoch*, p. 308: "the roaring of the wild beasts came and the multitude of the wild animals began to cry out"; L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:8, p. 164: "[t]he of the beasts of the field is coming and the hinds of the field are calling."

148 H. W. Nibley, *Churches*, p. 161.

149 Moses 7:38.

150 J. C. Reeves, *Jewish Lore*, p. 66. See *Endnote*, p. 98.

## Moses 6:13-68: Text and Commentary

### CHAPTER 6:13-68

SETH (PP. 53-54)

**S**ETH<sup>a</sup> lived one hundred and five years, and <sup>b</sup>begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore <sup>c</sup>Enos prophesied also.

14 And Seth lived, after he begat Enos, <sup>a</sup>eight hundred and seven years, and begat many sons and daughters.

15 And the <sup>a</sup>children of men were numerous upon all the face of the land. And in those days <sup>b</sup>Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in <sup>c</sup>administering death, because of secret works, <sup>d</sup>seeking for power.

16 All the days of Seth were <sup>a</sup>nine hundred and twelve years, and he died.

ENOS (PP. 54-55)

17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of <sup>a</sup>the people of God came out from the land, which was called Shulon, and dwelt in a bland of promise, which he called after his own son, whom he had <sup>c</sup>named Cainan.

18 And Enos lived, after he begat Cainan, <sup>a</sup>eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were <sup>b</sup>nine hundred and five years, and <sup>c</sup>he died.

CAINAN (P. 55)

19 And Cainan lived <sup>a</sup>seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were <sup>b</sup>nine hundred and ten years, and he died.

MAHALALEEL (P. 55)

20 And Mahalaleel lived <sup>a</sup>sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, <sup>b</sup>eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.

PREACHERS OF RIGHTEOUSNESS  
(PP. 55-56)

21 And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And <sup>a</sup>Jared taught

Enoch in all the ways of God.

22 And this is the genealogy of the <sup>a</sup>sons of Adam, who was the <sup>b</sup>son of God, <sup>c</sup>with whom God, himself, conversed.

23 And they were <sup>a</sup>preachers of righteousness, and spake and <sup>b</sup>prophesied, and <sup>c</sup>called upon all men, everywhere, to repent; and <sup>d</sup>faith was taught unto the <sup>e</sup>children of men.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

ENOCH'S COMMISSION (PP. 56-63)

25 And Enoch lived sixty-five years, and <sup>a</sup>begat Methuselah.

26 And it came to pass that Enoch journeyed in the land, <sup>a</sup>among the people; and as he journeyed, the Spirit of God <sup>b</sup>descended out of heaven, and abode upon him.

27 And he heard a <sup>a</sup>voice from heaven, saying: Enoch, <sup>b</sup>my son, <sup>c</sup>prophesy unto <sup>c</sup>this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and <sup>f</sup>my fierce anger is kindled against them; for their <sup>g</sup>hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

28 And for these many generations, ever since the day that I created them, have they <sup>a</sup>gone astray, and have <sup>b</sup>denied me, and have <sup>c</sup>sought their own counsels in the dark; and in their own abominations have they <sup>d</sup>devised murder, and have not kept <sup>e</sup>the commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, <sup>a</sup>by their oaths, they have brought upon themselves death; and <sup>b</sup>a hell I have prepared for them, <sup>c</sup>if they repent not;

30 And this is a <sup>a</sup>decree, which I have <sup>b</sup>sent forth <sup>c</sup>in the beginning of the world, <sup>d</sup>from my own mouth, from the foundation thereof, and <sup>e</sup>by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, <sup>f</sup>unto the ends thereof.

31 And when Enoch had heard these words, he <sup>a</sup>bowed himself to the earth, <sup>b</sup>before the Lord, and spake before the Lord, saying: <sup>c</sup>Why is it that I have found favor in thy sight, and am but a <sup>d</sup>lad, and all the people <sup>e</sup>hate me; for I am <sup>f</sup>slow of speech; wherefore am I thy servant?

32 And the Lord said unto Enoch: <sup>a</sup>Go forth and do as I have commanded thee, and <sup>b</sup>no man shall pierce thee. <sup>c</sup>Open thy mouth, and it shall be filled, and <sup>d</sup>I will give

thee utterance, for <sup>a</sup>all flesh is in my hands, and I will do as seemeth me good.

33 Say unto this people: <sup>a</sup>Choose ye this day, to serve the <sup>b</sup>Lord God <sup>c</sup>who made you.

34 Behold <sup>a</sup>my Spirit is upon you, wherefore all thy words will I justify; and the <sup>b</sup>mountains shall flee before you, and the rivers shall turn from their course; and thou shalt <sup>c</sup>abide in me, and I in you; therefore <sup>d</sup>walk with me.

ENOCH MADE A SEER (PP. 64-65)

35 And the Lord spake unto Enoch, and said unto him: <sup>a</sup>Anoint thine eyes with clay, and wash them, and <sup>b</sup>thou shalt see. And he did so.

36 And <sup>a</sup>he beheld the spirits that God had created; and he beheld also <sup>b</sup>things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A <sup>c</sup>seer hath the Lord raised up unto his people.

ENOCH GOES FORTH (PP. 67-68)

37 And it came to pass that Enoch <sup>a</sup>went forth in the land, <sup>b</sup>among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and <sup>c</sup>all men were offended because of him.

38 And <sup>a</sup>they came forth to hear him, upon the high places, saying unto the <sup>b</sup>tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a <sup>c</sup>strange thing in the land; a <sup>d</sup>wild man hath come among us.

39 And it came to pass when they heard him, <sup>a</sup>no man laid hands on him; for <sup>b</sup>fear came on all them that heard him; for <sup>c</sup>he walked with God.

ENOCH EXPLAINS HIS MISSION  
(PP. 69-70)

40 And there came a man unto him, whose name was <sup>a</sup>Mahijah, and said unto him: <sup>b</sup>Tell us plainly who thou art, and <sup>c</sup>from whence thou comest?

41 And he said unto them: I came out from <sup>a</sup>the land of <sup>b</sup>Cainan, the land of my fathers, <sup>c</sup>a land of righteousness unto this day. And <sup>d</sup>my father taught me in all the ways of God.

42 And it came to pass, as I journeyed from the land of Cainan, by the <sup>a</sup>sea east, I beheld a vision; and lo, the heavens I saw, and <sup>b</sup>the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.

<p style="text-align: center;"><i>ENOCH TEACHES ABOUT THE CREATION AND THE FALL (PP. 70-74)</i></p> <p>43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and <sup>a</sup>why counsel ye yourselves, and <sup>b</sup>deny the God of heaven?</p> <p>44 <sup>a</sup>The heavens he made; <sup>b</sup>the earth is his footstool; and <sup>c</sup>the foundation thereof is his. Behold, he laid it, <sup>d</sup>an host of men hath he brought in upon the face thereof.</p> <p>45 And <sup>a</sup>death hath come upon our fathers; nevertheless we know them, and cannot deny, and even <sup>b</sup>the first of all we know, even Adam.</p> <p>46 For a <sup>a</sup>book of remembrance we have written among us, <sup>b</sup>according to the pattern given by the finger of God; and <sup>c</sup>it is given in our own language.</p> <p>47 And as Enoch spake forth the words of God, <sup>a</sup>the people trembled, and could not stand in his presence.</p> <p>48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.</p> <p>49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become <sup>a</sup>carnal, sensual, and devilish, and are <sup>b</sup>shut out from the presence of God.</p> <p style="text-align: center;"><i>ENOCH PREACHES THE PLAN OF SALVATION (PP. 74-82)</i></p> <p>50 But <sup>a</sup>God hath made known unto <sup>b</sup>our fathers that all men must repent.</p> <p>51 And <sup>a</sup>he called upon our father Adam by his own voice, saying: I am God; <sup>b</sup>I made the world, and <sup>c</sup>men before they were in the flesh.</p> <p>52 And <sup>a</sup>he also said unto him: <sup>b</sup>If thou wilt turn unto me, and hearken unto my voice, and believe, and <sup>c</sup>repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, <sup>d</sup>the only name which shall be given under heaven, whereby salvation shall come unto the children of men, <sup>e</sup>ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever</p>	<p>ye shall ask, it shall be given you.</p> <p>53 And our father Adam spake unto the Lord, and said: <sup>a</sup>Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold <sup>b</sup>I have forgiven thee thy transgression in the Garden of Eden.</p> <p>54 Hence came the saying abroad among the people, that <sup>a</sup>the Son of God hath atoned for <sup>b</sup>original guilt, wherein the sins of the parents cannot be answered upon the heads of the <sup>c</sup>children, for they are whole from the foundation of the world.</p> <p>55 And the Lord spake unto Adam, saying: Inasmuch as <sup>a</sup>thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to <sup>b</sup>prize the good.</p> <p>56 And <sup>a</sup>it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.</p> <p>57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for <sup>a</sup>no unclean thing can dwell there, or dwell in his presence; for, in the <sup>b</sup>language of Adam, <sup>c</sup>Man of Holiness is his name, and the name of his Only Begotten is the <sup>d</sup>Son of Man, even Jesus Christ, <sup>e</sup>a righteous Judge, who shall come in the <sup>f</sup>meridian of time.</p> <p>58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:</p> <p>59 That <sup>a</sup>by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which <sup>b</sup>I have made, and so became of dust a living soul, even so ye must be <sup>c</sup>born again into the kingdom of heaven, <sup>d</sup>of water, and <sup>e</sup>of the Spirit, and be <sup>f</sup>cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy <sup>g</sup>the words of eternal life in this world, and eternal life in the world to come, even immortal glory;</p> <p>60 For by the water ye keep the commandment; by the Spirit ye are</p>	<p>justified, and <sup>a</sup>by the blood ye are sanctified;</p> <p>61 Therefore it is given to abide in you; <sup>a</sup>the record of heaven; the Comforter; <sup>b</sup>the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.</p> <p>62 And now, behold, I say unto you: This is <sup>a</sup>the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.</p> <p>63 And behold, all things have their likeness, and <sup>a</sup>all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.</p> <p style="text-align: center;"><i>ENOCH TELLS OF ADAM'S BAPTISM (P. 82)</i></p> <p>64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.</p> <p>65 And thus he was <sup>a</sup>baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.</p> <p>66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;</p> <p style="text-align: center;"><i>ADAM MADE A SON OF GOD (PP. 82-84)</i></p> <p>67 And thou art <sup>a</sup>after the order of him who was without beginning of days or end of years, from all eternity to all eternity.</p> <p>68 Behold, thou art one in me, <sup>a</sup>a son of God; and <sup>b</sup>thus may all become my sons. Amen.</p>
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13 *Seth lived one hundred and five years, and **begat Enos**, and prophesied in all his days, and taught his son Enos in the ways of God; wherefore **Enos prophesied also**.*

14 *And Seth lived, after he begat Enos, **eight hundred and seven years**, and begat many sons and daughters.*

15 *And the **children of men** were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.*

- 13 a **Seth.** The Doctrine and Covenants prophecies that the line of Seth “should be preserved unto the end of the earth,”<sup>1</sup> Draper *et al.*<sup>2</sup> note that all those here named as being ordained to the priesthood received it under “the hand of Adam.”<sup>3</sup> An excerpt from the book of Enoch that is given in D&C 107:39-57 describes priesthood ordinations as part of the patriarchal order established in the time of Adam. Additional details about the lives of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah are also summarized in the Doctrine and Covenants.<sup>4</sup>
- b **begat Enos.** Draper *et al.* observe that the form of this statement (“begat Enos”) “is the customary way to introduce the next generation<sup>5</sup> rather than ‘begat a son,’”<sup>6</sup> which is meant to place the emphasis on the individual.<sup>7</sup>
- c **Enos prophesied also.** Enos carried on the righteous ways of Seth. Both were called “preachers of righteousness.”<sup>8</sup>
- 14 a **eight hundred and seven years.** Oliver Cowdery made a correction in OT1 that read: “eight hundred seventy-six years.”<sup>9</sup> Earlier, Cowdery had corrected the age of Adam given in Moses 6:11 to read 870 instead of 800 and, in Moses 6:12, to read 1000 instead of 930. “The changes were made by Cowdery no earlier than his return to Ohio in August 1831 from his Lamanite Mission. None of the changes in Cowdery’s handwriting are in OT2, which was transcribed prior to Cowdery’s return.”<sup>10</sup> On more than one occasion, Oliver Cowdery disagreed with Joseph Smith on the content and wording of the Prophet’s revelations.<sup>11</sup> For a comparison of differences in chronologies from Adam to the Flood in the Masoretic, Septuagint, and Samaritan versions of Genesis, plus *Jubilees*, Josephus’ *Antiquities*, and Pseudo-Philo’s *Biblical Antiquities*, see Hendel.<sup>12</sup>
- 15 a **children of men.** This phrase refers to “the sons of men” and “the daughters of men,”<sup>13</sup> in contrast to “the children of God.”<sup>14</sup> It also anticipates a recurrence of “sons/daughters of men” describing the wicked in Moses 8:14-15, 20-21, and “sons of God” describing the righteous in Moses 6:22, 68; 7:1, 8:13.<sup>15</sup> The wicked apply the term “sons of God” to themselves in Moses 8:21.<sup>16</sup>

1 D&C 107:42.

2 R. D. Draper *et al.*, *Commentary*, p. 89.

3 See D&C 107:42, 44-48.

4 D&C 107:39-57; OVERVIEW Moses 6:13-68, p. 34; COMMENTARY Moses 6:14-a, p. 53.

5 See Moses 6:13, 17, 19-21.

6 See Moses 6:10.

7 *Ibid.*, p. 88.

8 Moses 6:23.

9 S. H. Faulring *et al.*, *Original Manuscripts*, p. 97.

10 *Ibid.*, p. 97 n. 4.

11 See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

12 R. S. Hendel, *Text*, pp. 64-71.

13 Moses 5:52-56.

14 R. D. Draper *et al.*, *Commentary*, p. 88 n. 15. See Moses 6:8.

15 See COMMENTARY Moses 6:68-a, p. 84; COMMENTARY Moses 8:13-a, p. 225; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65.

16 See COMMENTARY Moses 6:68-a, p. 84; OVERVIEW Moses 8, p. 203; COMMENTARY Moses 8:21-a, p. 229.

15 And the children of men were numerous upon all the face of the land. And in those days **Satan had great dominion among men**, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in **administering death, because of secret works, seeking for power**.

16 All the days of Seth were **nine hundred and twelve years**, and he died.

17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of **the people of God came out from the land**, which was called Shulon, and dwelt in a **land of promise**, which he called after his own son, whom he had **named Cainan**.

- b **Satan had great dominion upon men.** This digression, added to the Genesis account, underscores the wickedness of the generation in which Enos lived and provides the motivation for the migration of the “people of God” to a “land of promise.”<sup>17</sup> Compare 3 Nephi 6:15; contrast 1 Nephi 22:26; Alma 48:17.
- c **administering death, because of secret works.** This fits the pattern set by Lamech’s “works of darkness” wherein Lamech slew Irad because he began to reveal their secrets.<sup>18</sup> Compare also the *Book of Giants*:<sup>19</sup> “they new the se[crets]<sup>20</sup> of ... [ ... si]n was great in the earth [ ... ] [ ... ] and they killed ma[ny ... ].”
- d **seeking for power.** Compare Ether 8:23: “murderous combinations ... are built up to get power and gain.”
- 16 a **nine hundred and twelve years.** Compare Oliver Cowdery’s correction of OT1: “nine-hundred eighty one years.”<sup>21</sup>
- 17 a **the people of God came out from the land.** Cain’s posterity had already migrated eastward.<sup>22</sup> The pseudepigraphal Adam literature contains stories of how the Cainites lured the descendants of Seth down from a sacred mountain adjoining the Garden of Eden to join them.<sup>23</sup> By way of contrast, we are told here that the people of God are led to a “land of promise.”
- b **land of promise.** Draper *et al.* note that this is the first instance in scripture of a righteous group leaving their homes to go to a “promised land.”<sup>24</sup>
- c **named Cainan.** The land of Cainan, mentioned in Moses 6:17-19, 41-42, is not to be confused with the land of Canaan mentioned in Moses 7:6-8, 12,<sup>25</sup> nor, does it seem with the land occupied by the descendants of Cain.<sup>26</sup> The current standardization of the spelling of these terms within the book of Moses is based on corrections made by Elder James E. Talmage in 1902.<sup>27</sup> Robert Matthews observed: “It is not always clear whether the problem created by confusion of the two words is a matter of spelling or of actual substitution of words ... Because these words occur in all three of the Old Testament manuscripts with considerable variation and because they have also been published with some variation, the matter has become quite complex.”<sup>28</sup>

17 Moses 6:17.

18 See Moses 5:49-55 and J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:49-55, pp. 397-399.

19 M. Wise *et al.*, DSS, Book of Giants (1Q23), 9+14+15:2-4, p. 291.

20 Or “mysteries” (F. G. Martinez, Book of Giants (1Q23), 9+14+15:2).

21 S. H. Faulring *et al.*, *Original Manuscripts*, p. 97.

22 Moses 5:41.

23 J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:41-b, pp. 389-390. See also pp. 415-416.

24 R. D. Draper *et al.*, *Commentary*, p. 89.

25 See COMMENTARY Moses 7:16-a, p. 130.

26 See Moses 7:22.

27 R. J. Matthews, *Plainer*, p. 439.

28 *Ibid.*, p. 160. Matthews summarizes the history of the use of these terms in *ibid.*, pp. 435-439.

18 And Enos lived, after he begat Cainan, **eight hundred and fifteen years**, and begat many sons and daughters. And all the days of Enos were **nine hundred and five years**, and he died.

19 And Cainan lived **seventy years**, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were **nine hundred and ten years**, and he died.

20 And Mahalaleel lived **sixty-five years**, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were **eight hundred and ninety-five years**, and he died.

21 And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And **Jared taught Enoch in all the ways of God**.

22 And this is the genealogy of the **sons of Adam**, who was the **son of God**, with whom God, himself, conversed.

- 18 a **eight hundred and fifteen years**. Compare Oliver Cowdery's correction of OT1: "eight hundred fifty years."<sup>29</sup>
- b **nine hundred and five years**. Compare Oliver Cowdery's correction of OT1: "nine hundred forty years."<sup>30</sup>
- c **he died**. OT1 adds: "And thus it was, Amen."<sup>31</sup>
- 19 a **seventy years**. Compare Oliver Cowdery's correction of OT1: "one hundred seventeen years."<sup>32</sup>
- b **nine hundred and ten years**. Compare Oliver Cowdery's correction of OT1: "nine hundred fifty-seven years."<sup>33</sup>
- 20 a **sixty-five years**. Compare Oliver Cowdery's correction of OT1: "one hundred fifteen years."<sup>34</sup>
- b **eight hundred and ninety-five years**. Compare Oliver Cowdery's correction of OT1: "nine hundred forty-five years."<sup>35</sup>
- 21 a **Jared taught Enoch in all the ways of God**. Compare Moses 6:41. See also 1 Nephi 1:1; Enos 1:1.
- 22 a **sons of Adam**. The current wording of this verse reflects revisions to OT2 made in the handwriting of Sidney Rigdon.<sup>36</sup> By way of contrast OT1 reads: "And this is the genealogy of the sons of God which was [sic] the sons of Adam with whom God Himself conversed."<sup>37</sup> The OT1 reading is probably superior, given the later references to the "sons of God" as a designation for those who had received the fulness of the priesthood.<sup>38</sup>
- b **son of God**. Compare Luke 3:38: "Adam, who was the son of God." However, the Prophet later modified the verse in Luke to read "Adam, who was formed of God."<sup>39</sup>
- c **with whom God, himself, conversed**. Compare Moses 2:29-30; 3:16-17; 4:15-25. This qualifying phrase makes it clear that the term "son of God" as used in this verse should be understood in a religious rather than a merely biological context.

29 S. H. Faulring *et al.*, *Original Manuscripts*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

30 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

31 *Ibid.*, p. 98.

32 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

33 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

34 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

35 *Ibid.*, p. 98. See EXCURSUS 1: Revelatory Experiences of Oliver Cowdery, p. 441.

36 *Ibid.*, p. 609.

37 *Ibid.*, p. 98.

38 See COMMENTARY MOSES 6:15-a, p. 53; 6:68-a, p. 84

39 JST Luke 3:45. See J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 3:7-a, p. 157.



23 And they were **preachers of righteousness**, and spake and **prophesied**, and **called upon all men, everywhere**, to repent; and **faith** was taught unto the **children of men**.

24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.

25 And Enoch lived sixty-five years, and **begat Methuselah**.

26 And it came to pass that Enoch journeyed in the land, **among the people**; and as he journeyed, the Spirit of God **descended out of heaven, and abode upon him**.

- 23 a **preachers of righteousness**. See Moses 6:13 for a brief summary of their ministry.
- b **prophesied**. Explicit attestations of the prophecies of Adam,<sup>40</sup> Seth,<sup>41</sup> Enoch,<sup>42</sup> Methuselah,<sup>43</sup> Lamech,<sup>44</sup> and Noah<sup>45</sup> are included in scripture.
- c **called upon all men, everywhere**. Unlike Enoch's later ministry, these "preachers of righteousness" were not prohibited from teaching the people of Canaan.<sup>46</sup>
- d **faith**. Faith is explicitly mentioned in conjunction with Enoch and his preaching.<sup>47</sup>
- e **children of men**. See COMMENTARY Moses 6:15-a, p. 53.
- 25 a **begat Methuselah**. In the book of Genesis, the genealogy continues unbroken in order that the entire "stream of generations between Creation and Flood"<sup>48</sup> can be presented in preparation for the story of Noah. However, in the JST, following Moses 6:25, which corresponds to Genesis 5:21, the biblical account is interrupted so that an extended story of Enoch can be included. Because of the way the literary structure of Genesis is disturbed by this intrusion of significant material on Enoch, it seems likely that the story of Enoch was not merely left out of the Genesis record, but originally formed a separate record of its own that was included here in order to maintain a relatively consistent chronological ordering of events and to anticipate later references to Enoch in the JST story of Noah.<sup>49</sup> Following the story of Enoch, the biblical account picks up again in Moses 8:1 (cf. Genesis 5:23).
- 26 a **among the people**. An expression that seems to indicate preaching.<sup>50</sup> Compare Moses 6:37: "among the people."
- b **descended out of heaven, and abode upon him**. Compare John's description of events following Jesus' baptism: "I saw the Spirit descending from heaven like a dove, and it abode upon him."<sup>51</sup> Two more allusions to Jesus' baptism can be found in the next verse.<sup>52</sup> The connection between Enoch's divine encounter and the baptism of Jesus becomes intelligible when one regards the event, as do Margaret Barker and Gaetano Lettieri, as a heavenly "ascent experience."<sup>53</sup> Such an experience would be consistent with the idea of baptism as a figurative death and resurrection.<sup>54</sup> This interpretation also sheds light on the Evangelists' description of the opening of the heavens, the proclamation of Divine Sonship by the Father,<sup>55</sup> and the presence of the dove as a symbol of the renewing of creation and the subduing of Satan.<sup>56</sup>

40 Moses 5:10.

41 Moses 6:13.

42 See Moses 6:27; 7:2, 7.

43 Moses 8:3.

44 Moses 8:9.

45 Moses 8:16.

46 See Moses 7:12.

47 See Hebrews 11:5; Moses 7:13, 47.

48 C. Westermann, *Genesis 1-11*, p. 347.

49 E.g., Moses 8:19; JST additions to Genesis 6:18 and 9:9, 11, 16.

50 R. D. Draper *et al.*, *Commentary*, p. 92.

51 John 1:32; cf. Matthew 3:16; see *ibid.*, p. 92.

52 See COMMENTARY Moses 6:27-a, b, p. 57.

53 M. Barker, *Risen*; M. Barker, *Hidden*, pp. 91-94; G. Lettieri, *Ambiguity*, pp. 26-29.

54 Romans 6:4-6.

55 Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32; D&C 93:15 (M. Barker, *Risen*, pp. 46-49).

56 *Ibid.*, p. 36 n. 21; Genesis 8:6-12. See OVERVIEW Moses 6, p. 35.

27 And he heard a **voice from heaven**, saying: Enoch, **my son**, **prophecy unto this people**, and say unto them—Repent, for thus saith the Lord: I am angry with **this people**, and **my fierce anger is kindled** against them; for their **hearts have waxed hard**, and their ears are dull of hearing, and their eyes cannot see afar off;

- 27 a **voice from heaven**. The mention of a voice from heaven provides a second resemblance to the account of Jesus' baptism.<sup>57</sup> See also the prophecy of the voice of John the Baptist's preaching in Mark 1:3-4.<sup>58</sup>
- b **my son**. A third resemblance to the account of Jesus' baptism.<sup>59</sup>
- c **prophecy unto this people**. Compare the call of Moses,<sup>60</sup> Gideon,<sup>61</sup> and Jeremiah.<sup>62</sup> Stephen Ricks<sup>63</sup> notes that in each case the commissioning of the prophet is accompanied by a description of the grounds for the call,<sup>64</sup> the protest of the one being called,<sup>65</sup> and a sign of a miraculous nature to confirm the call.<sup>66</sup>
- d **prophecy**. Draper *et al.* observe that the spirit of prophecy concerns not only the revealing of future events but also the preaching of repentance.<sup>67</sup> For example, we read in Revelation 19:10 that "the testimony of Jesus is the spirit of prophecy."
- e **this people**. From Moses 6:28-29, we can assume that "this people" refers to the descendants of Cain and their associates.<sup>68</sup>
- f **my fierce anger is kindled**. See COMMENTARY Moses 7:34-a, p. 146. "The image of fire [represents] a figure of judgment."<sup>69</sup>
- g **hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off**. Compare the similar wording of the Lord's instructions to Isaiah when he was called to the ministry in a similar vision of the Lord in His heavenly temple.<sup>70</sup> The references to ears that do not hear and eyes that do not see may allude to blessings associated with different parts of the body received in ancient Jewish and Christian washing and anointing ceremonies.<sup>71</sup> These words affirm that these promised blessings are denied to individuals who have broken their covenants. By way of contrast to the spiritually blind and deaf, Enoch will be made to see.<sup>72</sup>

57 Matthew 3:27.

58 R. D. Draper *et al.*, *Commentary*, p. 92.

59 *Ibid.*, p. 92. See Mark 1:11. Compare Mark 9:7 and Moses 1:4, 6. For additional allusions to this event, see COMMENTARY Moses 6:26-b, p. 56 and 6:27-b, p. 57.

60 Exodus 3:10.

61 Judges 6:14.

62 Jeremiah 1:5.

63 S. D. Ricks, *Narrative Call*, p. 98.

64 See COMMENTARY, Moses 6:28-a, p. 58.

65 See COMMENTARY, Moses 6:31-c, p. 61.

66 See COMMENTARY, Moses 6:35-a, p. 64.

67 R. D. Draper *et al.*, *Commentary*, p. 92.

68 *Ibid.*, p. 92.

69 R. D. Draper *et al.*, *Commentary*, p. 92. See Genesis 19:24; 30:2; 39:19; Exodus 4:14; Numbers 11:1, 10, 33; 12:9; 22:22, 27; 24:10; 25:3; 32:10, 13; Deuteronomy 6:15; 7:4; 11:17; 29:27; 31:17; 32:21-22; Joshua 7:1; 23:16; Judges 9:30; 14:19; 1 Samuel 11:6; 17:28; 20:30; 2 Samuel 6:7; 12:5; 22:9; 24:1; 2 Kings 13:3; 22:13, 17; 23:26; 1 Chronicles 13:10; 25:10, 15; Job 19:11; 32:2-3, 5; 42:7; Psalm 12:12; 18:8; 78:21; 106:18, 40; 124:3; Isaiah 5:25; 50:11; Jeremiah 11:16; 15:14; 17:4; 21:14; 44:6; 50:32; Lamentations 4:11; Ezekiel 20:47-48; 24:10; Hosea 8:5; 11:8; Amos 1:4, 7, 10, 13, 14; Obadiah 1:18; Zechariah 10:3; Luke 12:49; 2 Nephi 9:16, 19, 26; 15:25; 20:16; 26:6; Helaman 13:30; 3 Nephi 8:7, 21; 9:3, 9-10; Mormon 9:5; D&C 1:13; 5:8; 56:1; 59:21; 60:2; 61:31; 63:2, 32; 84:24; 97:24; 109:27, 52; 121:5; Moses 7:34; 8:15.

70 Isaiah 6:10; Matthew 13:15; Acts 28:27. See also Hebrews 5:11.

71 J. M. Bradshaw, *God's Image 1*, EXCURSUS 3, pp. 519-520, EXCURSUS 52, pp. 661-662.

72 See COMMENTARY Moses 6:35-b, p. 65.

28 And for these many generations, ever since the day that I created them, have they **gone astray**, and have **denied me**, and have **sought their own counsels in the dark**; and in their own abominations have they **devised murder**, and have not kept **the commandments, which I gave unto their father, Adam**.

29 Wherefore, they have foresworn themselves, and, **by their oaths, they have brought upon themselves death**; and a hell I have prepared for them, if they repent not;

- 28 a **gone astray**. Moses 6:28-29 summarizes the previously mentioned crimes of the people of Cain<sup>73</sup> and sets out the legal grounds upon God's punishments are justified.<sup>74</sup> Drawing out similarities in the commissioning of Moses,<sup>75</sup> Enoch,<sup>76</sup> and Gideon,<sup>77</sup> Stephen Ricks<sup>78</sup> cites Norman Habel in describing the function of the "introductory word" as "not merely to arouse the attention ... [of the prophet] but to spell out the specific basis or grounds (*Gründ*) for the commission."
- b **denied me**. Denying God and ignoring His counsels go hand in hand. See also COMMENTARY Moses 6:43-c, p. 70.<sup>79</sup>
- c **sought their own counsels in the dark**. See COMMENTARY Moses 6:43-b, p. 70.<sup>80</sup> Nibley comments:<sup>81</sup> "The ... people are following their system ... [T]hey are not following the system I gave them. I gave them a plan. I gave them instructions. They pay no attention to it. They think they know better, and they are doing it their way .... They have 'sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.' Cain did all this and kept it secret so that Adam wouldn't find out that he was copying and corrupting the whole thing. So here it comes out again. They did not keep the commandments I gave Adam, but they put their own version, their own counsel, and devised their abominations and murders."
- d **devised murder**. Compare Moses 5:31, 6:15.
- e **the commandments, which I gave unto their father, Adam**. See Moses 5:5.
- 29 a **by their oaths, they have brought upon themselves death**. Compare the murderous oaths of Cain and Lamech.<sup>82</sup> Contrast Alma 15:17, where the church established by Alma the younger watched and prayed continually "that they might be delivered from Satan, and from death, and from destruction." Nibley observes:<sup>83</sup> "Wherefore, they have foresworn themselves [they have the oaths], and, by their oaths, ...' In Moses 5:29 we read about the oaths they made to each other. 'And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die.' By their oaths 'they have foresworn themselves.' They were false oaths. '[T]hey have brought upon themselves death; and a hell I have prepared for them, if they repent not' [and this is a decree which has gone out of my own mouth]."

73 Moses 5:28-30, 32, 49-52, 55, 57.

74 R. D. Draper *et al.*, *Commentary*, p. 93.

75 Exodus 3:7, 9.

76 Moses 6:28-29.

77 Judges 6:13. Note that Gideon describes the current crisis himself, rather than hearing it declared by God.

78 S. D. Ricks, *Narrative Call*, p. 99.

79 See also Job 21:15; Proverbs 30:9 and J. M. Bradshaw *et al.*, *Revisiting*, pp. 60-62.

80 See also Psalm 81:12; Jeremiah 7:24; Hosea 11:6; Micah 6:16; 1 Nephi 19:7; 2 Nephi 9:29, 28:9; Helaman 12:5-6; D&C 3:4-7, 13.

81 H. W. Nibley, *Teachings of the PGP*, p. 272.

82 Moses 5:29, 49-50.

83 H. W. Nibley, *Teachings of the PGP*, p. 272.

29 Wherefore, they have foresworn themselves, and, **by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;**

30 And this is a **decree**, which I have **sent forth** in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

An alternate reading is given in OT1: “by their oaths, they have eat unto themselves death.”<sup>84</sup> If this variant is not a scribal error, perhaps it indicates a ritual practice akin to the sacrament where eating unworthily brought condemnation.<sup>85</sup> The canonized version in the book of Moses resulted from a correction by Sidney Rigdon in OT2.<sup>86</sup>

**b a hell I have prepared for them.** Compare Moses 7:37.<sup>87</sup>

**c if they repent not.** Compare Moses 8:17, 20, 24.<sup>88</sup>

**30 a decree.** Draper *et al.* note that the term “carries both royal and legal overtones.”<sup>89</sup> There are many examples of royal decrees in scripture,<sup>90</sup> especially in the books of Daniel<sup>91</sup> and Esther.<sup>92</sup> Examples of God’s decrees are also widespread.<sup>93</sup> The description of a decree as being “firm”<sup>94</sup> or “unalterable”<sup>95</sup> emphasizes the notion that it is immutable and “must be fulfilled.”<sup>96</sup>

Note that the term “decree” appears with surprising frequency in the later chapters of the brief book of Moses.<sup>97</sup> In each case, it refers to aspects of the “plan of salvation”<sup>98</sup> that provide the substance of the preaching of Adam and Enoch. In Moses 5:15 and 6:30, God’s decree in this respect refers specifically to the idea that those who repent and accept the atoning sacrifice of Jesus Christ will be saved, whereas those who do not will be damned. In Moses 5:59, the decree refers to the promise that the Gospel and its ordinances “should be in the world, until the end thereof.” Finally, in Moses 7:52, the decree refers to the promise that the Lord made to Enoch that a Messiah should come and “that a remnant of his seed should always be found among all nations.”

**b sent forth.** In the book of Moses, the phrase describes an authoritative dispensation of God’s word to the world. The expression is used not only of His word,<sup>99</sup> His kingdom,<sup>100</sup> and His judgments or decrees, but also of both His divine and mortal servants who are commissioned

84 S. H. Faulring *et al.*, *Original Manuscripts*, p. 99.

85 See 1 Corinthians 11:27-30.

86 *Ibid.*, p. 610.

87 See also 1 Nephi 15:29, 35; 2 Nephi 28:23; D&C 29:38.

88 See also Jonah 3:9; Revelation 2:21; 1 Nephi 14:5, 16:39; 2 Nephi 9:24, 28:17, 30:2; Jacob 3:3; Mosiah 11:25; Alma 8:29; 9:12, 18, 25; 10:23; 12:37; 37:22, 26; Helaman 7:24; 10:12; 11:4; 13:11, 13; 14:19; 15:17; 3 Nephi 20:15-16; Mormon 2:8; Ether 2:11; 7:23; 8:23; 9:28; Moroni 8:27; 9:3; D&C 5:19; 19:15-17; 29:17; 124:50, 52.

89 R. D. Draper *et al.*, *Commentary*, p. 93.

90 2 Chronicles 30:5; Proverbs 8:15; Ezra 5:13, 17; 6:1, 3, 8, 11, 12; 7:13, 21; Isaiah 10:1; Micah 7:11; Zephaniah 2:2; Luke 2:1; 2 Nephi 20:1; Alma 23:2.

91 Daniel 2:9, 13, 15; 3:10, 29; 4:6, 17, 24; 6:7-9, 12-13, 15, 26.

92 Esther 1:20; 2:8; 3:15; 4:3, 8; 8:14, 17; 9:1, 13-14, 32.

93 Job 22:28; 28:26; Jonah 3:7; Psalm 148:6; Proverbs 8:29; Jeremiah 5:22; Alma 29:4; Ether 2:10; D&C 29:8, 12; 61:19; 68:21; 88:61; 101:10; 103:5. Compare Isaiah 55:11.

94 Daniel 6:7; Alma 29:4; D&C 29:12; Moses 5:15.

95 Alma 29:4; 41:8; Moses 7:52.

96 Moses 5:15. See also Moses 4:30.

97 Moses 5:15, 59; 6:30; 7:52.

98 Moses 6:62.

99 E.g., Isaiah 2:3; 7:3; 55:11; 62:1; 1 Nephi 5:18; 13:25-26; 2 Nephi 3:19; 12:3; 17:3; Mosiah 2:8; 29:37; Alma 37:4; 63:12; 3 Nephi 23:4; Mormon 5:15; Ether 3:21; 4:6; Moroni 7:16; D&C 3:16; 35:12, 17; 39:11; 58:13, 64; 66:2; 72:21; 89:2; 90:9; 96:5; 133:57, 60; 135:3.

100 Joel 2:16; D&C 65:5-6; 133:9.



30 And this is a decree, which I have **sent forth in the beginning of the world, from my own mouth**, from the foundation thereof, and **by the mouths of my servants, thy fathers**, have I decreed it, even as it shall be sent forth in the world, **unto the ends thereof**.

31 And when Enoch had heard these words, he **bowed himself to the earth, before the Lord**, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

to carry His word and extend His kingdom.<sup>101</sup> On the other hand Satan is described as the author of “lyings *sent forth* among the people.”<sup>102</sup>

- c **in the beginning of the world.** I.e., in the beginning of the mortal world, after the Fall.<sup>103</sup>
- d **from mine own mouth.** “At issue are both the source and credibility of the decree. In this case, the source is God Himself, a fact that underscores the credibility of the decree. Moreover, those who repeat it, ‘my servants,’ stand as credible sources and as further witnesses of the validity of the decree.”<sup>104</sup>
- e **by the mouths of my servants, thy fathers.** Compare Moses 6:23. Note also the literal application of this concept in Enoch’s commission to speak the word of the Lord: “Open thy mouth, and it shall be filled, and I will give thee utterance.”
- f **unto the ends thereof.** Compare Moses 1:8: “the world and the ends thereof.” Elsewhere in scripture, such an expression is used to denote the universal scope of missionary work.<sup>105</sup>
- 31 a **bowed himself to the earth.** Compare Exodus 34:8: “And Moses made haste, and bowed his head toward the earth, and worshipped.” This is the first of three similarities to revelatory experiences of Moses in this verse.<sup>106</sup> See also *1 Enoch* 14:24:<sup>107</sup> “And I had been until now on my face, prostrate and trembling. And the Lord called me with his mouth and said to me, ‘Come here, Enoch, and hear my word(s) ... I had my face bowed down.’” In the *Mandaean Book of Adam*, Enoch similarly bows down when he meets the angel of Life:<sup>108</sup> “my body ... was bowed down before him, ... my legs ... bent in his presence.” Of course, such a reaction to a divine messenger or God Himself is not uncommon in scripture and pseudepigrapha.
- b **before the Lord.** The expression suggests that this scene is set at an altar.<sup>109</sup>

101 E.g., Genesis 3:23; 8:16; Exodus 3:12, 12:31; Leviticus 26:13; Numbers 20:16; Judges 6:8; 1 Samuel 12:8; 1 Kings 19:11; 2 Chronicles 32:21; Psalm 78:52; Isaiah 48:20; 49:9; Jeremiah 7:25; 19:2; Ezekiel 3:22; 9:7; 20:10; 30:9; Zechariah 6:5-6; Malachi 4:2; Matthew 10:5; 22:3-4; Mark 14:13; Luke 10:3; John 8:42, 16:28; Acts 11:22; 13:4; 16:3; Galatians 4:4, 6; Hebrews 1:14, 13:13; Revelation 5:6; 1 Nephi 10:8; 16:30; 18:1; 20:20; 21:9; Jacob 5:19, 38, 61; 6:2; Mosiah 3:5; 7:27; 9:17-18; 11:20; 13:34; 25:18; 26:20; Alma 4:19; 5:51; 7:11, 15; 8:29; 9:1, 25; 16:15, 18; 17:11-12; 23:1, 3; 23:3; 27:15; 29:1; 32:1; 42:2; 49:30; 61:18; Helaman 5:49-50; 10:17; 3 Nephi 6:20; 11:41; 20:16; 25:2; 28:18, 23; Mormon 5:24; Ether 2:5; 15:33; D&C 1:5, 8; 5:6, 11, 18; 11:26; 35:4; 36:5, 7; 38:33, 38; 39:15, 19-20; 42:4-8, 11, 63; 43:15; 44:3; 45:64; 49:26; 50:14, 17, 26-27, 37; 58:54; 65:2; 68:2; 75:2-3; 77:8; 84:32, 117; 86:5; 88:51, 84; 95:10; 105:15; 109:22; 133:10, 17, 36, 38; 136:33; 138:30; Moses 5:58. See also COMMENTARY Moses 6:32-a, p. 62.

102 3 Nephi 1:22. See also Revelation 16:14; Helaman 6:25.

103 Moses 5:15.

104 R. D. Draper *et al.*, *Commentary*, p. 94.

105 Psalm 22:27; Matthew 28:19; Mark 16:15; Acts 13:47, Romans 10:18; D&C 1:23.

106 See COMMENTARY Moses 6:31-c, f, pp. 61, 61.

107 G. W. E. Nickelsburg, *1 Enoch* 1, 14:24, p. 267. See also H. W. Nibley, *Enoch*, p. 309.

108 J. P. Migne, *Livre d’Adam*, 21, p. 167.

109 R. D. Draper *et al.*, *Commentary*, p. 94. Compare Moses 5:26-27 and J. M. Bradshaw, *God’s Image* 1, COMMENTARY Moses 5:27-b, p. 376. Cf. Deuteronomy 33:10 (“they shall put incense before thee, and whole burnt sacrifice upon thine altar”); 2 Kings 18:22 (“ye shall worship before this altar in Jerusalem”). See also Alma 22:17; 3 Nephi 11:19; Mormon 8:40; D&C 59:12; 98:35, 44, 48.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: **Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?**

- c **Why is it that I have found favor in thy sight?** Compare Exodus 3:11: “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”<sup>110</sup> Judges 6:15: “Oh my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father’s house”; Jeremiah 1:6: “Ah, Lord God! behold I cannot speak: for I am a child.”<sup>111</sup>

“Being called, Enoch shrank back in fear and pleaded his unfitness.”<sup>112</sup> Importantly, however, Elder Neal A. Maxwell taught that “[f]eeling unworthy, unready, and uncertain about what we can contribute, when so called, is different from questioning the call itself.”<sup>113</sup> In Enoch’s “honest questions ... there was a sense of unpreparedness but not an unwillingness ... [God] needs our meekness ... in order to part the curtains of our understanding.”<sup>114</sup> Thus, before Enoch could receive his vision of eternity, he needed to receive “a new vision of himself.”<sup>115</sup>

- d **lad.** In the only use of this term in LDS scripture, the 65-year-old Enoch is called a “lad.”<sup>116</sup> This is a striking parallel to the otherwise puzzling description of Enoch (= Metatron<sup>117</sup>) as a “lad” in pseudepigraphal literature.<sup>118</sup>
- e **hate me.** Nibley notes the “general contempt”<sup>119</sup> in which Enoch was held, reflecting the hatred that prevailed among the people. In Moses 7:33, the Lord said: “they are without affection, and they hate their own blood.”<sup>120</sup>
- f **slow of speech.** Compare Moses, who complained to the Lord that he was “slow of speech, and of a slow tongue.”<sup>121</sup> Initially, Joseph Smith’s was given gifts to translate and to receive revelations but was not a polished speaker.<sup>122</sup> To assist Moses and Joseph Smith in the early part of their ministries, the Lord appointed a “spokesman” for each of them — Aaron and Sidney Rigdon respectively.<sup>123</sup> In the case of Moses, note that he was originally told that the Lord would fill the prophet’s mouth and teach him what to say.<sup>124</sup> However, when Moses demurred, the Lord became angry and appointed Aaron as the prophet’s spokesman to the people.<sup>125</sup> Enoch, like Jeremiah,<sup>126</sup> was also told that God would fill his mouth and give him utterance.<sup>127</sup> However, by way of contrast, neither of these prophets was given a spokesman.

110 For two additional parallels with revelatory experiences of Moses in this verse, see COMMENTARY Moses 6:31-a, f, pp. 60, 61.

111 For more on the similarities and differences in the prophetic commissions of Isaiah 6, Ezekiel 1, Enoch, and others, see B. T. Ostler, *Throne-Theophany*; S. D. Ricks, *Narrative Call*, and OVERVIEW Moses 6, p. 36ff.

112 H. W. Nibley, *Enoch*, p. 208.

113 N. A. Maxwell, *Wherefore*, p. 25.

114 N. A. Maxwell, *Men and Women*, pp. 113, 123.

115 S. L. Dew, *No Doubt*, p. 44.

116 Cf. Jeremiah 1:6: “I am a child.”

117 P. Alexander, 3 Enoch, 4:1, 3, p. 258.

118 G. A. Anderson, *Exaltation*, pp. 107-108. See also, e.g., F. I. Andersen, 2 Enoch, 10:4 (shorter recension), p. 119, P. Alexander, 3 Enoch, 2:2, p. 357, 3:2, p. 257, 4:1, p. 258, and 4:10, p. 259, and C. Mopsik, *Hénoch*, 48D 1, p. 156 (97). For discussions of these and similar ancient references, see, e.g., *ibid.*, pp. 188-190; H. W. Nibley, *Enoch*, pp. 208-209; A. A. Orlov, *Enoch-Metatron*, pp. 133-136.

119 H. W. Nibley, *Enoch*, p. 209.

120 See also Genesis 26:27; Judges 11:7; 1 Kings 22:8; 2 Chronicles 18:7; John 7:7, 15:18; D&C 43:21.

121 Exodus 4:10. For two other parallels with revelatory experiences of Moses in this verse, see COMMENTARY Moses 6:31-a, p. 60 and COMMENTARY Moses 6:31-c, p. 61.

122 See, e.g., D&C 5:4.

123 See Exodus 4:14-16; D&C 35:23; 100:9-11; 124:104.

124 Exodus 4:12.

125 Exodus 4:14-16.

126 Jeremiah 1:6-9.

127 Moses 6:32.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am **slow of speech**; wherefore am I thy servant?

32 And the Lord said unto Enoch: **Go forth** and do as I have commanded thee, and **no man shall pierce thee. Open thy mouth**, and it shall be filled, and **I will give thee utterance**, for **all flesh is in my hands**, and **I will do as seemeth me good**.

As one of the spiritual gifts of his ministry, Enoch was made great “in the power of the language which God had given him.”<sup>128</sup> Contrast Enoch’s gift with that of the apostate Sherem who was described as possessing “much power of speech, according to the power of the devil.”<sup>129</sup>

**32 a Go forth.** These words constitute the formal commission of Enoch. See COMMENTARY Moses 6:30-b, p. 59. Later the same commission was given to Noah.<sup>130</sup> The fact that Enoch fulfilled this commission is demonstrated in Moses 6:37. The use of the word “go” in God’s commission of Enoch parallels the commission of the Mahijah to inquire of Enoch in the *Book of the Giants*.<sup>131</sup>

**b no man shall pierce thee.** See D&C 122:9. Compare God’s later words to Enoch:<sup>132</sup> “mine eye can pierce them.”<sup>133</sup> A parallel promise in the Mandaean *Book of Adam* reads as follows:<sup>134</sup> “Little Enoch, fear not. You dread the dangers of this world, I am come to you to deliver you from them. Fear not the wicked, and be not afraid of the floods that fall on your head; for their efforts will be vain: it shall not be given them to do any harm to thee.” Later, Enoch’s cosmic enemies admit their utter failure to thwart him and his fellows:<sup>135</sup> “In vain have we attempted murder and fire against them; nothing has been able to overcome them. And now they are sheltered from our blows.”

**c Open thy mouth.** Compare Ezekiel 3:27; D&C 24:12; 28:16; 30:5, 11.

**d I will give thee utterance.** Nibley comments:<sup>136</sup> “As to being slow of speech, God will put his very words into Enoch’s mouth, so that in a special way it will be the Lord speaking through him.” Compare 2 *Enoch* 39:5:<sup>137</sup> “... it is not from my own lips that I am reporting to you today, but from the lips of the Lord I have been sent to you. For you hear my words, out of my lips, a human being created exactly equal to yourselves; but I have heard from the fiery lips of the Lord.”

**e all flesh is in my hands, and I will do as seemeth me good.** In other words, God is saying:<sup>138</sup> “I will be in charge and I will take over the whole thing. Just trust me and do what you are told.” “The legal right of the Lord to send Enoch to bring people to repentance is set out in this passage and in Moses 6:30, where He mentions the decree. Compare the Lord’s actions during the Israelite Exodus, which actions were also based on his legal rights.”<sup>139</sup> Compare Hebrews 10:31. See also COMMENTARY Moses 7:32-a, p. 145.

128 Moses 7:13.

129 Jacob 7:4.

130 Moses 8:19.

131 F. G. Martinez, *Book of Giants* (4Q530), 2:22, p. 261. See COMMENTARY Moses 6:40-a, p. 69.

132 Moses 7:36.

133 I.e., His creations.

134 J. P. Migne, *Livre d’Adam*, 21, p. 167 (168). See also H. W. Nibley, *Enoch*, p. 210.

135 J. P. Migne, *Livre d’Adam*, 21, p. 170.

136 H. W. Nibley, *Enoch*, p. 211.

137 F. I. Andersen, 2 *Enoch*, 39:5 (longer recension), p. 162.

138 H. W. Nibley, *Teachings of the PGP*, p. 273.

139 R. D. Draper et al., *Commentary*, pp. 94-95. On God’s enforcement of social law in Exodus, see D. Daube, *Exodus Pattern*, pp. 13-14.

33 Say unto this people: **Choose ye this day, to serve the Lord God who made you.**

34 Behold **my Spirit is upon you**, wherefore all thy words will I justify; and the **mountains shall flee before you, and the rivers shall turn from their course**; and thou shalt abide in me, and I in you; therefore walk with me.

- 33 a **Choose ye this day, to serve the Lord God.** Compare Joshua 24:15; Alma 30:8.
- b **Lord God.** Draper *et al.* note the exceptional use of the title “Lord God” here, which is associated elsewhere in scripture with God’s role as Creator and in making covenants with mankind.<sup>140</sup>
- c **who made you.** An appeal to God’s role as the Creator is characteristic of the record of Enoch’s ministry.<sup>141</sup> Outside the chapters that describe Creation itself, there is perhaps no more significant clustering of verses in scripture referring to the specific theme of God as the author of all things.
- 34 a **my Spirit is upon you.** This unusual description of the Spirit’s presence hearkens back to Moses 6:26, where it was said that the Spirit “abode upon him.” When the “glory of God was upon Moses,” he was able to “endure [God’s] presence.”<sup>142</sup> When the Spirit of God came “upon” Zechariah, he spoke the word of God in first person,<sup>143</sup> just as Enoch will do as he goes forth to preach.

In Mosiah 18:13, this phenomenon preceded Alma’s declaration of authority to baptize. To say that God’s Spirit “is upon” him or that it “abode upon him” seems to describe something different than the scriptural descriptions of His Spirit being “poured out” upon an individual.<sup>144</sup> If, as it seems from the frequency of allusions throughout this verse and the next, the experience of Enoch was similar to that found in Moses 1, we are reading of an ascent to the heavenly temple.<sup>145</sup> Of seeming relevance to Enoch’s situation is the fact that the Spirit that can “abide in your hearts”<sup>146</sup> is elsewhere identified with the “Holy Spirit of promise” or the “other Comforter.”<sup>147</sup>

- b **mountains shall flee before you, and the rivers shall turn from their course.** See Moses 7:13 for the fulfillment of this promise. Compare the striking parallel in an experience of Enoch from the Mandaean *Book of Adam*:<sup>148</sup> “The [Supreme] Life replied, Arise, take thy way to the source of the waters, turn it from its course... At this command Tavrill [the angel speaking to Enoch] indeed turned the pure water from its course...”

JST Genesis 14:25-32<sup>149</sup> gives a more extensive description of the power that was given to Enoch. The mention in the parallel JST passage of God’s having sworn an oath “by himself” makes these words describing Enoch’s power over the elements the second of three allusions in this verse to the idea that his calling and election have been made sure:<sup>150</sup>

30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

140 R. D. Draper *et al.*, *Commentary*, p. 95. Cf. COMMENTARY Genesis 7:1-a, p. 261.

141 Moses 6:44, 51, 59, 63; 7:32-33, 36, 59, 64. See *Endnote M6-30*, p. 100.

142 Moses 1:2. See also Moses 1:25.

143 2 Chronicles 24:20.

144 Mosiah 4:20, 18:10; D&C 19:38; 27:18.

145 See J. M. Bradshaw, *Moses Temple Themes*, pp. 23-50. See COMMENTARY Moses 7:59-b, p. 157.

146 Cf. Moses 6:26.

147 D&C 88:3. See also John 14:16; 15:4-10; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 73-79, 91-96. For other allusions to this supernal blessing within this verse, see COMMENTARY Moses 6:34-b, c, pp. 63, 64.

148 J. P. Migne, *Livre d'Adam*, 21, 169. See also H. W. Nibley, *Enoch*, p. 210.

149 Also compare Helaman 10:5-11.

150 See COMMENTARY Moses 6:34-a, b, p. 63; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-65.



34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the **mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.**

35 And the Lord spake unto Enoch, and said unto him: **Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.**

31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

In 1 Corinthians 13:2, it is as if Paul has taken Enoch — and those who have been ordained after Enoch's order — as his model of spiritual gifts: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains."

- c **abide in me, and me in you.** The theme of mutual abiding parallels John 15:4. Chapters 14 and 15 of John make it clear that this theme is associated with gift of the Second Comforter. For other allusions to this theme in the call of Enoch, see COMMENTARY Moses 6:26-b, p. 56.
  - d **walk with me.** Another scriptural occurrence of walking "with" God is found in a description of those who have been declared worthy of exaltation:<sup>151</sup> "they shall walk with me in white: for they are worthy." The prime examples of this motif are, of course, Enoch and Noah, of whom it was explicitly said that they "walked with God."<sup>152</sup> With words similar to those used to describe Noah, Abraham was commanded by the Lord to "walk before me"<sup>153</sup> and to be "perfect."<sup>154</sup> Moreover, Isaac speaks of "The Lord, before whom I walk."<sup>155</sup> The distinction made between walking "with"<sup>156</sup> God and walking "before"<sup>157</sup> God seems purposeful, but the difference in meaning is not obvious.<sup>158</sup>
- 35 a **Anoint thine eyes with clay, and wash them.** See COMMENTARY Moses 7:63-c, p. 161. Draper *et al.* comment as follows:<sup>159</sup> "This sequence of verbs points to Enoch's being in a sanctuary or temple.<sup>160</sup> They are the same verbs that appear in the story of Jesus healing the man born blind.<sup>161</sup> That event took place just beyond the southern end of the Jerusalem temple as indicated by Jesus' instruction to the man to wash in the pool of Siloam." Craig Keener describes possible Creation symbolism in the incident, evoking the idea of spiritual rebirth in the story of Enoch:<sup>162</sup> "Jewish tradition sometimes reports curing through spittle, though Jewish custom probably borrowed it from the more widespread ancient custom. But far more importantly, by making clay of the spittle and applying it to eyes blind from birth,

151 Revelation 3:4.

152 Genesis 5:24; D&C 107:49; Moses 6:39, 7:69, 8:27. See COMMENTARY Moses 8:27-d, p. 233.

153 Genesis 17:1.

154 Hebrew *tamim*. See COMMENTARY Moses 8:27-b, p. 233.

155 Genesis 24:40.

156 Hebrew *et*.

157 In Genesis 17:1, literally "before my face," i.e., "in my presence" (E. Fox, *Books of Moses*, Genesis 17:1, p. 71).

158 Perhaps it is suggestive of temple worship — see, e.g., COMMENTARY Moses 6:31-b, p. 60. See also Genesis 3:8; 48:15; Leviticus 26:12; Deuteronomy 23:14; 1 Samuel 2:30; 1 Kings 11:38; 2 Chronicles 7:17; Psalm 56:13; 89:15; 116:9; Micah 6:8; 1 Nephi 16:3; Mosiah 2:27; 4:26; 18:29; Alma 1:1; 45:24; 53:21; 63:2; Helaman 15:5; Ether 6:17, 30; D&C 5:21; 11:12; 18:31; 20:69; 21:4; 46:7; 68:28; 90:24; Moses 5:26.

159 R. D. Draper *et al.*, *Commentary*, p. 95.

160 See COMMENTARY Moses 6:31-b, p. 60.

161 See John 9:6-7.

162 C. S. Keener, *John*, 1:780.

35 And the Lord spake unto Enoch, and said unto him: **Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.**

36 And **he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.**

Jesus may be recalling the creative act of Genesis 2:7.<sup>163</sup> This allusion would fit well the likely creation allusion in the healing in John 5[:19-20].” Relevant to the theme of Enoch’s new seership, Craig Koester writes:<sup>164</sup> “Comments at the beginning and end of the chapter say that Jesus enlightened the eyes of an individual to show that he was ‘the light of the world’<sup>165</sup> and ‘came into this world... that those who do not see may see.’<sup>166</sup> At the same time, the Jewish authorities who could see physically refused to recognize the power of God manifested in Jesus, and Jesus’ concluding remarks also extended this response to people generally, warning that ‘those who see may become blind.’”<sup>167</sup>

- b** *thou shalt see.* In contrast to the blind man healed by Jesus, the promise to Enoch had to do with spiritual sight, as will be seen in the next verse.<sup>168</sup>

About the general motif of the giving of a “sign” with a calling, Ricks explains:

To betoken and guarantee the prophetic commission, God gives the prophet a sign, usually of a miraculous nature. Gideon is the only one among the prophets under discussion who explicitly requests and receives a sign: “And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me,”<sup>169</sup> whereupon he is provided a sign. The sign given Moses following his first objection was the promise that he and the children of Israel would “serve God upon this mountain.”<sup>170</sup> Following his third objection,<sup>171</sup> his hand is made leprous, then healed again; after his final protest, Moses is given a rod “wherewith thou shalt do signs.”<sup>172</sup> God touches Jeremiah’s mouth, previously the source of embarrassment and shame, and says, “Behold, I have put my words in thy mouth.”<sup>173</sup> Following God’s reassurance to Enoch, God tells him to “anoint [his] eyes with clay, and wash them.”<sup>174</sup> Thereafter, “he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye.”<sup>175</sup>

- 36 a** *he beheld the spirits that God had created.* Compare Moses 1:8; Abraham 3:22.<sup>176</sup>

- b** *things which were not visible to the natural eye.* Moses described his vision of God in similar terms: “But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.”<sup>177</sup>

163 Cf. John 20:22.

164 C. R. Koester, *Symbolism*, pp. 64-65.

165 John 9:5.

166 John 9:39.

167 John 9:39.

168 R. D. Draper *et al.*, *Commentary*, p. 95.

169 Judges 6:17.

170 Exodus 3:12b.

171 Exodus 4:1.

172 Exodus 4:17.

173 Jeremiah 1:9.

174 Moses 6:35.

175 Moses 6:36.

176 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 1:8-b, p. 50.

177 Moses 1:11.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A *seer* hath the Lord raised up unto his people.

- c *seer*. In Old Testament usage, the term “seer” is used as another word for “prophet.”<sup>178</sup> However, in modern scripture and current LDS usage, it is used both as a title for members of the First Presidency and the Quorum of the Twelve, who are sustained in their office as “prophets, seers, and revelators,” and also to describe specific spiritual gifts associated with, but not identical to, the gift of prophecy.<sup>179</sup> Hyrum Andrus notes:<sup>180</sup> “The word seer derives from the word see and refers to the quickening of man’s spiritual eyes by the power of the Holy Ghost, so that he can see visually that which God manifests unto him.”<sup>181</sup> In Mosiah 8:13, the gift of seership is associated with the right to look into divine “interpreters” with the object of translating ancient records.<sup>182</sup> More generally, Mosiah 8:15-17 states that “a seer is greater than a prophet... [A] seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God... [A] seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.”

Drawing on a retrospective interview of Joseph Smith, Sr. by Fayette Lapham,<sup>183</sup> Don Bradley<sup>184</sup> has explored a purported Book of Mormon account of revelation through the use of divine interpreters whereby their possessors would put them on as spectacles, then put their face inside a “skin.” The conversation that revealed this manner of receiving knowledge is said to have occurred through an exchange of human and divine voices inside a Nephite “Tabernacle,” recalling the account of the brother of Jared at the “veil” in Ether 3, the conversation of Moses with the Lord in Exodus 4, and ancient Near East parallels where the gods whisper their secrets to mortals standing on the other side of temple screens or partitions separating the divine and human realms.<sup>185</sup>

Mosiah 8:13 warns that “no man can look in them [i.e., the interpreters] except he be commanded, lest he should look for that he ought not and he should perish.” The danger of looking beyond the veil for someone who is unready and unauthorized is described by a petitioner in the Islamic mystical text, *The Mother of Books*, who is warned by God that if someone were to move “the curtain and the veil the slightest bit [to] make the high king visible ... their spirit would leave their body.”<sup>186</sup> By way of contrast, the Armenian *Descendants of Adam*<sup>187</sup> says that the righteous Enoch refrained from looking at the heavens—which is equated to the fact that he did not eat of the:

... tree of meat [i.e., the tree of knowledge] ... And he drew linen over his face, and did not look at the heavens, on account of the sin of Adam. And he said, “When of the servant, there is trouble, the servant does not to look at the crown. And he quickly becomes sweet. And I, on account of the sin of Adam, I dare not look at the heavens, that God may have mercy upon Adam.” And God had mercy upon Enoch and transferred him to immortality.

178 1 Samuel 9:9.

179 S. C. Walker, *Seer*.

180 H. L. Andrus, *Doctrines*, p. 154.

181 See, e.g., D&C 76:11-12; JS-H 1:74.

182 Cf. Mosiah 28:16.

183 F. Lapham, Interview, p. 466.

184 D. Bradley, *Piercing*.

185 J. M. Bradshaw, *Investiture Panel*, p. 23; T. Jacobsen, *Eridu*, 93-96, p. 158; H. W. Nibley, *Babylonian Background*, p. 362. For a summary of Bradley’s article, see B. Haymond, *Earliest*.

186 W. Barnstone *et al.*, *Mother*, p. 672.

187 M. E. Stone, *Descendants*, 14-22, p. 85.

36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land: A *seer* hath the Lord raised up unto his people.

37 And it came to pass that Enoch *went forth* in the land, *among the people*, *standing upon the hills and the high places*, and cried with a loud voice, testifying against their works; and *all men were offended because of him*.

38 And *they came forth to hear him, upon the high places*, saying unto the *tent-keepers*: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

In some respects, the fall of Lucifer, who said, aspiringly, “I will ascend into heaven... I will be like the most High”<sup>188</sup> and “sought that [God] should give unto him [His] own power,”<sup>189</sup> parallels the Fall of Adam. The fifteenth-century *Adamgirk* text has Satan saying: “I fell, exiled from the heavens, Without fruit [from the Tree of Life], like Eve.”<sup>190</sup> Nibley remarks that “dire consequences” may result from transgression of divinely-set bounds: “Pistis Sophia went beyond her ‘degree’ and, becoming ambitious, ‘looked behind the veil’ [and] fell from glory.”<sup>191</sup>

- 37 a *went forth*. Enoch fulfills the commission he had previously received to “go forth.”<sup>192</sup>
- b *among the people*. See COMMENTARY Moses 6:26-a, p. 56.
- c *standing on the hills and the high places*. This may indicate that he preached at sites of worship.<sup>193</sup>
- d *all men were offended because of him*. Compare Matthew 13:57: “And they were offended in him.”<sup>194</sup> Comments Nibley:<sup>195</sup> “[A]ll men are offended because he doesn’t bring good news. Remember what the people say to Samuel the Lamanite, ‘Tell us what’s right with Zarahemla; don’t tell us what’s wrong with Zarahemla.’ Samuel the Lamanite said:<sup>196</sup> ‘When a person comes and tells you how wonderful you are, you clothe him in fine apparel; you carry him on your shoulders and say he is a true prophet. If he tells you your sins, you immediately cry out, ‘Kill him; he’s a false prophet!’ This is the situation here. Nobody likes him at all ... Why? Because he testified against their works.”
- 38 a *they came forth to hear him, upon the high places*. Similarly, in *Bet ha-Midrash* we read:<sup>197</sup> “And all the people gathered together and went up ... to Enoch to hear this thing.” 2 *Enoch* 64:1-3 paints a similar picture:<sup>198</sup> “And they all conferred, saying: Come, let us greet Enoch. And two thousand men assembled, and they came to the place Azouchan.”
- b *tent-keepers*. From this verse, Draper *et al.*<sup>199</sup> infer that Enoch was preaching among the people of Cain, who were previously described as tent-dwellers.<sup>200</sup>

188 Isaiah 14:13-14.

189 Moses 4:3.

190 M. E. Stone, *Adamgirk*, 3:7:3, p. 65.

191 H. W. Nibley, *Message 2005*, p. 443. See G. R. S. Mead, *Pistis*, 1:29-30, pp. 33-36; C. Schmidt, *Pistis*, 1:29-30, pp. 83-91. For a general discussion of such dangers, see J. Dan, *Mysticism*, 1:261-309; J. M. Bradshaw, *Tree of Knowledge*; OVERVIEW Genesis 9, p. 305.

192 Moses 6:32.

193 R. D. Draper *et al.*, *Commentary*, p. 96.

194 See also Matthew 11:6, 1 Nephi 16:2, Mosiah 13:7.

195 H. W. Nibley, *Teachings of the PGP*, p. 275.

196 See Helaman 13:26-28.

197 A. Jellinek, *BHM*, 4:129; H. W. Nibley, *Enoch*, p. 211.

198 A. Vaillant, *Livre des Secrets*, 16:7-9, p. 60. Cf. F. I. Andersen, 2 *Enoch*, 64:1-3, p. 190.

199 R. D. Draper *et al.*, *Commentary*, p. 96.

200 See Moses 5:45. Cf. Moses 7:22.



38 And they came forth to hear him, upon the high places, saying unto the **tent-keepers**: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a **strange thing in the land**; a **wild man** hath come among us.

39 And it came to pass when they heard him, **no man laid hands on him**; for fear came on **all them that heard him**; for he walked with God.

**c strange thing in the land.** Elder Neal A. Maxwell wrote:<sup>201</sup> “A fresh view is not always welcomed, being jarring to those who are intensely set in their ways. Sin enjoys its own status quo.” Observes Nibley:<sup>202</sup> “Enoch was received by the public first with curiosity and surprise, then with resentment, then with fear, and finally with a measure of acceptance that was to produce a church and the city of Enoch.”

**d wild man.** Compare the description of Ishmael: “he will be a wild man.”<sup>203</sup> Comments Nibley:<sup>204</sup> “This is the familiar theme of the holy man — Adam, Seth, Noah, Elijah, Abinadi, Ether, Mormon, etc. — who goes forth to admonish the wicked world from time to time, then withdraws to the society of the righteous, usually in a vale or on a mountain. Such prophets are a disturbing presence among the people.” The Mandaean *Book of Adam* describes false prophets from the same era in similar terms:<sup>205</sup> “From there come corruptors who wander through the mountains and hills, completely naked like demons, with bristly hair ... We call them vagabond pastors. They feed themselves on the grasses of the field ... and say to themselves: God speaks in mysteries from our mouths.”

In a striking passage from the *Book of the Giants*, the wicked leader of the giants, 'Ohya, declares himself to bear a title that is identical to the one given here to Enoch:<sup>206</sup> “the wild man they call [me].” Penelope Doob has contrasted the literary convention of the “unholy wild man” with that of the “holy wild man.”<sup>207</sup> Nebuchadnezzar is a prototype of the former category, his madness and self-exclusion from society ending only when he satisfactorily completed the process of penance.<sup>208</sup> Enoch and John the Baptist<sup>209</sup> are exemplars of the latter type, voluntarily taking on the rough clothing and wholly unpopular stance on repentance and societal reform as “fools for Christ’s sake.”<sup>210</sup>

39 **a no man laid hands on him.** This recalls the story of Abinadi.<sup>211</sup>

**b fear came upon all them that heard him.** Compare Luke 7:16. Nibley<sup>212</sup> cites *Bet ha-Midrash* as saying that when he visited them “the children of men feared Enoch greatly.” See also a passage he cites from the *Book of the Giants*:<sup>213</sup> “[Then] all the Giants [and the Nephilim] became alarmed.”<sup>214</sup>

**c he walked with God.** Compare Genesis 5:24; Moses 6:34; 7:69; 8:27.<sup>215</sup>

201 N. A. Maxwell, *Promise*, p. 12.

202 H. W. Nibley, *Enoch*, p. 211.

203 Genesis 16:12.

204 H. W. Nibley, *Enoch*, p. 213.

205 J. P. Migne, *Livre d'Adam*, 17, 146. See also H. W. Nibley, *Enoch*, p. 212.

206 M. Wise et al., *DSS, Book of Giants* (4Q531), 22:8, p. 293.

207 P. B. R. Doob, *Nebuchadnezzar's Children*.

208 Daniel 4:31-37.

209 See Matthew 3:4; Mark 1:6.

210 See 1 Corinthians 4:10.

211 Mosiah 13:2-5.

212 A. Jellinek, *BHM*, 4:130; H. W. Nibley, *Enoch*, p. 213.

213 F. G. Martinez, *Book of Giants* (4Q530), 2:20, p. 261.

214 Cf. Luke 7:15; Mosiah 17:11; Alma 19:25.

215 See COMMENTARY Moses 6:34-d, p. 64.

40 And there came a man unto him, whose name was **Mahijah**, and said unto him: **Tell us plainly who thou art, and from whence thou comest?**

41 And he said unto them: I came out from **the land of Cainan, the land of my fathers**, a land of righteousness unto this day. And my father taught me in all the ways of God.

- 40 a **Mahijah.**<sup>216</sup> Compare Moses 7:2, “Mahujah,” a variant of the name that apparently identifies the same person. In the Masoretic Hebrew text of the Bible, the variants Mahijah (מַהִיָּיָה) and Mahujah (מַהֻיָּיָה) both appear in a single verse (with the suffix “-el”) as references to the same person, namely Mehuja-el.<sup>217</sup>

Mahijah/Mahujah, who bears the only non-biblical name in the book of Moses, plays a similar role to Mahujah in the *Book of the Giants*:<sup>218</sup> “The only thing the Mahijah in the book of Moses is remarkable for is his putting of bold direct questions to Enoch. And this is exactly the role, and the only role, that the Aramaic Mahujah plays in the story.”

- b **Tell us plainly who thou art.** Other instances of credential-challenging by the wicked include Pharaoh;<sup>219</sup> King Noah;<sup>220</sup> the Ammonihahites;<sup>221</sup> Cain;<sup>222</sup> the scribes, Pharisees, and chief priests;<sup>223</sup> and Herod.<sup>224</sup> To this list we might add, in ironic role reversal, Moses’ questioning of Satan’s credentials.<sup>225</sup> In the *Bet ha-Midrash*, we read of a similar request for Enoch to identify himself, followed by his preaching to a multitude:<sup>226</sup> “And Enoch went out [after his long hiding] and there came a voice saying: Who is the man who rejoices ... in the ways of the Lord? ... And all the people gathered together and came unto Enoch .... and Enoch taught all the people again to keep the ways of the Lord, ... and gave them all his peace.”
- c **from whence thou comest.** Enoch is unknown to his hearers. This may be simply because he has come from a distant country,<sup>227</sup> or perhaps it related to pseudepigraphal accounts of Enoch that emphasize his withdrawal from society prior to the beginning of his ministry. In *1 Enoch* 12:1-2, we read:<sup>228</sup> Before these things, Enoch was taken; and none of the sons of men knew where he had been taken, or where he was, or what had happened to him. And his works were with the Watchers, and with the Holy Ones were his days.” Nickelsburg notes that this passage “refers not to Enoch’s disappearance at the end of his life, but to the beginning of a period of association with the angels (v. 2), during which he is instructed in the secrets of the universe and, to some extent, of the end time.”<sup>229</sup> The *Bet ha-Midrash* reads as follows:<sup>230</sup> “Enoch ... served God and shunned the ways of the wicked sons of men. And Enoch cleaved unto the Order of God in knowledge and intelligence .... And he separated himself in his wisdom from men and hid from them for many days .... [After preaching] he withdrew again, as in the beginning, and hid himself, to serve the Lord.”
- 41 a **the land of Cainan, the land of my fathers.** This answers the second part of Mahijah’s question, concerning where Enoch came from.
- b **Cainan.** See COMMENTARY Moses 6:17-c, p. 54.

216 See OVERVIEW Moses 6, pp. 42ff.

217 See Endnote M6-14, p. 95.

218 H. W. Nibley, *Enoch*, p. 278.

219 Exodus 5:2.

220 Mosiah 11:27.

221 Alma 9:6.

222 Moses 5:16.

223 Luke 5:21, 7:49, 20:2; John 1:19-23; 8:25.

224 Luke 9:9.

225 Moses 1:13. See also Esther 7:5, Psalm 24:10, Matthew 21:10; Romans 9:20, 14:4; James 4:12.

226 A. Jellinek, *BHM*, 4:131; H. W. Nibley, *Enoch*, p. 212.

227 Moses 6:41.

228 G. W. E. Nickelsburg, *1 Enoch* 1, 12:1-2, p. 233. See H. W. Nibley, *Enoch*, pp. 212-213.

229 G. W. E. Nickelsburg, *1 Enoch* 1, p. 233 n. 1-2.

230 A. Jellinek, *BHM*, 4:129, translation by Hugh W. Nibley.

41 And he said unto them: I came out from the land of Cainan, the land of my fathers, **a land of righteousness unto this day**. And **my father taught me in all the ways of God**.

42 And it came to pass, as I journeyed from the land of Cainan, by the **sea east**, I beheld a vision; and lo, the heavens I saw, and **the Lord spake with me, and gave me commandment**; wherefore, for this cause, to keep the commandment, I speak forth these words.

43 And **Enoch continued his speech**, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and **why counsel ye yourselves, and deny the God of heaven?**

- c **a land of righteousness unto this day**. Compare with the *Book of the Giants*,<sup>231</sup> where Enoch's enemies say: "my accusers [or rather "my opponents"<sup>232</sup>] ... reside in the heavens and live with the holy ones."
- d **my father taught me in all the ways of God**. Compare Moses 6:21. See also 1 Nephi 1:1.
- 42 a **sea east**. This detail informs us that Enoch traveled in an eastward direction, corresponding to the direction of his journey in *1 Enoch* 20-36 where he traveled "from the west edge of the earth to its east edge."<sup>233</sup> Although there does not seem to be any mention of a vision "by the sea east" in the pseudepigraphal Enoch literature, *1 Enoch* 13:7-8<sup>234</sup> does record a vision that Enoch received "by the waters of Dan in the land of Dan, which is south of Hermon, to the west."<sup>235</sup> In the Bible, eastward movement is repeatedly associated with increasing distance from God.<sup>236</sup> This is consistent with the idea that he has left "the land of righteousness" as he goes to preach to the wicked.
- b **the Lord spake with me, and gave me commandment**. This answers the first part of Mahijah's question, about Enoch's credentials to preach to the people.<sup>237</sup>
- 43 a **Enoch continued his speech**. A notation in the handwriting of John Whitmer on the OT1 manuscript above Moses 6:52b reads "The Plan of Salvation."<sup>238</sup> It would seem natural to apply this title to the passage beginning with Moses 6:43 and ending with Moses 7:1. In both places the phrase "Enoch continued his speech" appears, thus bracketing the passage explicitly. The section that Joseph Smith called "Extracts from the Prophecy of Enoch"<sup>239</sup> begins in Moses 7:2.
- b **why counsel ye yourselves**. See COMMENTARY Moses 6:28-c, p. 58. Compare Moses 5:25: "he rejected the greater counsel which was had from God."<sup>240</sup> Writes Nibley:<sup>241</sup> "If we form a committee; if we get our strength from each other; if we support each other and form a society (a very impressive order or group) then we think we are getting something accomplished and doing something simply by counseling among ourselves. No, you get your counsel directly from the Lord. You do not have to go through channels. This is the important thing. 'Therefore, thou shalt... call upon God in the name of the Son forevermore.'<sup>242</sup> Here he says, 'Why do you counsel yourselves?'"
- c **deny the God of heaven**. Compare Moses 6:28.

231 F. G. Martinez, *Book of Giants* (4Q531), 2:5-6, p. 262.

232 See M. Wise *et al.*, *DSS*, 4Q531, 22:5, p. 293.

233 G. W. E. Nickelsburg, *1 Enoch* 1, p. 290.

234 *Ibid.*, 13:7-8, p. 237.

235 See COMMENTARY Moses 6:47-a, p. 73.

236 J. M. Bradshaw, *Moses Temple Themes*, pp. 88-89.

237 R. D. Draper *et al.*, *Commentary*, p. 97.

238 S. H. Faulring *et al.*, *Original Manuscripts*, p. 101. See COMMENTARY Moses 6:51-a, p. 75; Moses 6:62.

239 J. Smith, Jr., *Documentary History*, December 1830, 1:133. See COMMENTARY Moses 7:1-a, p. 127.

240 See also Proverbs 1:25, D&C 56:14. Compare Moses 7:35; Abraham 4:26.

241 H. W. Nibley, *Teachings of the PGP*, p. 276.

242 Moses 5:8.

44 *The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.*

45 *And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.*

44 a ***The heavens he made.*** See COMMENTARY Moses 6:33-c, p. 63. This verse describes God's role as Creator, and constitutes God's legal claim to the right to reclaim His children.<sup>243</sup>

b ***the earth is his footstool.*** Compare Isaiah 66:1: "The heaven is my throne, and the earth is my footstool"; Abraham 2:7: "I dwell in heaven; the earth is my footstool." About this imagery, Donald Parry *et al.* write:<sup>244</sup> "The throne represents the Lord's role as eternal king."<sup>245</sup> All heaven is His throne in that it is from there that He rules. But, more particularly, the Lord dwells in the heavenly temple, which is heaven itself, and in that temple is His throne.<sup>246</sup> The earth as a footstool suggests a position of complete submission. The Lord rules from His throne, but He puts the earth under His feet." Similar temple imagery is used in Isaiah 40:22: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in"; Isaiah 37:16: "O Lord of hosts, God of Israel, that dwellest between the cherubims."

Imagery of the same nature is used to describe the Ark of the Israelite temple, whose "fullest and most archaic name"<sup>247</sup> is "the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims."<sup>248</sup> Susan Ackerman writes:<sup>249</sup> "What seems to be imagined here is a throne whereby the Deity sits invisibly above the Ark, on the outstretched wings of cherubim, with the Ark itself serving as God's footstool. This image of a cherub throne with footstool is frequently found in West Semitic art, and biblical texts explicitly refer to the Ark as a footstool<sup>250</sup> and describe cherub wings unfolded above the Ark after it is housed in Solomon's temple."<sup>251</sup>

c ***the foundation thereof is his.*** This refers to the foundation of the earth.<sup>252</sup> Like the preceding phrases describing the heaven and the earth, this is an idea with strong temple resonances. In ancient Israel, the holiest spot on earth was believed to be the Foundation Stone in front of the Ark of the Covenant within the temple at Jerusalem:<sup>253</sup> "it was the first solid material to emerge from the waters of Creation,<sup>254</sup> and it was upon this stone that the Deity effected Creation."

d ***an host of men.*** See J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 3:1-b, p. 151.

45 a ***death hath come upon our fathers.*** Since Adam was still alive when Enoch began his ministry, it is not clear to whom this verse refers.<sup>255</sup>

b ***the first of all we know, even Adam.*** Throughout the remainder of the chapter, Enoch makes an appeal to the witness of Adam, as recorded in the book of remembrance.<sup>256</sup>

243 R. D. Draper *et al.*, *Commentary*, p. 97.

244 D. W. Parry *et al.*, *Isaiah*, pp. 582-583.

245 D&C 128:33.

246 Psalm 11:4; Revelation 4:2, 20:11.

247 D. N. Freedman *et al.*, *Eerdmans*, s. v. Ark of the Covenant, p. 102.

248 1 Samuel 4:4.

249 *Ibid.*, s. v. Ark of the Covenant, p. 102.

250 1 Chronicles 28:2; Psalm 99:5, 132:7; Lamentations 2:1.

251 1 Kings 6:23-28, 8:6-7.

252 Cf. Isaiah 48:13.

253 J. M. Lundquist, *Meeting Place*, p. 7.

254 E.g., Psalm 104:5-9.

255 R. D. Draper *et al.*, *Commentary*, p. 97.

256 See COMMENTARY Moses 6:46-a, p. 72.



46 For a *book of remembrance* we have written among us, *according to the pattern given by the finger of God*; and it is given in our own language.

- 46 a *book of remembrance*. Compare Moses 6:5: “And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration.”<sup>257</sup>

In addition to preserving the words of God to the people, the book records the good and bad deeds of mankind. Correspondingly, in the *Book of the Giants*, a book in the form of “two stone tablets”<sup>258</sup> is given by Enoch to Mahujah to stand as a witness of “their fallen state and betrayal of their ancient covenants.”<sup>259</sup> Apparently, a similar record of their wickedness is also kept in heaven. Noting that the *Book of the Giants* refers to the second tablet given to Mahujah by Enoch as being a “copy,”<sup>260</sup> Reeves<sup>261</sup> conjectures: “Perhaps Enoch employed the ‘heavenly tablets’ in the formulation of his interpretation,” as attested by *1 Enoch* 98:7-8:<sup>262</sup> “Do not suppose to yourself nor say in your heart, that they do not know nor are your unrighteous deeds seen in heaven, nor are they written down before the Most High. Henceforth know that all your unrighteous deeds are written down day by day, until the day of your judgment.”

Consistent with the association between Enoch and the book of remembrance in the book of Moses, the *Testament of Abraham* portrays Enoch as the heavenly being who is responsible for recording the deeds of mankind so that they can be brought to remembrance:<sup>263</sup> “Abraham said to Michael: ‘I want you to conduct me to the place of judgment...’ ... And the soul ... said, ‘I did not commit murder...’ The judge commanded the one who writes down the record [i.e., Enoch]<sup>264</sup> to come... And the man opened up one of the two books... and looked up the sin of this soul.”<sup>265</sup> As in the pseudepigrapha, “the book of Moses account reflects the fact that Enoch has become (through his vision and prophecy) a witness and a recorder — not just of the wickedness of the others — but also of their eventual judgment, demise, punishment, and perhaps even their redemption.”<sup>266</sup>

- b *according to the pattern given by the finger of God*. Nibley explains:<sup>267</sup> “God didn’t write it. Enoch said he wrote it ‘according to the pattern given by the finger of God; ... in our own language.’” Likewise, in the *Book of the Giants*, we read of Enoch’s handwritten reply

257 See also Malachi 3:16; 3 Nephi 24:16; D&C 85:9; J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 6:5-a, p. 478.

258 J. C. Reeves, *Jewish Lore*, Sundermann Fragment L I Recto 1-9, p. 109. See also p. 110 n. 6 and p. 154 n. 306.

259 H. W. Nibley, *Enoch*, p. 214. See F. G. Martinez, *Book of Giants* (4Q203), 8:1-11, p. 260-261.

260 *Ibid.*, 8:3, p. 260.

261 J. C. Reeves, *Jewish Lore*, p. 111 n. 3.

262 G. W. E. Nickelsburg, *1 Enoch 1*, 98:7-8, p. 468. Cf. 93:2, p. 434, 97:6, p. 467, 104:7, p. 513.

263 D. C. Allison, *Testament*, 10:1, 6-7, 11, p. 254.

264 See *ibid.*, 11:3 (short recension), p. 274 for the identification of the scribe with Enoch.

265 Cf. H. C. Kee, *Testaments*, Dan 5:6, p. 809: of sexual promiscuity and of arrogance ... cause them to commit sin before the Lord.” See also *ibid.*, Simeon 5:4, p. 786: “For I have seen in a copy of the book of Enoch that your sons will be ruined by promiscuity”; *ibid.*, Naphtali 4:1, p. 812: “I have read in the writing of holy Enoch that you will stray from the Lord, living in accord with every wickedness of the gentiles and committing every lawlessness of Sodom”; *ibid.*, Benjamin 9:1, p. 827: “From the words of Enoch the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sodomites.” O. S. Wintermute, *Jubilees*, 10:17, p. 76: “Enoch had been created as a witness to the generations of the world so that he might report every deed of each generation in the day of judgment.” J. C. VanderKam, *Book of Jubilees*, 10:17, pp. 60-61: “Enoch’s work was something created as a testimony for the generations of eternity so that he should report all deeds throughout generation after generation on the day of judgment.”

266 B. A. McGuire, 22 May 2013.

267 H. W. Nibley, *Teachings of the PGP*, p. 269.

46 For a book of remembrance we have written among us, **according to the pattern given by the finger of God**; and it is given in our own language.

47 And as Enoch spake forth the words of God, **the people trembled**, and could not stand in his presence.

48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.

to Mahujah:<sup>268</sup> "... to you, Maha[wai<sup>269</sup> ...] ... The book [...] Copy of the second tablet of the l[etter...] written by the hand of Enoch,<sup>270</sup> the celebrated scribe [...] and holy, to Shemihazah<sup>271</sup> and to all his [companions ...]."

- c **it is given in our own language.** Compare Moses 6:6: "And by them [i.e., the words of the book of remembrance] their children were taught to read and write, having a language which was pure and undefiled." In the book of Moses, the designation of "pure" language<sup>272</sup> is a straightforward reference to the "language of Adam."<sup>273</sup> However, it should be observed more generally that "pure and undefiled" language is not so much a matter of literacy as it is of the state of the individual heart. President Joseph Fielding Smith taught:<sup>274</sup> "It was through transgression and by turning from this channel of truth that men lost the power to record their thoughts and properly express them." As Arthur Henry King wrote:<sup>275</sup> "If people are good, they speak well; if they are bad, they speak ill. That is the classical and the scriptural view."

- 47 a **the people trembled.** 1 Enoch 13:3-5 describes a similar scene:<sup>276</sup> "Then I went and spoke to all of them together. And they were all afraid and trembling and fear seized them. And they asked that I write a memorandum of petition<sup>277</sup> for them, that they might have forgiveness, and that I recite the memorandum of petition for them in the presence of the Lord of heaven. For they were no longer able to speak or to lift their eyes to heaven out of shame for the deeds through which they had sinned and for which they had been condemned .... [A]nd there came a voice, saying, 'Speak to the sons of heaven to reprimand them' ... And all of them were assembled together, and they were sitting and weeping at Abel-Main,<sup>278</sup> which is between Lebanon and Senir, covering their faces. And I recited in their presence all the visions that I had seen in the dream, and I began to speak the words of truth and the vision and reprimand to the Watchers of heaven."

268 F. G. Martinez, *Book of Giants* (4Q203), 7:5, 8:1-5, p. 260.

269 I.e., Mahujah.

270 J. C. Reeves, *Jewish Lore*, p. 111 n. 4 understands this to mean that "the message read by [Mahujah] was inscribed by Enoch himself. Compare the language of the Sundermann Fragment L I Recto 10-11: 'Shahmizad said: 'read the handwriting which Enoch the wise [scribe?]...' (emphasis added)

271 For a discussion of the name Shemihazah and the appearance of variations on the name in Jewish literature, see *ibid.*, pp. 112-113, 126-127.

272 See E. T. Benson, *Teachings* 1988, 27 October 1957, p. 93; O. Pratt, 22 October 1854, pp. 99-100; O. Pratt, 18 February 1855, p. 342; J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1 (verso), ca. March 1832, 144, p. 265; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1 (verso), ca. March 1832, 144, p. 204; J. Smith, Jr., *Documentary History*, September 1832, 1:297n. See FIGURE G11-15, p. 401. For an extensive discussion of "pure language," see S. M. Brown, *In Heaven*, pp. 115-141.

273 See Moses 6:5; COMMENTARY Moses 6:57-b, p. 78; OVERVIEW Genesis 11, pp. 381, 398. See *Endnote G11-5*, p. 434.

274 J. F. Smith, Jr., *Doctrines*, 1926, 2:201. See also 1:95.

275 A. H. King, *Judgment*, p. 138.

276 G. W. E. Nickelsburg, *1 Enoch 1*, 13:3-5, 8-9, pp. 234, 237. See H. W. Nibley, *Enoch*, p. 214. Cf. F. G. Martinez, *Book of Giants* (4Q203), 4:6, p. 260), where we read that the 'Ohya and Hahya "bowed down and wept in front of [Enoch]."

277 H. W. Nibley, *Enoch*, p. 216: "a *Hypomnemata*, or memorial."

278 See *Endnote M6-24*, p. 97.

49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become *carnal, sensual, and devilish*, and are *shut out from the presence of God*.

50 But *God hath made known unto our fathers that all men must repent*.

49 a *carnal, sensual, and devilish*. Compare Moses 5:13.<sup>279</sup> The phrase merits explanation:<sup>280</sup>

Though, in a general sense, the Fall was the cause of all mankind becoming carnal, sensual, and devilish “by nature,”<sup>281</sup> [Moses 5:13] makes it clear that it was only “from that time” when men individually chose to reject the Gospel, demonstrating that they “loved Satan more than God,” that they fully suffered the effects of alienation from God. Such individuals remain “as though there was no redemption made,” “knowing evil from good, subjecting themselves to the devil.”<sup>282</sup> On the other hand, those who accept the Atonement of Christ become “free forever, knowing good from evil, to act for themselves and not be acted upon.”<sup>283</sup>

The word “carnal,” from a Latin root meaning “flesh,” is closely associated in scripture with the terms “natural,”<sup>284</sup> “temporal,”<sup>285</sup> and “earthly.”<sup>286</sup> It represents the condition of estrangement from spiritual things experienced by individuals in their fallen, mortal, and corrupt state before they are born again.<sup>287</sup> The “sensual” man or woman is one who privileges the satisfaction of bodily appetites and passions. Such a person becomes “devilish” when “he ... persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him ... being an enemy to God; [as] the devil [is] an enemy to God.”<sup>288</sup> Nibley alternately renders the phrase as “lecherous, pampered, and vicious.”<sup>289</sup>

This oft-cited triplet appears to be one of the many stock, fixed distinctive combinations of words “which belonged to the literary tradition of Israel and Canaan, and poets [and prophets], specially trained in their craft, drew on this stock to aid in the ... composition of parallel lines .... [These combinations were, figuratively speaking, part of] the poets’ dictionary, as it has been called.”<sup>290</sup> Though its equivalent appears only once in the Bible,<sup>291</sup> a combination of these terms in pairs or triplets occurs several times in LDS scripture.<sup>292</sup>

b *shut out from the presence of God*. “That is the ultimate exclusion,” observes Nibley.<sup>293</sup>

50 a *God hath made known unto our fathers that all men must repent*. The angel of the Lord taught Adam:<sup>294</sup> “thou shalt repent and call upon God in the name of the Son forevermore.

b *our fathers*. I.e., Enoch’s ancestors, not those of his hearers.<sup>295</sup>

279 See also D&C 29:35.

280 J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:13-d, pp. 365-366.

281 Mosiah 16:3; Alma 42:10.

282 Mosiah 16:5, 3.

283 2 Nephi 2:26.

284 E.g. D&C 29:35.

285 E.g., Alma 36:4.

286 E.g., James 3:15.

287 E.g., Romans 8:6; 2 Nephi 9:39; Mosiah 3:19, 7:24-25; Alma 22:13, 41:13; D&C 67:10-13; B. R. McConkie, *Mormon Doctrine*, pp. 113, 195, 267-268, 702.

288 Mosiah 16:5; cf. Mosiah 3:19.

289 H. W. Nibley, Assembly, p. 129.

290 Berlin, cited in J. T. Duke, Pairs, p. 33. See also K. L. Barney, Poetic; J. A. Tvedtnes, Word Groups.

291 James 3:15.

292 Mosiah 16:3; Alma 41:13, 42:10; D&C 20:20, 29:35; Moses 5:13, 6:49.

293 H. W. Nibley, *Teachings of the PGP*, p. 277.

294 Moses 5:8.

295 R. D. Draper et al., *Commentary*, p. 98.

51 *And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.*

52 *And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.*

- 51 a **he called upon our father Adam.** “Moses 6:51-68 is an excerpt from the Book of Adam.”<sup>296</sup> Perhaps it formed part of the “book of remembrance.”<sup>297</sup> In OT1, this section is titled “The Plan of Salvation.”<sup>298</sup> It demonstrates a continuity in the way of salvation from the time of Enoch until the modern day.
- b **I made the world.** See COMMENTARY Moses 6:33-c, p. 63.
- c **men before they were in the flesh.** Enoch speaks of the existence of the souls of men before they were born.<sup>299</sup> The clarifying words “in the flesh” were added to OT2 in the handwriting of Sidney Rigdon.<sup>300</sup>
- 52 a **he also said unto him.** Draper *et al.* comment as follows:<sup>301</sup> “This long verse, spoken from God’s point of view, embraces fully the essence of the gospel message of salvation revealed to Adam and underscoring the centrality of the Savior. This saving information must have come to Adam following the revelation about the Savior through the angel, who appeared to Adam during sacrifice, because it is more complete.”<sup>302</sup>
- b **If thou wilt turn unto me.** The Hebrew term *shuv* (= turn) conveys the primary meaning of repentance: “turning from sin to righteousness.”<sup>303</sup> It usually concerns the way a person directs the feet and the will.<sup>304</sup>
- c **repent of all thy transgressions.** In the *Book of the Giants*, Enoch also gives hope to the wicked through repentance.<sup>305</sup>
- d **the only name which shall be given under heaven, whereby salvation shall come.** Compare Acts 4:12, 2 Nephi 25:20, D&C 18:23. Both physical and spiritual healing come through the name or authority of Jesus Christ. The wide semantic range of the word “salvation” is captured in the term “saving health,” which comes from an English translation tradition that stretches from the Renaissance to modern times.<sup>306</sup> In his moving musical setting, William Byrd (1543-1623), a student of the great Thomas Tallis (ca. 1505-1585), immortalized this English version of Psalm 119:174-175: “I have longed for thy saving health, O Lord; thy law is my delight. O let my soul live, and it shall praise thee; and thy judgments shall help me.” In his discussion of the comprehensive nature of Christ’s power to heal affliction of all kinds, Elder Dallin H. Oaks enumerated a tragic litany of physical, emotional, mental, and spiritual maladies. Then, he testified simply that Christ healed them all.<sup>307</sup>

296 H. W. Nibley, *Teachings of the PGP*, p. 277.

297 Moses 6:46.

298 S. H. Faulring *et al.*, *Original Manuscripts*, p. 101. See COMMENTARY Moses 6:43-a, p. 70; Moses 6:62.

299 Moses 6:51; cf. F. I. Andersen, 2 Enoch, 23:4-5 [J], p. 140: “sit down [and] write — all the souls of men, whatever of them are not yet born, and their place, prepared for eternity. For all the souls are prepared for eternity, before the composition.”

300 S. H. Faulring *et al.*, *Original Manuscripts*, p. 612.

301 R. D. Draper *et al.*, *Commentary*, p. 101.

302 See Moses 5:6-8.

303 D. N. Freedman *et al.*, *Eerdmans*, s.v. Repentance, p. 1118. See also COMMENTARY Moses 7:2-f, p. 128.

304 R. D. Draper *et al.*, *Commentary*, p. 101. See J. M. Bradshaw, *God’s Image 1*, 5:4-b, p. 357.

305 F. G. Martinez, *Book of Giants* (4Q203), 8:14-15, p. 261. See OVERVIEW Moses 6, p. 48.

306 E.g., F. F. Bruce, *Book of Acts*, p. 91 n. 11.

307 D. H. Oaks, *He Heals*, p. 6. See Matthew 12:15.



52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, **the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost**, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

53 And our father Adam spake unto the Lord, and said: **Why is it that men must repent and be baptized in water?** And the Lord said unto Adam: Behold **I have forgiven thee thy transgression** in the Garden of Eden.

54 Hence came the saying abroad among the people, that **the Son of God** hath atoned for **original guilt**, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

It should be remembered that the “name of Christ is not simply a verbal pronunciation, but indicates His will, His life, His person, His very presence.”<sup>308</sup> In addition, the meaning of being “willing to take upon [us] the name of Jesus Christ”<sup>309</sup> in the sacrament is clear in light of temple ordinances.<sup>310</sup>

- e **ye shall receive the gift of the Holy Ghost.** Compare Moses 6:61, which expands on the blessings of this gift. The reference to receiving the Holy Ghost was added to OT2 in the handwriting of Sidney Rigdon.<sup>311</sup>
- 53 a **Why is it that men must repent and be baptized in water?** Nibley answers this question as follows:<sup>312</sup> “I’ve forgiven the cause. Now, you have to get rid of the effect. The cause was the Fall. It made you dirty, but you have to wash off now. You have to take advantage in good faith of the sacrifice that has been made for you. Here’s the chance. It’s a very simple thing to do, but you have to do it.’ Why is it that man must repent and be baptized? ‘Not because you are damned but because I have forgiven you,’ He says... ‘I have taken care of the transgression in the Garden of Eden.’ That’s the *Erbsunde*, the primal sin. To think we are not responsible for that and, therefore, we are not to blame for our sins is ridiculous. That sin has been forgiven, so if you want to go on what you do then is wash off and get started again. He says here, ‘The Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.’<sup>313</sup> But ‘when they begin to grow up, sin conceiveth in their hearts.’”
- b **I have forgiven thee thy transgression.** This verse witnesses that the Atonement is effective long before it is actually carried out.<sup>314</sup> Note that OT2 and the current edition of the book of Moses use the singular “transgression,” while OT1 uses the plural term “transgressions,”<sup>315</sup>
- 54 a **the Son of God.** In OT1, the term “Christ” is used instead.<sup>316</sup> It was replaced by “the son of God” in OT2, in the handwriting of Sidney Rigdon.<sup>317</sup>
- b **original guilt.** I.e., Adam’s transgression.<sup>318</sup>
- c **children ... are whole from the foundation of the world.** This is because the “blood of Christ atoneth for their sins.”<sup>319</sup>

308 J. N. Sparks et al., *Orthodox Study Bible*, p. 1475 n. 4:12.

309 D&C 20:77.

310 See D&C 109:22, 26, 79; D. A. Bednar, Name, p. 98; D. H. Oaks, Taking Upon Us. See also J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 3:19-b, pp. 177-180; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 37-39.

311 S. H. Faulring et al., *Original Manuscripts*, p. 612.

312 H. W. Nibley, *Teachings of the PGP*, p. 278.

313 Moses 6:54.

314 R. D. Draper et al., *Commentary*, p. 102.

315 S. H. Faulring et al., *Original Manuscripts*, pp. 101, 613.

316 *Ibid.*, p. 101.

317 *Ibid.*, p. 613.

318 Moses 6:53.

319 Mosiah 3:16.

55 And the Lord spake unto Adam, saying: Inasmuch as **thy children are conceived in sin**, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to **prize the good**.

56 And **it is given unto them to know good from evil**; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for **no unclean thing can dwell there**, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

- 55 a **thy children are conceived in sin.** This does not ascribe sin to the act of conception between married parents, but rather speaks to the fact that “because of the Fall, children come into a world saturated with sin.”<sup>320</sup> Applying this verse to the setting of Enoch’s preaching, Nibley<sup>321</sup> citing a passage from the *Book of the Giants*,<sup>322</sup> observes that “the wicked people of Enoch’s day ... did indeed conceive their children in sin, since they were illegitimate offspring of a totally amoral society.”<sup>323</sup>
- b **prize the good.** Nibley asks:<sup>324</sup> “How does sin teach you to prize the good? Does sickness teach you to prize health? Well, it certainly does. The angels recognize what is good, but they don’t really know how to prize it, what it’s really worth, because they have never had a chance. They have never been in sin. As Tertullian says, ‘The angels envy man his ability to repent because they don’t have to...’ You don’t know what it’s really worth unless you have sinned and been redeemed. But it isn’t for that reason. As John Chrysostom [erroneously] says, you are under obligation to sin as much as you possibly can to give God the greatest possible chance to forgive you. If you don’t sin all the way, you have denied God His divine office of forgiveness, and you have curtailed and frustrated His desire to forgive you, he says. But this [verse] says, no, that isn’t the way you have to do it at all. It’s not necessary to plumb the depths.”
- 56 a **it is given unto them to know good from evil.** Nibley says that we know evil “on sight”:<sup>325</sup> “You have that reaction. Remember, ‘I will place enmity between thee and the serpent’<sup>326</sup> — that gut reaction when something is wrong. You know what it is. You can’t excuse yourself. Therefore, men are ‘without excuse.’<sup>327</sup> He says: ‘They know with a perfect knowledge as night from day’;<sup>328</sup> all of them do. You don’t have to be a member of the Church ... to know that.”
- 57 a **no unclean thing can dwell there.** Compare 1 Nephi 10:21, 15:33-34; Alma 7:21; 11:37, 40:26; 3 Nephi 27:19. See also COMMENTARY Moses 7:16-a, p. 135. “An unclean thing is completely out. Remember, one defect (the slightest defect) in a structure that’s to last for an infinite length of time will destroy it. No matter how trifling it is, if it is to last for ... millions of years, that will be a fatal defect. So you have to be completely cleaned up if you are going back to the presence of the Father.”<sup>329</sup> S. Kent Brown<sup>330</sup> discusses the legal connotations relating to servanthood that are often attached to the use of the Hebrew term for “dwell” in the Bible: only God’s duly authorized servants dwell in His presence.

320 R. D. Draper *et al.*, *Commentary*, p. 103.

321 H. W. Nibley, *Churches*, p. 160.

322 See J. C. Reeves, *Jewish Lore*, p. 114 n. 9. See *Endnote M6-26*, p. 98.

323 See OVERVIEW Moses 6, p. 48.

324 H. W. Nibley, *Teachings of the PGP*, pp. 278-279.

325 *Ibid.*, p. 279.

326 See Moses 4:21.

327 Romans 1:20.

328 See Moroni 7:15.

329 *Ibid.*, p. 279.

330 S. K. Brown, *Jerusalem*, pp. 55-56, 59-65.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the **language of Adam, Man of Holiness is his name**, and the name of his Only Begotten is the **Son of Man**, even Jesus Christ, **a righteous Judge**, who shall come in the meridian of time.

- b language of Adam.** Compare Moses 6:5-6, 46 and see COMMENTARY Moses 6:46-c, p. 73; OVERVIEW Genesis 11, pp. 381, 398. See *Endnote G11-5*, p. 434. Readers should be cautioned against unwarranted speculation regarding the concept of the “Adamic language,” about which there is no official church position.<sup>331</sup>
- c Man of Holiness is his name.** See COMMENTARY Moses 7:35-a, p. 147. Elder Bruce R. McConkie comments:<sup>332</sup>

The whole body of revealed writ attests to the eternal verity that the Supreme God is a Holy Man... Thus, when Jesus asked the ancient disciples, “Whom do men say that I the Son of man am?”<sup>333</sup> it was as though he asked: “Who do men say that I am? I testify that I am the Son of Man of Holiness, which is to say, the Son of that Holy Man who is God, but who do men say that I am?” In this same vein, one of the early revelations given in this dispensation asks: “What is the name of God in the pure language?”<sup>334</sup> The answer: “Ahman.” Question: “What is the name of the Son of God?” Answer: “Son Ahman.”<sup>335</sup> The term “Son Ahman” is used in Doctrine and Covenants 78:20 and 95:17.<sup>336</sup> D&C 78:20 originally was given as “Jesus Christ,” but was later modified in the handwriting of William W. Phelps to read “Son Ahman.”<sup>337</sup> The term also appears as part of the place-name of Adam-ondi-Ahman<sup>338</sup> in D&C 78:15;<sup>339</sup> 107:53;<sup>340</sup> 116:1;<sup>341</sup> 117:8, 11.<sup>342</sup>

- d the Son of Man.** The term “Son of Man,” frequently found in *1 Enoch*, is here understood to refer to Jesus Christ.<sup>343</sup> After considering the sometimes contentious debate among scholars about the single or multiple referent(s) of the titles of “Son of Man,” “Chosen One,” “Anointed One” and “Righteous One,” in *1 Enoch* and their relationship to other texts, Nickelsburg and VanderKam<sup>344</sup> conclude that the author of *1 Enoch* “saw the... traditional figures as having a single referent and applied the various designations and characteristics as seemed appropriate to him.” See OVERVIEW Moses 7, p. 117 and COMMENTARY Moses 7:47, p. 153.
- e a righteous Judge.** Given single specific description of the role of the Son of Man given in this verse as a “righteous judge,” it is significant that the *Book of the Parables* within *1 Enoch*

331 J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 6:5-b, p. 479.

332 B. R. McConkie, *New Witness*, p. 59. See COMMENTARY Moses 7:35-a, p. 147 and ENDNOTE M7-15, p. 190. See also OVERVIEW Genesis 11, pp. 381, 398.

333 Matthew 16:13.

334 Regarding “pure language,” see Moses 6:6; COMMENTARY Moses 6:57-b, p. 78; OVERVIEW Genesis 11, pp. 381, 398.

335 See O. Pratt, 22 October 1854, pp. 99-100; J. Smith, Jr. et al., *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1 (verso), ca. March 1832, 144, p. 265; J. Smith, Jr. et al., *Manuscript Revelation Books*, Revelation Book 1 (verso), ca. March 1832, 144, p. 204.

336 E. J. Brandt, Ahman.

337 See J. Smith, Jr. et al., *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1, 1 March 1832 (D&C 78), 146 (verso), p. 269; J. Smith, Jr. et al., *Manuscript Revelation Books*, Revelation Book 1, 1 March 1832 (D&C 78), 146 (verso), p. 209; J. Smith, Jr. et al., *Documents, July 1831-January 1833*, pp. 213-215.

338 On the meaning of Adam-ondi-Ahman, see. M. Bradshaw, *God's Image 1*, EXCURSUS 38: The Meaning of Adam-ondi-Ahman, p. 622.

339 1 March 1832.

340 Dating uncertain. See J. M. Bradshaw, *God's Image 1*, EXCURSUS 40: Dating Joseph Smith's Vision of Adam-ondi-Ahman, pp. 625-626.

341 19 May 1838.

342 8 July 1838.

343 See COMMENTARY Moses 6:57-c, p. 78. For a summary of scholarship on the issue, see ENDNOTE M7-15, p. 190.

344 G. W. E. Nickelsburg et al., *1 Enoch 2*, p. 119. The entire discussion is found on pp. 113-123. For an excellent discussion of the “Son of Man” title from an LDS perspective, see S. K. Brown, *Man and Son of Man*.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, **a righteous Judge**, who shall come in the **meridian of time**.

58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

59 That **by reason of transgression cometh the fall**, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which **I have made**, and so became of dust a living soul, even so ye must be **born again** into the kingdom of heaven, **of water, and of the Spirit**, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

also see the primary role of the Son of Man as a judge. Nickelsburg and VanderKam write:<sup>345</sup> “If the central message of the Parables is the coming of the final judgment,<sup>346</sup> the Son of Man/Chosen One takes center stage as the agent of this judgment.”

**f meridian of time.** From Latin *medius* (= middle) + *dies* (= day.) Compare Moses 6:62; 7:46.

59 **a by reason of transgression cometh the fall.** The current wording of this verse varies significantly from OT1. The OT1 version intimates clearly that the description of the new birth is meant to include not only baptism but also ordinances that in our day are administered only in temples:<sup>347</sup> “that insasmuch as *they* were born into the world *by the fall, which bringeth death*, by water, and blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again [“into the kingdom of heaven” is omitted] of water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, *into the mysteries of the kingdom of heaven*; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.”<sup>348</sup>

**b I have made.** See COMMENTARY Moses 6:33-c, p. 63.

**c born again.** The Prophet Joseph Smith taught that being “born again comes by the Spirit of God through ordinances.”<sup>349</sup> Through the ordinances we are repeatedly “reborn” as we experience the symbolism of death and resurrection through baptism of water,<sup>350</sup> as we begin a new life following the cleansing “baptism of the Holy Ghost,”<sup>351</sup> as we are spiritually and physically renewed in the initiatory ordinances, and as the stages of the drama of our existence are presented in the endowment. The endowment enacts our individual progress through multiple “rebirths”—from the spirit world to mortal life and from thence to becoming sons and daughters of Christ—and ultimately of the Father Himself, receiving all the blessings of the Firstborn.<sup>352</sup> These ordinances constitute “the mysteries of the kingdom of heaven.”<sup>353</sup>

**d of water.** Representing the blessing of justification.<sup>354</sup>

**e of the Spirit.** Representing the blessing of sanctification.<sup>355</sup>

345 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, p. 119.

346 See *ibid.*, pp. 49-50.

347 S. H. Faulring *et al.*, *Original Manuscripts*, p. 102, emphasis added.

348 See COMMENTARY Moses 6:59-c, p. 79.

349 J. Smith, Jr., *Teachings*, 2 July 1839, p. 162.

350 See Romans 6:4-6; *ibid.*, 9 July 1843, p. 314.

351 *Ibid.*, August 1832, p. 12; Moroni 6:4.

352 T. G. Madsen, *Foundations*, pp. 2, 5-6.

353 See COMMENTARY Moses 6:59-a, p. 79 and J. M. Bradshaw, *Temple Themes in the Oath*, pp. 97-98.

354 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 21-25.

355 See *ibid.*, pp. 21-25.



59 *That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be **cleansed by blood**, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy **the words of eternal life in this world, and eternal life in the world to come**, even immortal glory;*

60 *For by the water ye keep the commandment; by the Spirit ye are justified, and **by the blood ye are sanctified**;*

- f **cleansed by blood.** In D&C 88:68-69, 74-75, the Lord told the Saints who were preparing for temple blessings about the blessings of the “great and last promise” that awaited them through their faithfulness: “Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. Remember the great and last promise which I have made unto you; .... sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfill this promise, this great and last promise, which I have made unto you, when I will.”
- g **the words of eternal life in this world, and eternal life in the world to come.** Note the distinction between the “words of eternal life” — meaning the sure promise of exaltation that can only be received in an anticipatory way “in this world”<sup>356</sup> through the ordinances that reveal the “mysteries of the kingdom of heaven”<sup>357</sup> — and “eternal life” itself, which will be given “in the world to come.”<sup>358</sup> In an 1839 discourse on the topic of the Second Comforter, the Prophet Joseph Smith taught that it is “our privilege to pray for and obtain”<sup>359</sup> the knowledge that we are sealed up to Eternal Life. As we pray for this privilege, we should also prepare for it. To this end, we are told in revelation to “give diligent heed to the words of eternal life,” and to “live by every word that proceedeth forth from the mouth of God,”<sup>360</sup> The Prophet explained that it is the First Comforter, the Holy Ghost, which “shall teach you” until the joyous moment when, at last, as the Savior promised, “ye [shall] come to Me and My Father.”<sup>361</sup>
- 60 a **by the blood ye are sanctified.** Compare 1 John 5:7-8.<sup>362</sup> Hyrum L. Andrus describes the process of spiritual rebirth as follows:<sup>363</sup>
- Ancient prophets, including the patriarch Enoch, taught the doctrine of rebirth.<sup>364</sup> Enoch cited the word of God to Adam to the effect that man must be “born ... into the kingdom of heaven” in order to be “sanctified from all sin, ... enjoy the words of eternal life in this [world], and [acquire] eternal life in the world to come,”<sup>365</sup> even immortal glory. According to Joseph Smith, the principles of rebirth are strict and exact, and unless man obeys them in the way which has been ordained of God he cannot acquire eternal life.<sup>366</sup> He must first be born to “see the kingdom of God.”<sup>367</sup> Then he must be

356 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-63.

357 S. H. Faulring et al., *Original Manuscripts*, OT1 Moses 6:59, p. 102.

358 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 68-71. Cf. H. W. Nibley, *Teachings of the PGP*, p. 279.

359 J. Smith, Jr., *Words*, Before 8 August 1839 (3), p. 14, punctuation modernized.

360 D&C 84:43-44.

361 *Ibid.*, Before 8 August 1839 (3), p. 15, punctuation modernized. Cf. D&C 84:45-47.

362 See also J. M. Bradshaw, *Temple Themes in the Oath*, pp. 28-30.

363 H. L. Andrus, *Perfection*, pp. 180-181.

364 See, e.g., Moses 6:59-68.

365 Moses 6:59.

366 See H. L. Andrus, *Perfection*, pp. 170-175.

367 John 3:3. See J. Smith, Jr., *Teachings*, 1 September 1842, p. 264, 15 October 1843, p. 328.

60 For by the water ye keep the commandment; by the Spirit ye are justified, and **by the blood ye are sanctified**;

61 Therefore it is given to abide in you; **the record of heaven**; the Comforter; **the peaceable things of immortal glory**; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to **wisdom, mercy, truth, justice, and judgment**.

62 And now, behold, I say unto you: This is **the plan of salvation** unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

“born of water and of the Spirit” to enter the kingdom.<sup>368</sup> This process has been taught by prophets in all ages of time. It does not place total reliance upon either the action of the Spirit or the role of ordinances, but upon both. “Being born again comes by the Spirit of God through ordinances.”<sup>369</sup> In this way the power of God is manifested to make man a “son of God.”<sup>370</sup>

Nibley explains as follows:<sup>371</sup>

The water is an easy act of obedience... “By the water ye keep the commandment.” “I know not, save the Lord commanded me.”<sup>372</sup> That’s your sacrifice. So you get baptized as an act of obedience. Then “by the Spirit ye are justified.” That’s the Holy Ghost. That’s your state of mind. If you just go through the motions as obedience, that’s the first necessary step here. The Spirit gives you the state of mind. Naturally, you enter into it—the understanding, the agreement without which any act would be utterly meaningless. You are not just being baptized as a “bag of sand.”<sup>373</sup> You’ve got to be baptized physically, but then it goes beyond that to the Spirit, where you understand and are aware of what’s going on. The Holy Ghost does that. He brings all things to your mind and “all things to your remembrance.”<sup>374</sup> Then the last thing is “and by the blood ye are sanctified.” You can’t sanctify yourself but by completely giving up life in this world, which means suffering death, which means the shedding of blood. This is the end of earthly life, and people avoid and dread that more than anything else. That is why we find substitutes and the like. That’s why we find proxies for the sacrifice ... So the shedding of blood is your final declaration that you are willing to give up this life for the other, and it is an act of faith.

- 61 a **the record of heaven.** See D&C 132:45-46. This verse contains an expansion of the promise given in Moses 6:52. Compare Moses 6:63: “all things are created and made to bear record of me”; 6:66: “the record of the Father and the Son.” See also Moses 5:9, 7:11: “which beareth record of the Father and the Son.” This record is given “to abide in you.”<sup>375</sup>
- b **the peaceable things of immortal glory.** In OT2, this phrase is corrected to read “the keys of the kingdom of heaven” in the handwriting of Sidney Rigdon.<sup>376</sup>
- c **wisdom, mercy, truth, justice, and judgment.** See COMMENTARY Moses 7:31-b, p. 144.
- 62 a **the plan of salvation.** This plan is explicitly said to be “unto all men.” See COMMENTARY Moses 6:43-a, p. 70; 6:51-a, p. 75.

368 John 3:5. See *ibid.*, 1 September 1842, p. 264.

369 See *ibid.*, 2 July 1839, p. 162.

370 Moses 6:68. See COMMENTARY Moses 6:68-a, p. 84.

371 H. W. Nibley, *Teachings of the PGP* pp. 279-280

372 Moses 5:6.

373 See J. Smith, Jr., *Teachings*, 9 July 1843, p. 314: “You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost.”

374 John 14:26.

375 Compare John 14:26; D&C 21:9.

376 S. H. Faulring *et al.*, *Original Manuscripts*, p. 614. See COMMENTARY Moses 6:68-a, p. 84.

63 And behold, all things have their likeness, and **all things are created and made to bear record of me**, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

65 And thus he was **baptized**, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is **the record of the Father, and the Son**, from henceforth and forever;

67 And thou art **after the order of him who was without beginning of days or end of years**, from all eternity to all eternity.

**63 a all things are created and made to bear record of me.** Compare Romans 1:19-20; Alma 30:41, 44; Helaman 8:24. See COMMENTARY Moses 6:33-c, p. 63. Nibley observes:<sup>377</sup> “There’s a wonderful passage in Santillana on this.”<sup>378</sup> The ancients believed we live in the midst of a great manifold in which everything reflects everything else. This is a beautiful expression of it .... The earth is a reflection of heaven, and heaven a reflection of the earth. We use the language of one to describe what’s going on in the other time and again. We regard the temple here, as the ancients always did, as reflecting the heavenly pattern.”

**65 a baptized.** Logically, this baptism might have occurred soon after the angel’s explanation of the meaning of the law of sacrifice.<sup>379</sup> In addition to the explicit mention of the ordinance in Moses 6:65, Adam’s baptism plausibly can be inferred from the mention of the Father, the Son, and the Holy Ghost in Moses 5:9.

With no human administrator available to perform Adam’s baptism, it was accomplished in an exceptional manner by his being “caught away by the Spirit of the Lord, and... carried down into the water.”<sup>380</sup> Similarly, in the Mandaean account of Adam’s baptism, the ordinance was completed by Hibil Ziua, who is often identified with Manda d-Hiia, the Mandaean Redeemer figure.<sup>381</sup> A Manichaean text similarly speaks of Adam being baptized by Jesus.<sup>382</sup> Christian pseudepigraphal and Islamic literature on Adam is replete with accounts of Adam’s baptism.<sup>383</sup>

After giving the account of Adam’s baptism, Enoch affirms that he also received the Melchizedek Priesthood.<sup>384</sup> No doubt additional priesthood ordinances were given to Adam at the same time or soon thereafter.<sup>385</sup>

**66 a the record of the Father and the Son.** See COMMENTARY Moses 6:61-a, p. 81.

**67 a after the order of him who was without beginning of days or end of years.** There is a single highest order of the priesthood but it is called by different names. For example, in the Doctrine and Covenants we read about “they who are priests and kings, who have received

377 H. W. Nibley, *Teachings of the PGP*, p. 280.

378 See G. d. Santillana et al., *Hamlet’s Mill*, p. 333.

379 Moses 5:6-8.

380 Moses 6:64.

381 E. S. Drower, *Prayerbook*, p. 30.

382 See J. M. Bradshaw, *God’s Image 1*, ENDNOTE B-16, p. 907.

383 See, e.g., Ephrem the Syrian, *Epiphany*, 12:1, 4, p. 282; S. C. Malan, *Adam and Eve*, 1:1, pp. 1-2; 1:32-33, pp. 34-36; M. al-Kisa’i, *Tales*, p. 61. See J. M. Bradshaw, *God’s Image 1*, ENDNOTES 5-23, 5-24, pp. 435-436.

384 Moses 6:67-68.

385 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY 5:59-b, p. 400. See also *ibid.*, p. 347; *ibid.*, ENDNOTE 5-23, pp. 435-436.

67 And thou art *after the order of him who was without beginning of days or end of years, from all eternity to all eternity.*

of his fulness, and of his glory.”<sup>386</sup> They are described in relation to variously named orders as being “after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.”<sup>387</sup> Brigham Young explained:<sup>388</sup>

[O]ur calling is to preach the Gospel, initiate people into, and proceed with the organization of the kingdom of God as far as we can, preparatory to the coming of the Son of Man. We have commenced to organize ... in the Holy Order that God has established for His people in all ages of the world when he has had a kingdom upon the earth. We may call it the Order of Enoch, the Order of Joseph, the Order of Peter, or Abraham, or Moses, and then go back to Noah ...

President Boyd K. Packer, then an apostle, discussed the cluster of terms associated with the word “order,”<sup>389</sup> which we summarize here. The Latin nominative *ordo* means a “row, series, course, order, array.”<sup>390</sup> Many examples of the use of the word “order” are given in the scriptures: “... established the order of the Church”;<sup>391</sup> “all things should be restored to their proper order”;<sup>392</sup> “all things may be done in order”;<sup>393</sup> “Mine house is a house of order”;<sup>394</sup> “order of the priesthood.”<sup>395</sup> Moroni defined depravity as being “without order.”<sup>396</sup>

The *Oxford Dictionary* defines the word “ordinance” first as: “Arrangement in ranks or rows,” and second as: “Arrangement in sequence or proper relative position.”<sup>397</sup> ... The word “ordinance” can also mean: “A practice or usage authoritatively enjoined or prescribed, especially a religious or ceremonial observance, as the sacraments.”<sup>398</sup>

The word “ordain” is defined first as: “To put in order, arrange, make ready, prepare”; and secondly: “To appoint or admit to the ministry of the Christian Church ... by the laying on of hands or other symbolic action.” Alain Rey notes that from its appearance in the earliest texts, the term “ordain” also includes the idea of “submitting to a regulation (i.e., of one’s actions, one’s conduct).”<sup>399</sup>

That the ordinances of the priesthood are essential to salvation and exaltation is made clear in the Doctrine and Covenants:<sup>400</sup>

19. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

20. Therefore, in the ordinances thereof, the power of godliness is manifest.

21. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.

**b** *from all eternity to all eternity.* Compare Moses 7:29, 31. See also Moses 7:41, 53.

386 D&C 76:56.

387 D&C 76:57.

388 B. Young, 26 June 1874, p. 113.

389 See B. K. Packer, *Ordinances*, pp. 185-186.

390 J. A. Simpson *et al.*, *OED*, p. 1222:902 s.v. order.

391 Alma 8:1.

392 Alma 41:2.

393 D&C 20:68.

394 D&C 132:8.

395 D&C 94:6.

396 Moroni 9:18.

397 J. A. Simpson *et al.*, *OED*, p. 1223:909 s.v. ordinance.

398 *Ibid.*, p. 1223:910 s.v. ordinance.

399 A. Rey, *Dictionnaire*, 2:1485, s.v. ordonner.

400 D&C 84:19-21.



68 Behold, thou art one in me, a **son of God**; and thus may all become my sons. Amen.

**68 a son of God.** Compare Moses 6:15, 7:1, 8:13. Moses 6:67 makes it clear that to be made a son of God is to receive the fulness of the priesthood after the order of the son of God.<sup>401</sup> Elder Bruce R. McConkie wrote:<sup>402</sup>

After baptism, and after celestial marriage, [Adam and Eve] ... charted for themselves a course leading to eternal life, they pressed forward with a steadfastness in Christ<sup>403</sup> — believing, obeying, conforming, consecrating, sacrificing — until their calling and election was made sure<sup>404</sup> and they were sealed up unto eternal life.<sup>405</sup>

He further taught:<sup>406</sup> “We have power to become the sons of God, to be adopted into the family of the Lord Jesus Christ, to have Him as our Father, to be one with Him as He is one with His Father .... As the sons of God, we also have power to advance and progress until we become “joint-heirs with Christ,”<sup>407</sup> until we have “conformed to the image”<sup>408</sup> of God’s Son, as Paul expressed it.”

Margaret Barker describes how the concept of becoming a son of God relates both to ordinances in the earthly temple and to actual ascents to the heavenly temple.<sup>409</sup>

The high priests and kings of ancient Jerusalem entered the holy of holies and then emerged as messengers, angels of the Lord. They had been raised up, that is, resurrected; they were sons of God; that is angels; and they were anointed ones, that is, messiahs ....

Psalm 89 describes the same temple scene: “I have exalted one chosen from the people<sup>410</sup> ... With my holy oil I have anointed him ... He shall cry to me ‘Thou art my Father’ ... And I will make him the firstborn ...”<sup>411</sup> The resurrected one was anointed, spoke of God as his Father, and was given the status of the firstborn. He became divine, and *his birth was described as his resurrection* ... This was divine sonship in its temple setting. “Son” and “begotten” did not mean reproduction in the human sense ....

[Jesus’] disciples were One in the same sense as Jesus and the Father were One. “I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me ...”<sup>412</sup> The implication of this is that all people can become sons of God, exactly what John and Paul said: “But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood, not of the will of the flesh, but of God”;<sup>413</sup> “For all who are led by the Spirit of God are sons of God,”<sup>414</sup> and these would share the image of the Son, so that He would be “the firstborn among many brethren”<sup>415</sup> — the image of the firstborn among sons of God from Deuteronomy 32:8.

401 See COMMENTARY Moses 6:67-a, p. 82; Moses 8:13-a, p. 225; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65. See also COMMENTARY Moses 6:59-g, p. 80; Moses 6:61-b, p. 81; Moses 7:4-b, p. 130; Moses 7:59-d, p. 157.

402 B. R. McConkie, *Mortal Messiah*, 1:229.

403 2 Nephi 31:20.

404 See 2 Peter 1:10; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 92-93, 166-167 n. 301.

405 D&C 131:5; *ibid.*, pp. 62-63.

406 B. R. McConkie, *Ten Blessings*, p. 33.

407 Romans 8:17.

408 Romans 8:29.

409 M. Barker, *Christmas*, pp. 5, 8, 9, 12-13. See M. Barker, *Lady*, pp. 124-126 for a discussion of ancient controversies over biblical passages relating to descriptions of the sons of God and the sons of the Jehovah.

410 See caption to FIGURE M6-4, p. 38.

411 Psalm 89:19-20, 26-27.

412 John 17:23.

413 John 1:13.

414 Romans 8:14.

415 Romans 8:29.

68 Behold, thou art one in me, a *son of God*; and *thus may all become my sons*. Amen.

Human beings could become angels, and then continue to live in the material world. This transformation did not just happen after physical death; it marked the passage from the life in the material world to the life of eternity. For Christians this happened at baptism, and so Paul could write to the church at Colossae: “If you have been raised with Christ, seek those things that are above.”<sup>416</sup> This resurrection is often described nowadays as being “born again,” as in the words of Jesus to Nicodemus: “Unless one is born anew/born from above, he cannot see the kingdom of God.”<sup>417</sup> Seeing the kingdom meant seeing the heavenly throne, that is, seeing beyond the veil into the invisible world. When you saw the angels you joined them. When you glimpsed the glory, you became a part of it ...

[S]ome human beings became angels in the temple ritual, and some angels took human form. Temple beliefs ritualized this by passing through the veil from the visible to the invisible world.

Situating these concepts within an LDS context, William Hamblin describes how the members of the divine council in heaven “are variously called the ‘host of heaven,’<sup>418</sup> ‘gods’ or ‘sons of God,’<sup>419</sup> or ‘Holy Ones’<sup>420</sup> and argues that we should “understand the LDS Endowment as a ritual and dramatic participation in the *sôd*/divine council of God, through which God reveals to the covenanter his *sôd*/secret plan of salvation — the hidden meaning and purpose of Creation and the cosmos. When we consider the Endowment drama in this way — remembering that in Isaiah the meeting place of the *sôd* of YHWH is in the temple<sup>421</sup> — the Endowment fits broadly in the biblical tradition of ritually observing or participating in ‘the council/*sôd* of YHWH’ described in these biblical texts.”<sup>422</sup>

- b** *thus may all become my sons*. The ordinances are the same for each and available to all. Compare Moses 7:1: “many have believed and become the sons of God.”

416 Colossians 3:1.

417 John 3:3.

418 1 Kings 22:19.

419 Psalm 82:1, 6.

420 I.e., those who are sanctified.

421 Isaiah 6:1.

422 W. J. Hamblin, *Sôd of YHWH*, pp. 147, 151.



## Gleanings

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### President Joseph Smith, Jr.: “Doings of Olden Times”<sup>1</sup>

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were nowhere to be found. The common remark was, “They are lost books”; but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam.<sup>2</sup> To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch.<sup>3</sup>

### Hugh W. Nibley: *The Book of Enoch as a Reward for the Saints*<sup>4</sup>

The book of Enoch was given to the Saints as a bonus for their willingness to accept the Book of Mormon and as a reward for their sustained and lively interest in all scriptures, including the lost books. They were searchers, engaging in eager speculation ..., ever seeking like Adam and Abraham, for “greater [light and] knowledge.”<sup>5</sup> And we have been told that if we stop seeking we shall not only find no more but lose the treasures we already have. That is why it is not only advisable but urgent that we begin at last to pay attention to the astonishing outpouring of ancient writings which is the peculiar blessing of our generation. Among these writings the first and most important is the book of Enoch.

- 1 J. Smith, Jr., *Documentary History*, December 1830, 1:131-133, from History, 1838–1856, volume A-1, pp. 80-81, <http://josephsmithpapers.org/paperSummary/history-1838-1856-volume-a-1#86>; <http://josephsmithpapers.org/paperSummary/history-1838-1856-volume-a-1#87>. John Whitmer recorded: “The Lord made known, some of the hidden things of his kingdom; for he unfolded the prophecy of Enoch the seventh from Adam.” (John Whitmer, *History*, 1831-circa 1847, p. 4, transcription in J. Smith, Jr. *et al.*, *Assigned Histories*, 1832-1844, p. 17).
- 2 P. S. Alexander, *From Second Adam*, p. 101: “The standing of Enoch and Enochic literature seems to have been high ... in early Christianity ... This quotation [from Jude] is all the more significant because the New Testament writers normally cite directly only the books of the standard synagogue canon.”
- 3 Moses 7 follows. Enoch’s “speech” on the “plan of salvation” (see the notation in the handwriting of John Whitmer on the OT1 manuscript in S. H. Faulring *et al.*, *Original Manuscripts*, p. 101) ends in verse 1, and the “prophecy of Enoch” referred to in Joseph Smith’s preface above begins in verse 2.
- 4 H. W. Nibley, *Enoch*, p. 95.
- 5 Abraham 1:2.



### Hugh W. Nibley: The Priesthood After the Order of Enoch<sup>6</sup>

Joseph Smith restored what he called “the Ancient Order,” the “Patriarchal Priesthood, ... this ‘holy order’ of parents and children back to Adam.”<sup>7</sup> It is one eternal order, ever the same.<sup>8</sup> The Saints cannot begin to comprehend it now, their minds being dark.<sup>9</sup> With the Priesthood was “instituted the ancient order of things for the first time in these last days,”<sup>10</sup> “setting forth the order [of things] pertaining to the Ancient of Days.”<sup>11</sup> It was the “ancient order” in its full pattern introduced for the first time, the Order of Melchizedek, “after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came not by man.”<sup>12</sup> “From time to time,” said the prophet, “these glad tidings were sounded in the ears of men in different ages .... Certainly God spoke to [Abel]; ... and if He did, would He not ... deliver to him the whole plan of the Gospel? ... And if Abel was taught of the coming of the Son of God, was he not taught also of His ordinances?”<sup>13</sup>

### Hyrum L. Andrus: Enoch and the Patriarchal Priesthood<sup>14</sup>

Under Adam, a great line of patriarchs had been established in ancient times, coming down through a designated lineage. These men — Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, etc. — were not fathers in the flesh of all people on earth before the flood. But within the divine family order they became fathers spiritually, in eternal life, of the faithful. Being patriarchs, they presided as priests and kings over the divine order ....

Not much direct information is given concerning the system over which Melchizedek presided, but the evidence which does exist indicates that it was patriarchal in nature. Joseph Smith wrote by revelation that Melchizedek “was ordained an high priest after the order of the covenant which God made with Enoch.”<sup>15</sup> Enoch’s system was the patriarchal order. The Prophet also made it clear that Melchizedek held the fulness of the priesthood, which is given to men only within the divine patriarchal order. This means that the priesthood after the order of Melchizedek is the highest order or system of the priesthood, which is the patriarchal order.

### Elder Neal A. Maxwell: Enoch Pleased God<sup>16</sup>

It is possible to know when, at least basically, we please God ... We observe that, writing about Enoch, Paul noted that “before his translation he had this testimony, that he pleased God.”<sup>17</sup> The Prophet and his associates went further, saying that unless people have such an assurance, “they will grow weary in their minds, and faint.”<sup>18</sup> This is the same concern Paul addressed in his epistle to the Hebrews. Significantly Paul urged members to jettison — “lay

6 H. W. Nibley, *Eternal Round*, p. 424.

7 A. F. Ehat, *Ordinances*, p. 142.

8 See J. Smith, Jr., *Teachings*, 12 November 1835, p. 91.

9 See *Ibid.*

10 *Ibid.*, 4 May 1842, p. 237.

11 *Ibid.*

12 JST Genesis 14:27-28.

13 J. Smith, Jr., *Teachings*, 22 January 1834, pp. 58, 59.

14 H. L. Andrus, *Doctrines*, pp. 540-541, 501-502.

15 JST Genesis 14:27.

16 N. A. Maxwell, *Increase*, p. 114; N. A. Maxwell, *Not My Will*, p. 126.

17 Hebrews 11:5.

18 L. E. Dahl *et al.*, *Lectures*, 6:4, p. 92.

aside”<sup>19</sup> — the wearying baggage of sin and to look to Jesus as their example, “lest ye be wearied and faint in your minds.”<sup>20</sup>

As we progress, we can come to have “an actual knowledge that the course of life which [one] is pursuing is according to [God’s] will”<sup>21</sup> ... This is not to say that such a person’s life at any moment is finally finished, complete, or perfect. Rather, it is that the fundamental, daily direction of one’s life, even in the midst of one’s afflictions and inadequacies, is basically approved. So we are to continue the journey and endure to the end, utilizing daily faith. Faith can seldom rest, therefore. It is called upon just as soon as one’s next irritation, temptation, or affliction appears.

### **Elder Neal A. Maxwell: The Call of Enoch**<sup>22</sup>

This is the Lord Jesus who chose Galilean fishermen; the Jehovah who chose a lad with a slingshot to face Goliath; the God who chose Enoch, who was slow of speech and hated by all the people. This pattern should convey to all of us a humbling sense of security, for our God is a God of love. He waits with open arms, and the unfolding of His merciful plan of salvation is not only therefore the mark of divine power but also the mark of God’s relentless, redeeming love.

Nephi several times expressed his feelings of inadequacy, yet he had a willingness to carry on “notwithstanding my weakness.”<sup>23</sup> Like Nephi, we need to be drawn to discipleship — not driven by it. Moses (and Enoch before him) spoke of his reluctance to venture forth to the tasks assigned to him. It is not surprising that we, the weak things of the world, should notice our weaknesses especially under stress, such as the stress of declaring the Gospel adequately. We often know more than we can tell. Ammon said, “Behold, ... I cannot say the smallest part which I feel.”<sup>24</sup> Articulateness is not a pre-condition of discipleship; it is a result thereof. Moses’ early need for Aaron as a spokesman simply does not show up in the later years of their rich relationship.

Suppose Enoch had demurred when called by the Lord? He would have gone on being a good person, serving the Lord part-time, living in a city which was a slum compared to the glorious City of Enoch; nor would Enoch be a part of that scene of glorious greeting yet to come.<sup>25</sup>

### **President Spencer W. Kimball: God Can Make His Own Orators**<sup>26</sup>

[A prophet] need not be an orator, for God can make his own. The Lord can present his divine messages through weak men made strong. He substituted a strong voice for the quiet, timid one of Moses, and he gave to the young man Enoch power that made men tremble in his presence, for Enoch walked with God as Moses walked with God.

19 Hebrews 12:1.

20 Hebrews 12:3.

21 L. E. Dahl *et al.*, *Lectures*, 6:4, p. 92.

22 N. A. Maxwell, *Deposition*, p. 28; N. A. Maxwell, *Sermons*, p. 25; N. A. Maxwell, *Quote*, p. 54.

23 2 Nephi 33:11.

24 Alma 26:16.

25 See Moses 7:63.

26 S. W. Kimball, *Need*, April 1970, p. 319. Written when President Kimball was an Apostle.

### Hugh W. Nibley: There Is a Place for Discussion with God<sup>27</sup>

A discussion with God is not a case of agreeing or disagreeing with him — who is in a position to do that? — but of understanding him. What Abraham and Ezra and Enoch asked was, “Why?” Socrates showed that teaching is a dialogue — a discussion. As long as the learner is in the dark he should protest and argue and question, for that is the best way to bring problems into focus, while the teacher patiently and cheerfully explains, delighted that his pupil has enough interest and understanding to raise questions — the more passionate the more promising. There is a place for discussion and participation in the government of the kingdom; it is men who love absolute monarchies, it was the Israelites, the Jaredites, the Nephites, who asked God to give them a king, overriding the objections of his prophets who warned them against the step.

### Elder Neal A. Maxwell: “A Fresh View Is Not Always Welcomed”<sup>28</sup>

A fresh view is not always welcomed, being jarring to those who are intensely set in their ways.<sup>29</sup> Sin enjoys its own status quo, too. Even the remarkable Enoch was not welcomed by many of his contemporaries. Of him and his labors, it was said anciently, “There is a strange thing in the land.”<sup>30</sup>

### Hugh W. Nibley: Parallels with the Qumran Book of the Giants

In the *Book of the Giants*, a collection of fragments from an Enoch book discovered at Qumran, we find the most extensive series of parallels between a single ancient text and the book of Moses. Both accounts begin with references to “slaughter, destruction, and moral corruption”<sup>31</sup> that filled the earth.<sup>32</sup> Nibley summarizes:<sup>33</sup>

The presence of Enoch was a disturbing one, “a strange thing in the land,”<sup>34</sup> in the Joseph Smith version, “a wild man had come among us.”<sup>35</sup> Mahujah-Mahijah [comes] to Enoch, representing a disturbed constituency, to ask the holy man just what the situation is.<sup>36</sup> That MHWY [i.e., Mahujah] was sent “under pain of death”<sup>37</sup> shows that not only the [Giants’] dreams, but [also] the presence of Enoch was a cause of dread.<sup>38</sup> In reply the messenger learns that Enoch comes from a special and holy place.<sup>39</sup> ....

It is in reply to Mahujah-MHWY that Enoch refers the people to an ancient book which he bears with him, having according to some sources<sup>40</sup> copied it with his own hand from heavenly tablets.<sup>41</sup> ....

27 H. W. Nibley, *Beyond Politics*, p. 284.

28 N. A. Maxwell, *Promise*, p. 12.

29 See Psalm 118:22.

30 Moses 6:38.

31 J. C. Reeves, *Jewish Lore*, p. 67.

32 F. G. Martinez, *Book of Giants* (1Q23), 9+14+15:2-4; M. Wise *et al.*, *DSS, Book of Giants* (1Q23), 9+14+15:2-4, p. 291. See COMMENTARY Moses 6:15-c, p. 54.

33 H. W. Nibley, *Churches*, pp. 157-161.

34 Moses 6:38.

35 See COMMENTARY Moses 6:38-d, p. 68. Cf. *The Book of the Giants*, where the wicked leader of the giants, ‘Ohya, declares (M. Wise *et al.*, *DSS, Book of Giants* (4Q531), 22:8, p. 293): “the wild man they call [me].”

36 F. G. Martinez, *Book of Giants* (4Q530), 2:21-23, p. 261. See COMMENTARY Moses 6:40-a, p. 69.

37 See F. G. Martinez, *Book of Giants* (4Q530), 2:22, p. 261.

38 See Moses 6:38-39.

39 F. G. Martinez, *Book of Giants* (4Q531), 2:5-6, p. 262. See COMMENTARY Moses 6:41-c, p. 70.

40 E.g., H. C. Kee, *Testaments, Naphtali* 4:1, p. 812: “the writing of holy Enoch.”

41 F. G. Martinez, *Book of Giants* (4Q203), 8:1-5, p. 260. See COMMENTARY Moses 6:46-a, p. 72.

The teachings of the book (from Adam's time in the Joseph Smith version) strike home, and the hearers are overcome<sup>42</sup> .... Next comes a resounding declaration of general depravity, which in two verses of the Joseph Smith text powerfully sums up the same message in the longest of the Aramaic Enoch fragments<sup>43</sup> .... But then, interestingly enough, both the Qumran and the Joseph Smith sermons end on a note of hope — which is not found in the other versions of the book of Enoch<sup>44</sup> ....

Now comes what I consider an important theological note. Enoch tells how the Lord told Adam of the natural inclination to sin that came with the Fall. This is converted in the Aramaic version to a denunciation of the wicked people of Enoch's day, who did indeed conceive their children in sin, since they were illegitimate offspring of a totally amoral society<sup>45</sup> ....

Next the wicked move against Enoch and his people in force, but are themselves forced to acknowledge the superior power supporting the patriarch<sup>46</sup> .... And then that striking passage, so surprisingly vindicated in [the Qumran *Book of the Giants*], of the roaring lions amidst scenes of general terror<sup>47</sup> .... Finally, the prediction of utter destruction and the confining in prison that is to follow.<sup>48</sup>

42 *Ibid.*, 4:6, p. 260; F. G. Martinez, *Book of Giants* (6Q8), 1:2-4, p. 262. See COMMENTARY Moses 6:47-a, p. 73.

43 F. G. Martinez, *Book of Giants* (4Q203), 8:6-14, pp. 260-261. See COMMENTARY Moses 6:49-a, p. 74.

44 *Ibid.*, 8:14-15, p. 261.

45 *Ibid.*, 8:6-9, p. 260. See COMMENTARY Moses 6:55-a, p. 77.

46 F. G. Martinez, *Book of Giants* (4Q531), 2:3-7, p. 262. See COMMENTARY Moses 7:13-b, p. 133.

47 *Ibid.*, 2:8, p. 262. See COMMENTARY Moses 7:13-b, p. 133.

48 F. G. Martinez, *Book of Giants* (4Q203), 7:5-7, p. 260. See COMMENTARY Moses 7:38-a, p. 149.



## Endnotes

**M6-1** For the quantitative comparison, Elder Maxwell cites a letter to him dated August 12, 1988, from Robert J. Matthews, late LDS scholar of the Joseph Smith Translation of the Bible. Richard L. Bushman computes a roughly similar ratio:<sup>1</sup> “In Genesis, Enoch is summed up in 5 verses; in Joseph Smith’s revision, Enoch’s story extends to 110 verses.”

**M6-2** The proportion of Joseph Smith’s book of Enoch that could have been derived straightforwardly from the five relevant verses in the Bible is very small. Moreover, Joseph Smith’s mother<sup>2</sup> wrote that as a boy he “had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.” Contra Michael Quinn’s claim,<sup>3</sup> Philip Barlow<sup>4</sup> sees “no reason to doubt such memories,” though he does note the “potent biblicism” of his environs, recollections by a neighbor of Bible study in the Smith home, and how young Joseph “searched the scriptures” as he experienced the “revivalistic fires of the surrounding ‘burnt-over district.’” It is hard to imagine, however, that the story of Enoch would have been a focus of attention for any early encounters that Joseph Smith had with the book of Genesis in his home or community.

Observe also that the “restrained, assured, and polished” nature of Joseph Smith’s prose from his later years<sup>5</sup> was not evident in his early personal writings to the degree found in his very first translations and revelations. Indeed, Joseph Smith’s wife Emma<sup>6</sup> testified that during the time he was fully engaged in translation, her husband “could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. And, though I was an active participant in the scenes that transpired, and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, ‘a marvel and a wonder,’ as much so as to anyone else.”

**M6-3** In his master’s thesis, S. Cirillo, *Joseph Smith*, cites and amplifies the arguments of Quinn<sup>7</sup> that the available evidence that Joseph Smith had access to published works related to *1 Enoch* has moved “beyond probability—to fact.” He sees no other explanation than this for the substantial similarities that he finds between the book of Moses and the pseudepigraphal Enoch literature.<sup>8</sup> However, reflecting on the “coincidence” of the appearance of the first English translation of *1 Enoch* in 1821, just a few years before Joseph Smith received his Enoch revelations, Richard L. Bushman nonetheless concludes:<sup>9</sup> “It is scarcely conceivable that Joseph Smith knew of Laurence’s Enoch translation.” Perhaps even more significant is the fact that the principal themes of “Laurence’s 105 translated chapters do not resemble Joseph Smith’s Enoch in any obvious way.”<sup>10</sup> Indeed, apart from the shared prominence of themes relating to the Son of Man motif in the *1 Enoch Book of Parables*<sup>11</sup> and the book of Moses, the most striking resemblances to the Prophet’s revelations are found not in *1 Enoch*, but in related pseudepigrapha such as *2 Enoch* (first published at the end of the 19th century) and the Qumran *Book of the Giants* (discovered in 1948). Woodworth concludes:<sup>12</sup> “While I do not share the confidence the parallelist feels for the inaccessibility of Laurence to Joseph Smith, I do not find sharp enough similarities to support the derivatist position. The tone and weight and direction of [*1 Enoch* and the book of Moses] are worlds apart ... The problem with the derivatist position is [that] ... Laurence as source material for Joseph Smith does not make much sense if the two texts cannot agree on important issues. The texts may indeed have some similarities, but the central figures do not have the same face, do not share the same voice, and are not, therefore, the same people. In this sense, the Enoch in the book of Moses is as different from the Enoch of Laurence as he is from the Enoch in the other extra-biblical Enochs in early American culture. Same name, different voice.” Note also that since Joseph Smith was aware of the citation of *1 Enoch* in Jude 1:14-15,<sup>13</sup> the most obvious

1 R. L. Bushman, *Rough Stone*, p. 138.

2 L. M. Smith, *Lucy’s Book*, Coray/Pratt 1853 version, p. 344.

3 Cited in *ibid.*, p. 344 n. 47.

4 P. L. Barlow, *Bible*, p. 13; P. L. Barlow, *Bible* (2013), p. 12.

5 *Ibid.*, p. 15.

6 J. Smith, III, Last Testimony, p. 290.

7 D. M. Quinn, *Magic* 1998, p. 193.

8 S. Cirillo, *Joseph Smith*, p. 126.

9 R. L. Bushman, *Rough Stone*, p. 138.

10 *Ibid.*, p. 138. Cf. J. L. Woodworth, Enoch, pp. 190-192.

11 In addition, *1 Enoch* and the book of Moses share a common interest in the story of Noah and the Flood.

12 *Ibid.*, pp. 190, 192.

13 J. Smith, Jr., *Documentary History*, December 1830, 1:132.

thing he could have done to bolster the case for the antiquity of the book of Moses account if he were a conscious deceiver would have been to include that citation somewhere within his revelations on Enoch. But this he did not do.

- M6-4** For example, John L. Brooke<sup>14</sup> seeks to make the case that Sidney Rigdon, among others, was a “conduit of Masonic lore during Joseph’s early years” and then goes on to make a set of weakly substantiated claims connecting Mormonism and Masonry. These claims, including connections with the story of Enoch’s pillars in Royal Arch Masonry, are refuted by William J. Hamblin *et al.*<sup>15</sup> and Jed Woodward.<sup>16</sup> Non-Mormon scholar Stephen Webb<sup>17</sup> agrees with Hamblin *et al.*, concluding that “actual evidence for any direct link between [Joseph Smith’s] theology and the hermetic tradition is tenuous at best, and given that scholars vigorously debate whether hermeticism even constitutes a coherent and organized tradition, Brooke’s book should be read with a fair amount of skepticism.”

For a debunking of the idea that LDS temple ordinances are a simple derivation from Freemasonry, see M. B. Brown, *Exploring*. Brown’s more in-depth manuscript dealing with this topic still awaits publication.

- M6-5** The allusion to baptism in those verses relating to the call of Enoch is strengthened by parallel wording in the later account of the descent of the Spirit at the baptism of Adam<sup>18</sup> followed by a “voice out of heaven”<sup>19</sup> and a declaration of sonship.<sup>20</sup> Since God the Father is declared to be the “Man of Holiness” in Moses 6:57, the titles “son of God” and “son of Man” can be equated.

- M6-6** Although there is no mention of “rest” in the account of Enoch’s divine commission, the term appears frequently in later passages from the Enoch chapters in the book of Moses dealing with the lament of the earth and the promise that it should receive “rest” in the last days.<sup>21</sup> Perhaps of greater relevance is the statement in Abraham 1:2 that, “finding greater happiness and peace and rest” for himself, the patriarch “sought for the blessings of the fathers” (i.e., the greater priesthood and its office of high priest).

- M6-7** For discussions of these and other ancient references to Enoch as a “lad,” see, e.g., G. A. Anderson, *Exaltation*, pp. 107-108; C. Mopsik, *Hénoch*, pp. 188-190; H. W. Nibley, *Enoch*, pp. 208-209; A. A. Orlov, *Enoch-Metatron*, pp. 133-136.

Psalm 89:19 provides an intriguing possibility of parallel with the title of lad/youth given to Enoch in vision. Citing a vision “of old”<sup>22</sup> that was given to His “holy one” (KJV), the Lord is quoted as saying that He has exalted a *bahur* from among the people. *Bahur* is an interesting word<sup>23</sup> — it is usually translated as “chosen,” but perhaps in the context of this verse may be more accurately rendered “youth” or “young man,” as in Eaton’s translation: “I have set a youth [emending *‘ezer* to *naar*] above the warrior; I have raised [exalted] a young man [*bahur*] over the people.”<sup>24</sup> One might, in fact, conjecture a play on words between *bahir* in v. 3 and *bahur* in v. 19.

See also the caption to FIGURE M6-4, p. 38

- M6-8** The preface to the entry in the revelation book says that it was “sung by the gift of tongues and translated.” An expanded and versified version of this song that omits the weeping of Enoch was published in *Evening and Morning Star*, 1:12, May 1833. For a full transcript of the revelation and its poetic rendition, see EXCURSUS 2: The Song of Enoch, p. 449.

- M6-9** Regarding D&C 76, see D&C 76:19–20 and J. Smith, Jr. (or W. W. Phelps), *A Vision*, 1 February 1843, stanzas 15–16, p. 82, reprinted in L. E. Dahl, *Vision*, p. 297. Thanks to Bryce Haymond for pointing out the latter reference.

14 J. L. Brooke, *Refiner’s Fire*.

15 W. J. Hamblin *et al.*, *Mormon in the Fiery Furnace*, p. 52-58; cf. W. J. Hamblin *et al.*, *Review of John L. Brooke*, pp. 178-179. See also P. L. Barlow, *Decoding*; R. Bushman, *Mysteries*; J. Shipps, *Sojourner*, pp. 204-217.

16 J. Woodward, *Enoch*, pp. 188-189.

17 S. H. Webb, *Jesus Christ*, p. 260.

18 Moses 6:65: “the Spirit of God descended upon him.”

19 Moses 6:66.

20 Moses 6:68: “Behold, thou art one in me, a son of God; and thus may all become my sons.”

21 Moses 7:48, 54, 58, 61, 64.

22 L. T. Dennis *et al.*, *ESV*, 89:19, p. 1050; J. H. Eaton, *Psalms Commentary*, 89:19, p. 317.

23 F. Brown *et al.*, *Lexicon* p. 104c, d; L. Koehler *et al.*, *Hebrew and Aramaic Lexicon*, 1:118.

24 J. H. Eaton, *Psalms Commentary*, 89:19, p. 317. Cf. K. L. Barker, *NIV Study Bible*, Psalm 89:19, p. 889: “I have exalted a young man from among the people.”

With respect to the First Vision, Charles Lowell Walker recorded the following:<sup>25</sup>

Br. John Alger said while speaking of the Prophet Joseph, that when he, John, was a small boy he heard the Prophet Joseph relate his vision of seeing the Father and the Son. [He said t]hat God touched his eyes with his finger and said “Joseph, this is my beloved Son hear him.” As soon as the Lord had touched his eyes with his finger, he immediately saw the Savior .... [Br. Alger said] that Joseph while speaking of it put his finger to his right eye, suiting the action with the words so as to illustrate and at the same time impress the occurrence on the minds of those unto whom he was speaking.

**M6-10** Although Stuckenbruck, like Milik and Garcia Martinez, initially saw the *Book of the Giants* as part of an Enochic tetralogy at Qumran,<sup>26</sup> he later stated that “the status of the *Book of the Giants* as included among an early corpus of Enochic writings is uncertain.”<sup>27</sup> Knibb likewise argues for the plausibility of a Qumran trilogy of Enochic writings — the *Book of Watchers*, the *Book of Dreams*, and the *Epistle* — thus omitting the *Book of the Giants* from this conjectured collection.<sup>28</sup>

**M6-11** J. C. Reeves, *Jewish Lore*, pp. 69-70 explains:<sup>29</sup>

The term *gbryn* is the Aramaic form of Hebrew *gibborim* (singular *gibbor*), a word whose customary connotation in the latter language is “mighty hero, warrior,” but which in some contexts later came to be interpreted in the sense of “giants.” (The term is translated seventeen times with the Greek word for “giants” in the *Septuagint*.<sup>30</sup>) ... Similarly *nplyn* is the Aramaic form of the Hebrew *np(y)lym* (i.e., *nephilim*), an obscure designation used only three times in the Hebrew Bible. Genesis 6:4 refers to the *nephilim* who were on the earth as a result of the conjugal union of the [“sons of God” and the “daughters of Adam”] and further qualifies their character by terming them *gibborim*. Both terms are translated in [*Septuagint*] Genesis 6:4 by [“giants”] and in *Targum Onkelos* by *gbry*. Numbers 13:33 reports that gigantic *nephilim* were encountered by the Israelite spies in the land of Canaan, here the *nephilim* are associated with a (different?) tradition concerning a race of giants surviving among the indigenous ethnic groups that inhabited Canaan. A further possible reference to both the *nephilim* and *gibborim* of Genesis 6:4 occurs in Ezekiel 32:27. The surrounding pericope presents a description of slain heroes who lie in Sheol, among whom are a group termed the *gibborim nophelim* [sic] *me’arelim*. The final word, *me’arelim*, “from the uncircumcised,” should probably be corrected on the basis of the *Septuagint*... to *me’olam*, and the whole phrase translated “those mighty ones who lie there from of old” ...

The conjunction of *gbryn wnpyn* in QG1 1:2 may be viewed as an appositional construction similar to the expression *yr wqdy* “Watcher and Holy One.”<sup>31</sup> However, the phrase might also be related to certain passages that suggest there were three distinct classes (or even generations) of Giants, names for who of which are represented in this line .... [C]ompare *Jubilees* 7:22: “And they bore children, the *Naphidim* [sic] ... and the Giants<sup>32</sup> killed the *Naphil*, and the *Naphil* killed the *Elyo*, and the *Elyo* [killed] human beings, and humanity [killed] one another.”

**M6-12** Contrast L. T. Stuckenbruck, *Book of Giants*, 4Q531, 17:8, p. 164: “and the hinds of the field are calling” and F. G. Martinez, *Book of Giants* (4Q531), 2:8, p. 262: “and they bellowed a feral roar.” Regarding translation difficulties in this passage, see L. T. Stuckenbruck, *Book of Giants*, p. 163.

**M6-13** Moses 7:2: “As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.” On the basis of the pronoun “I” that is present in the OT1 manuscript<sup>33</sup> and the use of the second-person plural “ye” that appears twice later in the verse, Cirillo argues (correctly, I think) for an alternate reading: “As I was journeying and stood in the place, Mahujah and I cried unto the Lord. There came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.”<sup>34</sup> This turns the name Mahujah into a

25 C. L. Walker, *Diary*, 2 February 1893, 2:755-756, punctuation and capitalization modernized.

26 *Ibid.*, pp. 25, 67.

27 *DJD* 36, p. 10, cited in M. A. Knibb, *Christian Adoption*, p. 66.

28 *Ibid.*, p. 75.

29 For additional analysis of these terms, see A. T. Wright, *Evil Spirits*, pp. 79-95.

30 J. C. Reeves, *Jewish Lore*, p. 134 n. 60.

31 E.g., Daniel 4:10, 14.

32 J. C. VanderKam, *Book of Jubilees*, 7:22, p. 47 reads “giant” (singular).

33 See S. H. Faulring et al., *Original Manuscripts*, p. 103.

34 S. Cirillo, *Joseph Smith*, p. 103, punctuation modified.

personal name instead of a place name, i.e., Enoch is “standing with” Mahujah, “not on Mahujah.”<sup>35</sup>

**M6-14** Mahijah<sup>36</sup> and Mahujah<sup>37</sup> are legitimate ways of transliterating variations of a single name that has been preserved in ancient manuscripts in two versions. For example, the Masoretic text of Genesis 4:18 includes both spellings of the name (Mehuja-el and Mehija-el), one right after the other in a context that leaves no doubt that each occurrence is referring to the same individual.<sup>38</sup> Ronald Hendel<sup>39</sup> attributes this phenomenon either to a graphic confusion of “y” and “w”<sup>40</sup> or to linguistic modernization of what seems to be the older form (Mehuja-el). Note that instead of featuring each of the two forms of the name in succession as in the Masoretic text, the Cairo Geniza manuscript gives Mehuja-el twice, whereas the Samaritan version has Mahi-el twice.<sup>41</sup>

**M6-15** The rendering of מַחְוִי from the *Book of the Giants* that is given most often in English transliterations is Mahawai (keeping the “ח” and transliterating the “w” as a consonant), but Mahujah or Mahijah are equally acceptable alternatives.

Nibley<sup>42</sup> notes that Mehuja-el appears in the “Greek *Septuagint* as Mai-el<sup>43</sup> and in the Latin *Vulgate* as Mawiah-el,<sup>44</sup> showing that Mahujah and Mahijah were the same name, since Mai- (Greek had no internal ‘h’) could come only from Mahi- [מַחִי-].” Wevers<sup>45</sup> writes that “the *Septuagint* spelling of Mai-el follows the Samaritan tradition [Mahi-el], with the only difference being the dropped ‘h.’ The [Mahujah] version that we see in the *Book of the Giants*, which is probably related to Genesis 4:18, shows up in the Latin *Vulgate* as Maviael likely due to the fact that Jerome went to the Hebrew version for his translation. He didn’t use the ‘h’ either and made the ‘w’ a consonant (‘w’) instead of a vowel (‘u’) in his transliteration. This is why in the Douay-Rheims Bible (based on the *Vulgate*), we see the name rendered as Maviael.”

Note that the grandfather of the prophet Enoch also bore a similar name to מַחְוִי: Mahalaleel.<sup>46</sup> As a witness of how easily such names can be confused, observe that the Greek manuscript used for Brenton’s translation of the *Septuagint* reads “Maleleel” for “Maiel.”<sup>47</sup>

**M6-16** S. Cirillo, *Joseph Smith*, p. 97, citing the conclusions of L. T. Stuckenbruck, *Book of Giants*, p. 27, considers “that the most conspicuously independent content” in the *Book of the Giants*, “unparalleled in other Jewish literature,” is the names of the giants, including Mahaway [i.e., Mahujah].” Moreover, according to Cirillo: “The name Mahaway in the [*Book of Giants*] and the names Mahujah and Mahijah in the [book of Moses] represent the strongest similarity between the [LDS revelations on Enoch] and the [pseudepigraphal books of Enoch] (specifically the [*Book of the Giants*]).”

**M6-17** An additional phrase in Vermes’ translation<sup>48</sup> implies that Mahujah was chosen because he had been to Enoch for advice before: “previously you listened to his [Enoch’s] voice.”<sup>49</sup> This may correspond to Mahujah’s assertion that this is the second request he has made of Enoch.<sup>50</sup> “Beyer understands this ... passage to signify ... that [Mahujah] was the only Giant capable of executing this mission due to his personal acquaintance with Enoch.”<sup>51</sup> Affirming the idea that Enoch and Mahujah had been previously acquainted, Stuckenbruck cites the Manichaean Uygur fragment in which Enoch calls out Mahujah’s name “very lovingly.”<sup>52</sup>

**M6-18** Since the *Book of the Giants* was not discovered until 1948, Cirillo is obliged to look elsewhere for what he takes to be Joseph Smith’s manuscript source of these ideas. He argues that:<sup>53</sup> “This journey

35 *Ibid.*, p. 103.

36 Moses 6:40.

37 Moses 7:2.

38 See, e.g., B. L. Bandstra, *Genesis 1-11*, p. 268.

39 R. S. Hendel, *Text*, pp. 47-48.

40 Cf. H. W. Nibley, *Churches*, p. 157; H. W. Nibley, *Enoch*, p. 278.

41 M. Shoulson, *Torah*, Genesis 4:18, p. 11; B. Tsedeka *et al.*, *Israelite Samaritan*, Genesis 4:18, p. 12.

42 H. W. Nibley, *Enoch*, p. 278.

43 C. Dogniez *et al.*, *Pentateuque*, Genesis 4:18, p. 145; M. K. H. Peters, *Deuteronomy*, Genesis 4:18, p. 8.

44 R. Weber, *Vulgata*, Genesis 4:18, p. 9.

45 J. W. Wevers, *Notes*, p. 62 n. 4:18.

46 Genesis 5:12-17; 1 Chronicles 1:2; Moses 6:19-20. See also Nehemiah 11:4.

47 L. C. L. Brenton, *Septuagint*, Genesis 4:18, p. 5.

48 G. Vermes, *Complete*, p. 550.

49 Cf. M. Wise *et al.*, *DSS*, 2:23, p. 294: “you have heard his voice.”

50 F. G. Martinez, *Book of Giants* (4Q530), 3:7, p. 261: “For a second time I beg you for an oracle.”

51 J. C. Reeves, *Jewish Lore*, p. 94 n. 23.

52 L. T. Stuckenbruck, *Book of Giants*, p. 127 n. 140. See also Henning, cited in J. T. Milik *et al.*, *Enoch*, p. 307.

53 *Ibid.*, pp. 105-106.

however is not unique to the [*Book of the Giants*], it is also found (and likely based on) the journey of Methuselah in *1 Enoch*<sup>54</sup> ... This format, for one person journeying to Enoch to question him, is evident once more in *1 Enoch*.<sup>55</sup> A reading of the *1 Enoch* accounts will show that the resemblance to the book of Moses is weak and, moreover, there is no mention of Mahijah or Mahujah in the *1 Enoch* accounts. In addition, Cirillo fails to provide any explanation for the other striking similarities between Joseph Smith's accounts of Enoch and the *Book of the Giants* that are summarized in this chapter.

**M6-19** Mahujah identifies himself elsewhere<sup>56</sup> as the “son of Baraqel one of the twenty fallen Watchers listed by name in *1 Enoch*.”<sup>57</sup> In Moses 5:43, the name of Mahuja-el's father is given as Irad, a prominent member of the secret combination who was killed later by his great-grandson Lamech when he revealed their secrets in violation of deadly oaths he had taken.<sup>58</sup>

In *1 Enoch*,<sup>59</sup> Baraqel is the ninth chief, under the leader Shemihazah, of the Watchers who descended on Mount Hermon and “swore together and bound one another with a curse”<sup>60</sup> as they determined to “choose... wives from the daughters of men.”<sup>61</sup> Elsewhere<sup>62</sup> we learn the secrets that each of the heads of the Watchers revealed to mankind. Elsewhere, we read of their responsibilities of each of these in the governing of the seven heavens.<sup>63</sup>

Baraqel appears as Virogdad (= gift of the lightning, a name recognized by Henning as having affinities to Baraqel<sup>64</sup>) in the Manichaean fragments of the *Book of the Giants*.<sup>65</sup> According to *Jubilees* 4:15,<sup>66</sup> Baraqel is also the father of Dinah, the wife of Enoch's grandfather Mahalaleel. If one assumed the descriptions in the relevant accounts were consistent, this would make the prophet Enoch a first cousin once-removed to Mahujah.

In the Doctrine and Covenants, the name of Enoch<sup>67</sup> or Baraqel (= Baurak Ale<sup>68</sup>) was sometimes used as a code name for Joseph Smith.<sup>69</sup> Nibley<sup>70</sup> observes:

That Baraqel is interesting... because[, in the *Book of the Giants*,] Baraqel is supposed to have been the father of [Mahujah] ... A professor in Hebrew at the University of Utah said, “Well, Joseph Smith didn't understand the word *barak*, meaning ‘to bless.’”<sup>71</sup> William W. Phelps had suggested that “Baurak Ale” meant “God bless you.”<sup>72</sup> But “Baraqel” means the “lightning of God.”<sup>73</sup> The Doctrine and Covenants is right on target in that.

Cirillo<sup>74</sup> cites the conclusion of Quinn<sup>75</sup> that the transliteration “Baurak Ale” came from a “direct reading” of Laurence's English translation of *1 Enoch*. Note, however, that Laurence's transliteration was “Barakel” not “Baurak Ale”— if Joseph Smith simply borrowed this from Laurence, why do the transliterations not match more closely?

54 The Birth of Noah, G. W. E. Nickelsburg, *1 Enoch* 1, 106:1-107:3, pp. 536-537.

55 The Apocalypse of Noah, G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 65:1-68:1, pp. 273-274.

56 M. Wise *et al.*, DSS, 6Q8, 1:4, p. 292.

57 J. C. Reeves, *Jewish Lore*, p. 93. See G. W. E. Nickelsburg, *1 Enoch* 1, 6:7, p. 174, 8:3, p. 188; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:2, p. 297, cf. 60:13-15, p. 224. See also C. Mopsik, *Hénoch*, 14:4, p. 109, 17:1, 3, pp. 110, 111.

58 Moses 5:49-50.

59 G. W. E. Nickelsburg, *1 Enoch* 1, 6:7, p. 174; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:3, p. 297.

60 G. W. E. Nickelsburg, *1 Enoch* 1, 6:5, p. 174.

61 *Ibid.*, 6:1, p. 174.

62 *Ibid.*, 8:3, p. 188.

63 C. Mopsik, *Hénoch*, 14:4, p. 109, 17:1, 3, pp. 110, 111; G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 60:13-15, p. 224.

64 J. T. Milik *et al.*, *Enoch*, pp. 300, 311.

65 J. C. Reeves, *Jewish Lore*, p. 147 n. 202, p. 138 n. 98.

66 O. S. Wintermute, *Jubilees*, 4:15, p. 61, see also pp. 61-62 n. g.

67 D&C 78, 82, 92, 96, 104.

68 D&C 103, 105. Note that Joseph Smith's approach is simply to follow the lead of his Hebrew teacher, J. Seixas, who seems to have transliterated both the Hebrew letters *kaph* and *qoph* with a “k,” so it is difficult to trace what original name he is transliterating.

69 D. J. Whittaker, *Substituted Names*, p. 6.

70 H. W. Nibley, *Teachings of the PGP*, p. 268.

71 L. C. Zucker, *Hebrew*, p. 49.

72 D. J. Whittaker, *Substituted Names*, p. 6.

73 G. W. E. Nickelsburg, *1 Enoch* 1, p. 180.

74 S. Cirillo, *Joseph Smith*, p. 111.

75 D. M. Quinn, *Magic 1998*, p. 224.



Regarding the transliteration and translation of the term, Benjamin McGuire comments:<sup>76</sup>

Baurak is not transliterated (in either of the first two editions of the Seixas grammar), but is identified as a “root of common occurrence” in his 1832 grammar (p. 44). Zucker did not have access to a copy of the earlier edition (although it seems highly likely that Joseph did). There, Seixas tells us, the word means “blessed, knelt down.” “Ale” is the common Seixas transliteration of the Hebrew word for God: *‘el*. Zucker<sup>77</sup> notes that Orson Pratt translated Baurak Ale as both “God bless you” and “the Lord blesses.” I believe that the phrase comes directly from the Sephardic Hebrew and is independent of any connection to the Enoch material.

**M6-20** In *1 Enoch*, Enoch’s journey to the eastern edge of the world would have been seen as taking him to the “east sea” on the edge of the dry earth, where heaven meets the sea. Enoch’s cosmology is sometimes hard to follow, but at this place he sees the gates where the celestial luminaries emerge. Consistent with ancient perspectives, this “east sea” might be equated to the place of the gate where the sun arose each morning.

**M6-21** The “waters of Dan” in *1 Enoch* arguably may be identified with the Sea of Galilee. Although the “sea east” in the biblical text usually refers to the Dead Sea, the Sea of Galilee (or Kinnereth) is also certainly an “east” sea. See Joshua 12:3; Numbers 34:11-12, where the Sea of Kinnereth is considered the eastern frontier of the Promised Land. In Numbers 13:29, the Canaanites live by this sea.

The Sea of Galilee could probably be called the “waters of Dan,” as it borders on that land. Nearby Mt. Hermon is, of course, where the descent of the Watchers and the ascent of Enoch take place. It was also the site of the Transfiguration, the place marking both Heaven and Sheol. Jewish tradition links Mount Hermon with Jerusalem/Zion (the Jordan was thought to have its source at Mt. Hermon), especially for cultic events like the Yom Kippur liturgy.<sup>78</sup>

**M6-22** Milik<sup>79</sup> cites a fragment of the Middle Persian *Kawān* and a small fragment from Qumran (2Q26) for more detail about the tablets. The first tablet, made of wood, is washed by the wicked in order to efface its writing. It “symbolizes the generation of the Flood” who will be “submerged by the waters of the Flood ... The tablet of line 3 seems to be a second or third one, since it is the ‘board’ of salvation, the ark of Noah and his three sons.”

The stories of the two tablets no doubt bear some relationship to traditions about the two pillars of Enoch. See FIGURE G11-10, p. 391.

**M6-23** Likewise, in the *Testament of the Twelve Patriarchs*, Dan, the son of Jacob-Israel, finds the record of the wickedness of the sons of Levi in the book of Enoch:<sup>80</sup> “I read in the Book of Enoch the Righteous that your prince is Satan and that all the spirits of sexual promiscuity and of arrogance ... cause them to commit sin before the Lord.” Likewise we read in the *Testament of Simeon*:<sup>81</sup> “For I have seen in a copy of the book of Enoch that your sons will be ruined by promiscuity”; the *Testament of Naphtali*:<sup>82</sup> “I have read in the writing of holy Enoch that you will stray from the Lord, living in accord with every wickedness of the gentiles and committing every lawlessness of Sodom”; and the *Testament of Benjamin*:<sup>83</sup> “From the words of Enoch the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sodomites.”

**M6-24** Nickelsburg explains:<sup>84</sup>

Abel-Main is the Aramaic form of Abel-Maim ...<sup>85</sup> It is modern Tel Abil, situated approximately seven kilometers west-northwest of “the waters of Dan,” at the mouth of the valley between the Lebanon range to the west and Mount Hermon, here called Senir, one of its biblical names.<sup>86</sup>

76 B. A. McGuire, 15 May 2013.

77 L. C. Zucker, Hebrew, p. 49.

78 For more on this, see C. H. T. Fletcher-Louis, *Revelation of the Sacral*, pp. 266-271; G. W. E. Nickelsburg, *Enoch, Levi, and Peter*, p. 599.

79 J. T. Milik *et al.*, *Enoch*, p. 335.

80 H. C. Kee, *Testaments*, Dan 5:6, p. 809.

81 *Ibid.*, Simeon 5:4, p. 786.

82 *Ibid.*, Naphtali 4:1, p. 812.

83 *Ibid.*, Benjamin 9:1, p. 827.

84 G. W. E. Nickelsburg, *1 Enoch 1*, p. 250 n. 9-10. For more on the history of the sacred geography of this region, see *ibid.*, pp. 238-247.

85 Cf. 1 Kings 15:20 and its parallel in 2 Chronicles 16:4.

86 Deuteronomy 3:8-9; cf. Song of Solomon 4:8; Ezekiel 27:5.

**M6-25** Cf. Milik's translation:<sup>87</sup> "Let it be known to you that [you] n[ot ...] and your works and those of your wives [...] themselves [and their] children and the wives of [their children ...] by your prostitution on the earth." The translation by Martinez reads:<sup>88</sup> "Know that [...] not your deeds and those of your wives [...] they and their sons and the wives of [their sons...] for your prostitution in the land." Compare *1 Enoch* 10:9, where the sons of the Watchers are called the "sons of miscegenation."<sup>89</sup>

**M6-26** Compare the *Testament of Dan*:<sup>90</sup> "I read in the Book of Enoch the Righteous ... that all the spirits of sexual promiscuity ... cause [the sons of Levi] to commit sin before the Lord"; the *Testament of Simeon*:<sup>91</sup> "For I have seen in a copy of the book of Enoch that your sons will be ruined by promiscuity"; the *Testament of Naphtali*:<sup>92</sup> "I have read in the writing of holy Enoch that you will stray from the Lord, living in accord with every wickedness of the gentiles and committing every lawlessness of Sodom"; and the *Testament of Benjamin*:<sup>93</sup> "From the words of Enoch the Righteous I tell you that you will be sexually promiscuous like the promiscuity of the Sodomites."

**M6-27** Cf. The translation by Milik reads:<sup>94</sup> "And now, loosen your bonds which tie [you] up [...] and begin to pray." He explains the text as follows:<sup>95</sup> "The Watchers seem to be already chained up by the angels; in order to be able to pray, to lift their arms in the gesture of suppliants, they have to have their bonds loosened."

See also the translation of Wise:<sup>96</sup> "But now, loosen the bonds [...] and pray." Reeves translates this as:<sup>97</sup> "free your prisoners and pray!" He adduces conjectural evidence for this interpretation from the Manichaean fragments of the *Book of the Giants* that "retain some isolated references to 'prisoners' or 'slaves.'" Stuckenbruck similarly reads: "set loose what you hold captive ... and pray."<sup>98</sup>

Compare Milik's translation:<sup>99</sup> "he has imprisoned us and you he has subdued." Stuckenbruck gives it as:<sup>100</sup> "he has imprisoned us and defeated yo[u]" and Martinez renders it:<sup>101</sup> "he has seized us and has captured you."

See also the parallel references to the fate of the Watchers in the *Genesis Apocryphon*:<sup>102</sup> "And now, look, we are prisoners."<sup>103</sup> See also *1 Enoch*:<sup>104</sup> "it has been decreed to bind you in bonds in the earth for all the days of eternity" and:<sup>105</sup> "Go, Michael, bind Shemihazah and the others with him, ... bind them ... in the valleys of the earth, until the day of their judgment ... Then they will be led away to the fiery abyss,<sup>106</sup> and to the torture, and to the prison where they will be confined forever."<sup>107</sup>

87 J. T. Milik et al., *Enoch*, p. 315.

88 F. G. Martinez, *Book of Giants* (4Q203), 8:6-9, p. 260.

89 G. W. E. Nickelsburg, *1 Enoch* 1, 10:9, p. 215.

90 H. C. Kee, *Testaments*, Dan 5:6, p. 809.

91 *Ibid.*, Simeon 5:4, p. 786.

92 *Ibid.*, Naphtali 4:1, p. 812.

93 *Ibid.*, Benjamin 9:1, p. 827.

94 J. T. Milik et al., *Enoch*, pp. 315, 316 n. L. 12.

95 *Ibid.*, p. 316 n. L. 14.

96 M. Wise et al., *DSS*, *The Book of the Giants*, 4Q203, 8:14-15.

97 J. C. Reeves, *Jewish Lore*, p. 65.

98 L. T. Stuckenbruck, *Book of Giants*, 4Q203, 8:14-15, p. 90.

99 J. T. Milik et al., *Enoch*, p. 313.

100 L. T. Stuckenbruck, *Book of Giants*, 4Q203, 7 B1:4, p. 83.

101 F. G. Martinez, *Book of Giants* (4Q203), 7:5-7, p. 260.

102 J. A. Fitzmyer, *Genesis Apocryphon*, 0:8, p. 65.

103 Cf. M. Wise et al., *DSS*, *Tales of the Patriarchs* (1QapGen), 0:8, p. 91: "we are bound" and F. G. Martinez, *Genesis Apocryphon*, 1:1:4, p. 230: "I have oppressed the prisoners," following Milik—see J. A. Fitzmyer, *Genesis Apocryphon*, p. 118 n. 0:8.

104 G. W. E. Nickelsburg, *1 Enoch* 1, 14:5, p. 251.

105 *Ibid.*, 10:11-13, p. 215.

106 Cf. *ibid.*, pp. 221-222 n. 4-6, p. 225 n. 11-13.

107 For discussions of the theme of the imprisonment of the wicked at the time of Noah as it appears in the Bible, see P. J. Achtemeier, *1 Peter*, pp. 239-274; J. M. Bradshaw, *God's Image 1*, FIGURE E24-1, p. 588; P. H. Davids, *Letters*, pp. 48-51, 225-226; P. H. Davids, *II Peter*, pp. 9-11, 69-70; J. H. Neyrey, *2 Peter*, *Jude*, p. 202; G. W. E. Nickelsburg, *1 Enoch* 1, p. 560; A. Y. Reed, *Fallen*, pp. 104-107; C. Rowland et al., *Mystery of God*, pp. 58-59; J. C. VanderKam, *Enoch*, p. 172. "Christ's descent and proclamation to the fallen spirits in 2 Peter 3:19-20 has often been compared with Enoch's visit and proclamation to the fallen Watchers in the underworld in *1 Enoch* 12-13" (P. S. Alexander, *From Second Adam*, p. 101).

**M6-28** Brian Doak elaborates as follows:<sup>108</sup>

Like a popular or colorful villain in a film with many sequels, the biblical giants seem to have been too interesting and too powerful a symbol to do away with in a single stroke. Rather, authors resurrected them, as we have seen, at significant moments of cosmic, political, and historical upheaval: in Genesis 6:1-4, the primeval race of *Nephilim* and *Gibborim* of the ancient world stand at the break between creation and a new realm of divine violence marked by the Flood; on the eve of the Israelite conquest, the *Rephaim* and *Anaqim* guard the land at the Transjordan and within the hill country respectively, and their defeat signals the fulfillment of the longstanding promise to Abram for the inheritance of the land; and, finally, during the early monarchy, when the struggling nation first sought to carve out for itself a permanent place in the land alongside the constant threat of the Philistines, giants stood in the way. In each case, the establishment of a new order is forged after a violent assault on giants (alongside other forms of opposition), and in each case the various authors show YHWH and his human agents as victorious.

Though these giants populate the antediluvian world and pre-Israelite Canaan, it is their existence in the time of David that proves decisive, as David and his men overcome — for the last time — the chaotic threat posed by (specifically Philistine) giants. The imposition of law, both literally via specific monarchic decree and figuratively in terms of the divine order and image of law as a world in balance, circumscribes what is overgrown; the presence of the opposing giants, then, signifies not simply the absence of law but an active, threatening anti-law. Ultimately, it is the inception of the monarchy that serves to curb this threat with finality, demonstrating a type of control that no pre-monarchic hero could achieve. Giants could be, and indeed were, defeated in repeated engagements through individuals like Moses, Kaleb, and Joshua, but in such eras, when there was no king in Israel, everyone did what was right in his own eyes. The establishment of justice in the form of monarchic law is a solution to “giants” of all kinds, and solves the crisis of authority the giant poignantly represents.

In this sense, from a canonical perspective, the Noahide covenant in Genesis 9:1-17 is the exact antithesis to the boundary-breaking acts of the divine beings and what they produce in Genesis 6:1-4, just as Joshua’s acts of partitioning the Promised Land in Joshua 13-24 and David’s ultimate subjugation of the Philistines and housing of both the Ark and himself in Jerusalem in 2 Samuel 6-7 stand just on the other side of their respective encounters with monstrous human threats. The Deuteronomistic Historian thus finds himself accordingly preoccupied with re-writing existing laws and inventing new ones in Deuteronomy 14-26, even as he is involved in making linguistic notes and describing other geographical curiosities as they pertain to giants, not to mention the full-scale battles against these figures scattered throughout Deuteronomy through Samuel. And though the Deuteronomistic History cannot have taken its current form any earlier than the exilic period, there can be no doubt about the presence of older strata in this corpus — and of course in other sources — that were adopted and adapted to meet a variety of needs throughout a very long period of time.

**M6-29** Brian Doak writes:<sup>109</sup>

One additional issue bears mentioning for our purposes here. In v. 47, David declares that “all this assembly will know that YHWH does not save by sword or spear.” The Hebrew [term for assembly], as a noun or a verb, could certainly indicate a mundane gathering of people, but the word more often connotes a sacred assembly, i.e., the people assembled as a religio-political body for covenant renewal, religious action, and sacred instruction. In fact, the presence of [the term] in v. 47, along with the stylized and symbolic nature of the scene and David’s speech mentioning “all the earth” (v. 46) may indicate that this particular story was retold in community settings or at local cult sites. Hertzberg endorsed this view, and a more radical formulation of the cultic nature of the story was made by J. Gronbaek, who drew the Goliath battle into a Mowinkelian concept of a New Year’s drama, with the figure of Goliath serving as a historical, human representative of the forces of chaos that must be defeated in the annual drama.

This notion of Goliath in connection to some cult recital or ritual is not entirely speculative, since there are several clues in this story and elsewhere that suggest just such a context.<sup>110</sup> After the

<sup>108</sup> B. R. Doak, *Last*, pp. 117-118.

<sup>109</sup> *Ibid.*, pp. 107-109.

<sup>110</sup> “Amos 2:9-11 ... mentions a defeat of indigenous giants as part of a ‘ritual recitation’ at the Bethel cult shrine. Such an interpretation lacks any firm evidence, however interesting it may be” (B. R. Doak, *Last*, p. 108, n. 249, citing the argument of F. I. Andersen and D. N. Freedman, *Amos*, pp. 325-326).

plundering of the camp at the end of the present story, David returns to the battle scene to gather up the head of the giant, which is brought to Jerusalem, and Goliath's gear (i.e., armor, sword, etc.), which is placed in David's own tent. One can only speculate as to the role the skull and weaponry might have played in these respective settings beyond mere "symbolic" trophies of the encounter, but it is certainly possible that such relics could have been preserved as charged cultic items utilized in some fashion. Indeed, we learn only a few chapters later in 1 Samuel 21:2-10 that Goliath's sword made its way to the Nob sanctuary — either by action not narrated in the book of Samuel, or, more likely, in an alternative tradition placing the object at that site instead of Jerusalem.<sup>111</sup> Furthermore, in 1 Samuel 21:10 the Nob priest reveals that the sword is "wrapped in a cloth, behind the ephod," apparently a place of special importance behind the sanctuary's central cultic object. Thus, we see a tantalizing glimpse of the giant's potential role in cult, perhaps acting as a counter-figure to YHWH in some dramatic role or providing charged objects that may have been invested with numinous power.

**M6-30** Benjamin McGuire comments:<sup>112</sup>

This whole concept of "God ... made you"<sup>113</sup> is one of the two general sorts of motive clauses used to justify commandments in the Old Testament (the other is, "I brought you out of Egypt"). In other words, consistently in the Old Testament, one of the reasons given for the people needing to obey the commandments is that God created them (and the world in general). For example, Havlini writes:<sup>114</sup>

But along with the individual motives there are also expressly general motives, serving as an overall justification for God to issue commandments. That right is granted Him by virtue of His being the creator of the universe, with a special claim on, the Israelites because He led them out of Egypt.

God as creator makes an even stronger claim: since He has called man and the universe into being, man owes Him obedience and is subject to His commandments. In His capacity as the creator, God could have imposed laws on any nation; but He chose to exercise His sovereignty over Abraham's children because of the covenant He entered into with them. He singled them out by miraculously taking them out of slavery, freeing them from bondage. Thus the two principal general motives, God as the creator (the beginning of the world) and God as the redeemer (the beginning of the national Jewish history), act as one.

Within this context, "God ... made you" is clearly a motive clause of the sort we might anticipate from an Old Testament text in, e.g., Deuteronomy 32:6 or Isaiah 44:2: "Thus saith the Lord that made thee, and formed thee from the womb ..." In addition to Moses 6:33, instances of this motive clause in Joseph Smith's Enoch chapters include Moses 6:44, 51, 59, 63; 7:32-33, 36, 59, 64.

**M6-31** Benjamin McGuire offers a useful compendium of the pitfalls of the comparative approach, along with helpful guidelines.<sup>115</sup> While we have not attempted to apply McGuire's methodology rigorously to the every similarity between Moses 6-7 and the pseudepigraphal Enoch literature we have examined, we have tried to be sensitive to the relevant issues. In particular we have tried to avoid placing stress on language similarities in translations of texts and have tried to focus more on themes, especially where these themes are recognized by relevant scholarship.

Several kinds of issues affect the validity of textual comparisons. With respect to the possible role of environmental factors as a major influence in Joseph Smith's Enoch writings, Jed Woodworth examined writings of pre-1835 biblical commentators, visionaries, and Freemasons with negative results.<sup>116</sup> Woodworth (and Bushman) also countered Cirillo and Quinn as they each addressed the argument that Joseph Smith borrowed significantly for his Enoch writings from Laurence's translation of *1 Enoch*, the only translation of any of the ancient books of Enoch that was published prior to dictation of the book of Moses manuscript.<sup>117</sup>

111 "Note that in 1 Samuel 21:10, David's battle with Goliath is integrated into the narrative about the sanctuary, as the priest refers to Goliath as 'the one whom you [David] struck down in the valley of Elah' (B. R. Doak, *Last*, p. 108 n. 251).

112 B. A. McGuire, 15 May 2013.

113 See COMMENTARY Moses 6:33-c, p. 63.

114 D. W. Halivni, *Midrash*, pp. 11, 12-13.

115 B. A. McGuire, *Finding Parallels 1*; B. A. McGuire, *Finding Parallels 2*.

116 J. Woodworth, *Enoch*, pp. 187-189.

117 See *Endnote M6-3*, p. 92. See also OVERVIEW Moses 7, p. 113.

Setting aside the issues of environmental influence and originality that have been addressed by Woodworth, the question remains as to whether the textual affinities presented in this chapter are valid and significant. We note a special difficulty in comparing the documents in that we possess the original manuscripts of the book of Moses in English, whereas the manuscripts of the ancient pseudepigraphal Enoch texts are of uncertain origin and have passed through chains of editors and translators over centuries. Moreover, though some revelatory passages in the Joseph Smith's Enoch writings seem to have remarkable congruencies with ancient texts, we think it is fruitless to rely on them as a means for uncovering an Enoch *Urtext*.<sup>118</sup> Likewise, when we present similarities between ancient sources and the modern text, the intent is not to show that they share identity in some way, but rather to engage the ancient text to help us interpret the modern revelation.

Mormons understand that the primary intent of modern revelation is for divine guidance to latter-day readers, not to provide precise matches to texts from other times. Because this is so, even in instances where Joseph Smith claimed to be drawing on ancient sources, we would expect to find deliberate deviations from their content and wording in the interest of clarity and relevance to modern readers. Even in the case of passages that seem to be explicitly revelatory, it remained to the Prophet to exercise considerable personal effort in rendering these experiences into words. He was no naïve advocate of the inerrancy or finality of scriptural language, but rather evaluated the quality of translations pragmatically in terms of their intelligibility to readers. Taken together, these considerations make any significant similarities among ancient texts and the book of Moses all the more remarkable.

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118 See J. M. Bradshaw *et al.*, *Ancient Affinities* 1, pp. 12-18.





**FIGURE M7-1.** *The City of Enoch, 2002*  
Linda McCarthy, 1947-

Just as the first book of the Bible, Genesis, recounts the story of Adam and Eve being cast out from the Garden of Eden, so its last book, Revelation, fittingly prophesies a permanent return for the sanctified to Paradise.<sup>1</sup> In that day, the veil that separates man and the rest of fallen creation from God will be swept away, and all shall be “done in earth, as it is in heaven.”<sup>2</sup> In the original Garden of Eden, “there was no need for a temple — because Adam and Eve enjoyed the continual presence of God” — likewise, in John’s vision “there was no temple in the Holy City, ‘for its temple is the Lord God.’”<sup>3</sup> To reenter the renewed<sup>4</sup> “Garden” at that happy day is to return to the original spiritual state of immortality and purity, and to know the oneness that existed at the dawn of Creation, before the creative processes of division and separation began.<sup>5</sup> This scene is captured poetically in Edward Partridge’s hymn: “Let Zion in her beauty rise; Her light begins to shine, Ere long her King will rend the skies, Majestic and divine. The Gospel’s spreading through the land, A people to prepare, *To meet the Lord and Enoch’s*<sup>6</sup> *band, Triumphant in the air.*”<sup>7</sup> Linda McCarthy’s elegant digital watercolor depicts the heavenly and earthly cities of God as they are about to meet and merge, mutually reflecting their serene splendor.

- 1 Revelation 22:1-5. See T. D. Alexander, *From Eden*, pp. 13-15; M. Barker, *Revelation*, pp. 327-333; R. D. Draper *et al.*, *Promises*.
- 2 Matthew 6:10.
- 3 W. J. Hamblin *et al.*, *Temple*, pp. 14-15. See Revelation 21:22; G. Stevenson, *Power and Place*, p. 269. See *Endnote M7-1*, p. 188.
- 4 Article of Faith 1:10: “the earth will be renewed and receive its paradisiacal glory.”
- 5 See J. M. Bradshaw, *God’s Image 1*, pp. 85-87.
- 6 See *Endnote M7-28*, p. 196.
- 7 *Hymns* (1985), *Let Zion in Her Beauty Rise*, #41. Cf. 1 Thessalonians 4:17. See *Endnote M7-27*, p. 195.

# MOSES 7

## The City of Enoch

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### Overview

THE translation of Moses 7 began sometime after December 10, 1830.<sup>1</sup> Soon, however, Joseph Smith and Sidney Rigdon were instructed by revelation to halt the work until they could leave Fayette, New York and resettle in Ohio.<sup>2</sup> Despite the welcoming attitude of the Gilberts and Whitneys in Kirtland, living conditions were difficult for Joseph and Emma, who was expecting. In addition, shortly after their arrival, Joseph received a revelation saying that a house should be built for him “in which to live and translate.”<sup>3</sup> Joseph and Sidney persisted in their efforts as best they could throughout these busy months, somehow managing in the midst of the uproar and uprooting to complete the translation of Genesis through 24:41 by March 7. On that date, a revelation was received that expanded on the events described in Matthew 24. At the same time, Joseph and Sidney were told that they should stop their work on the Old Testament and begin the translation of the New Testament.<sup>4</sup> With characteristic promptness the Prophet obeyed the new directions he had received, abruptly changing his translation priorities and commencing work on the New Testament the next day.<sup>5</sup> At the same time, John Whitmer was commanded to help wrap up the phase of the Old Testament translation that had just been completed. His task was to “assist you, my servant Joseph, in transcribing all things which shall be given you.”<sup>6</sup> In accordance with these instructions, Whitmer finished making a complete duplicate of the manuscript of Moses 1-8 sometime between March 8 and April 5, 1831.<sup>7</sup>

### The Prophecy of Enoch

Concluding his discourse on the plan of salvation,<sup>8</sup> Enoch began to prophesy.<sup>9</sup> He described how, as he and Mahujah “cried unto the Lord,”<sup>10</sup> they were told to go to Mount Simeon.

1 S. H. Faulring *et al.*, *Original Manuscripts*, p. 57.

2 D&C 37:1.

3 D&C 41:7, received February 4, 1831. See R. L. Bushman, *Rough Stone*, pp. 145-146. See *Endnote M7-2*, p. 188.

4 D&C 45:60-61. Portions of D&C 132 may have also been given during this period, while Joseph and Sidney translated the account of Abraham. Verses 29-40 deal with a justification of the Patriarchs in their practice of polygamy, answering the question posed in verse 1 (D. W. Bachman, *New Light*).

5 See *Endnote M7-3*, p. 188.

6 D&C 47:1.

7 S. H. Faulring *et al.*, *Original Manuscripts*, p. 58.

8 Moses 7:1.

9 Moses 7:2-11.

10 Moses 7:2. On reading Mahujah as a personal name rather than a place name, see *ENDNOTE M6-13*, p. 94.



FIGURE M7-2. *Resurrection*, BYU Sculpture Garden  
Franz Johansen, 1928-

The scene of celestial clothing recounted in 2 *Enoch* 22:8 recalls a vision that President Lorenzo Snow, then an apostle, received of his own resurrection. The event occurred during his near-fatal illness in Iowa. His journal records:<sup>1</sup>

My spirit seems to have left the world and introduced into that of Kolob. I heard a voice calling me by name, saying: "He is worthy, he is worthy, take away his filthy garments." My clothes were then taken off piece by piece and a voice said: "Let him be clothed, let him be clothed." Immediately, I found a celestial body gradually growing upon me until at length I found myself crowned with all its glory and power. The ecstasy of joy I now experienced no man can tell, pen cannot describe it.

<sup>1</sup> M. U. Beecher, Iowa, p. 269, spelling and punctuation modernized.

There, as Enoch stood upon the mount, the heavens opened and he was "clothed upon with glory."<sup>11</sup> 2 and 3 *Enoch* purport to describe the process by which Enoch was "clothed upon with glory" in more detail. As a prelude to Enoch's introduction to the secrets of creation, both accounts describe a "two-step initiatory procedure" whereby "the patriarch was first initiated by angel(s) and after this by the Lord"<sup>12</sup> Himself. In 2 *Enoch*, God commanded his angels to "extract Enoch from (his) earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory."<sup>13</sup> Moses, who underwent a similar transformation,<sup>14</sup> explained that if he had seen God without such a change, he would have "withered and died in his presence; but his glory was upon me; and ... I was transfigured before him."<sup>15</sup> After Enoch was changed, he resembled God so exactly that he was mistaken for Him.<sup>16</sup>

<sup>11</sup> Moses 7:3.

<sup>12</sup> A. A. Orlov, *Enoch-Metatron*, p. 102.

<sup>13</sup> F. I. Andersen, 2 *Enoch*, 22:8 [J], p. 138. Cf. 2 Corinthians 5:1-4. See J. J. Collins, *Angelic Life*, p. 293. P. S. Alexander, *From Son of Adam*, p. 103 speaks of an "ontological transformation which blurred the distinction between human and divine," amounting to "deification" (*ibid.*, pp. 103, 105). "Note that the transfiguration of Jesus can be seen in this light, where Christ's clothes are transformed (see Matthew 17:2; Mark 9:3; Luke 9:29)" (W. J. Hamblin, *Temple Motifs*, p. 472 n. 78). See also D&C 67:11-12; 84:22; D. C. Mouritsen, *Transfiguration*. For a discussion of how the imagery of clothing is "a means of linking together in a dynamic fashion the whole of salvation history" for every individual (Brock in Ephrem the Syrian, *Paradise*, pp. 66-67; cf. C. Buck, *Paradise*, pp. 100-104), see J. M. Bradshaw, *God's Image I*, OVERVIEW Moses 4, pp. 235-241. Many accounts tell of how priestly clothing is worn by God and the angels (M. A. Knibb, *Isaiah*, 9:8-9, p. 170; G. W. E. Nickelsburg *et al.*, 1 *Enoch* 2, 71:1, p. 320; Revelation 4:4; 6:11; 15:16; 1 Maccabees 10:89; 11:58).

<sup>14</sup> See Moses 1:2, 11, 13-15, 18, 25, 31.

<sup>15</sup> Moses 1:11.

<sup>16</sup> P. Alexander, 3 *Enoch*, 16:2-3, p. 268. Cf. *Babylonian Talmud* Hagigah 15a. See Galatians 3:27; Hebrews 1:3; D&C 138:40. Enoch is called by the name "The Lesser יְהוָה" and his throne, crown, and robe "match the insignia of God" (P. S. Alexander, *From Son of Adam*, p. 105. See P. Alexander, 3 *Enoch*, 10:1, pp. 263-264; 12:1-5, p. 266). Compare a similar confusion in identity between God and the newly created Adam (J. Neusner, *Genesis Rabbah* 1, 8:10, pp. 82-83. See also P. B. Munoa, *Four Powers*, p. 101). See more generally C. R. A. Morray-Jones, *Transformational*.

Like Moses and the brother of Jared, Enoch “obtain[ed] faith in God, and power with him to behold him face to face.”<sup>17</sup> He was shown (in capsule form) “the world for the space of many generations.”<sup>18</sup> He saw the peoples of Canaan and Shum at war and was called to teach repentance and baptism to all other peoples lest they suffer a similar fate.<sup>19</sup>

Enoch fulfilled his teaching mission to these peoples and united the righteous among them into a single “people of God.”<sup>20</sup> At length, when “their enemies came to battle against them,”<sup>21</sup> the “fear of the Lord”<sup>22</sup> was upon them, “so great was the glory of the Lord, which was upon his people.”<sup>23</sup> Even the “giants”<sup>24</sup> of the land ... stood afar off.” It is significant that the scriptures do not speak of Enoch’s military might in the midst of battle but rather of how “he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command.”<sup>25</sup> “[S]o powerful was the word of Enoch, and so great was the power of the language which God had given him”<sup>26</sup> that “all nations feared greatly.”<sup>27</sup> The “virtue of the word of God”<sup>28</sup> spoken through Enoch controlled the elements<sup>29</sup> and “had more powerful effect upon the minds of the people than the sword, or anything else.”<sup>30</sup>

Though Enoch apparently left off the teaching of other peoples, he “continued his preaching ... unto the people of God.”<sup>31</sup> He built Zion, “the City of Holiness”<sup>32</sup> — so called “because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.”<sup>33</sup> Eventually, “in process of time,”<sup>34</sup> Zion would be “taken up into heaven.”<sup>35</sup>

Rejoicing in the happy fate of his people, Enoch exulted: “Surely Zion shall dwell in safety forever.”<sup>36</sup> God’s reply was a gentle rebuke, affirming Enoch’s hopes for Zion while reminding him that His Fatherly care extends beyond the righteous to those who suffer because of their own wickedness: “Zion have I blessed, but the residue of the people have I cursed.”<sup>37</sup>

With Enoch’s prophetic message delivered, its poignant implications for Zion and the “residue of the people” underscored with eloquent restraint, his grand vision opened. With “all the nations of the earth ... before him,” the first scene began with a chorus of weeping evoked by the realization that “the power of Satan was upon all the face of the earth.”<sup>38</sup> In the second scene, however, we see the vindication of God’s work in the exaltation of Enoch and his people.

17 L. E. Dahl *et al.*, *Lectures*, 2:55, p. 51. Cf. Moses 7:4.

18 Moses 7:4.

19 Moses 7:7-11.

20 Moses 7:13, 14, 19.

21 Moses 7:13.

22 Moses 7:17.

23 Moses 7:17.

24 Moses 7:15. For more on these “giants,” see OVERVIEW Moses 6, p. 41.

25 Moses 7:13. See O. Pratt, 18 September 1859, p. 312.

26 Moses 7:13.

27 Moses 7:13.

28 Alma 31:5. Note that the word “virtue” is a term that, beyond its specific usage as a descriptor of high moral standards, more broadly connotes strength, especially strength in battle. It comes from the Latin *virtus* (= valor, merit, moral perfection), which derives from *vir* (= man).

29 Moses 7:13.

30 Alma 31:5. Cf., e.g., 4 Nephi 1:30.

31 Moses 7:19.

32 Moses 7:19.

33 Moses 7:18.

34 Moses 7:21.

35 Moses 7:21.

36 Moses 7:20.

37 Moses 7:20.

38 Moses 7:24.





**FIGURE M7-3.** Sketch for “War Unchained by an Angel — Fire, Pestilence, and Famine Following,” ca. 1780-1784  
William Blake, 1757-1827

This sketch, a study for a lost work exhibited at the Royal Academy in 1784, was itself lost until recent times.<sup>1</sup> Speaking as if he were standing before this scene, John Bright (1811–1889), a Quaker, addressed the English House of Commons in fruitless opposition to the Crimean War. “As the war continued, Bright [had become] deeply distressed by the loss of life: 22,000 British soldiers died, but only 4,000 in action; the rest died from malnutrition, exposure, and disease.”<sup>2</sup> In his famous speech delivered on 23 February 1855, Bright said: “The angel of death has been abroad throughout the land; you may almost hear the beating of his wings. There is no one as of old ... to sprinkle with blood the lintel and the two side-posts of our doors, that he may spare and pass on; he takes his victims from the castle of the noble, the mansion of the wealthy, and the cottage of the poor and lowly.” Bright’s “oratory was so powerful that the House fell into complete silence. This, however, was not a view shared by his constituents in Manchester and he lost his seat at the ensuing election.”<sup>3</sup>

On Christmas Day 1832, John Bright’s contemporary, Joseph Smith, was troubled with night visions of war “in which he saw the American continent drenched in blood ... [H]e saw that the Spirit of God should be withdrawn from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened, and he besought the Lord to close it up again.”<sup>4</sup> He never recorded the vision in its fulness.<sup>5</sup>

1 For issues surrounding the history and dating of the work, see J. Viscomi, Breach.

2 N. Elliott, John Bright.

3 B. Cash, We Need. A bust of John Bright, commissioned as a gift for Abraham Lincoln, is on display in the White House. Bright, a staunch supporter of Lincoln, is credited for the fact that the British did not enter the Civil War on the side of the Confederacy.

4 J. M. Grant, 2 April 1854, p. 147.

5 A brief summary of the Prophet’s vision on war is recorded in D&C 87. For notes on the historical background, see See also J. Smith, Jr. et al., *Documents, July 1831-January 1833*, pp. 328-331.

## Grand Vision Scene 1: A Chorus of Weeping

Within the book of Moses, the stories of rescue and exaltation in the accounts of Noah and Enoch share a common motif of water. On one hand, Noah’s waters are the waters of destruction, the floods of an all-consuming deluge that cleanses the earth as a prelude to a new creation. On the other hand, Enoch’s waters are the waters of sorrow, the bitter tears that precede the terrible annihilating storm. Indeed, in the vision of Enoch found in Joseph Smith’s revelations, not one but three distinct parties weep for the wickedness of mankind: God,<sup>39</sup> the heavens,<sup>40</sup> and Enoch himself.<sup>41</sup> In addition, a fourth party, the earth, mourns — though does not specifically weep — for her children.<sup>42</sup>

39 Moses 7:28; cf. v. 29.

40 Moses 7:28, 37.

41 Moses 7:41, 49.

42 Moses 7:48–49



Daniel C. Peterson has discussed at length the resemblance between the composition of this chorus of weeping and three similar voices within the laments of the book of Jeremiah:<sup>43</sup> the feminine voice of the mother of the people (corresponding in the book of Moses to the voice of the earth, the “mother of men”<sup>44</sup>), the voice of the people (corresponding to Enoch), and the voice of God Himself. We will describe each of these three voices, plus the weeping voice of the heavens, in turn below.

## The Complaining Voice of the Earth

With respect to the complaints of the earth described in Moses 7:48-49, valuable articles by Andrew Skinner<sup>45</sup> and Daniel Peterson,<sup>46</sup> following Hugh Nibley’s lead,<sup>47</sup> discuss interesting parallels in ancient sources. Peterson follows J. J. M. Roberts in citing examples of Sumerian laments of the mother goddess and showing how a similar motif appears in Jeremiah in the guise of “the personified city as the mother of her people”<sup>48</sup> by way of analogy to the role of the mourning earth as “the mother of men”<sup>49</sup> in the book of Moses.<sup>50</sup>

Although the motif of a complaining earth is not found anywhere in the Bible, it does turn up in *1 Enoch* and in the Qumran *Book of the Giants*:<sup>51</sup>

*1 Enoch* 7:4-6; 8:4:<sup>52</sup> And the giants began to kill men and to devour them. And they began to sin against the birds and beasts and creeping things and the fish, and to devour one another’s flesh. And they drank the blood. Then *the earth brought accusation* against the lawless ones .... (And) as men were perishing, the cry went up to heaven.

*1 Enoch* 9:2, 10:<sup>53</sup> And entering in, they said to one another, “*The earth, devoid (of inhabitants), raises<sup>54</sup> the voice of their cries* to the gates of heaven ... And now behold, the spirits of the souls of the men who have died make suit; and their groan has come up to the gates of heaven; and it does not cease to come forth from before the iniquities that have come upon the earth.

*1 Enoch* 87:1:<sup>55</sup> And again I saw them, and they began to gore one another and devour one another, and *the earth began to cry out*.

*Book of the Giants* 4Q203 Frag. 8:6-13:<sup>56</sup> Let it be known to you that [you] n[ot ... ] and your works and those of your wives [ ... ] themselves [and their] children and the wives of [their children ... ] by your prostitution on the earth. And it befell you [ ... And *the earth complains*] and *accuses you*, and the works of your children, too, [and its voice rises right to the portals of heaven, *complaining and accusing (you) of*] *the corruption by which you have corrupted it*.<sup>57</sup> [ ... ] until the coming of Raphael. Lo, a destruction [ ... on men and on animals: the birds which

43 D. C. Peterson, Weeping God, building on the analysis of Jeremiah found in J. J. M. Roberts, Motif of the Weeping God. Peterson also discusses analogues in the Mesopotamian lament literature.

44 Moses 7:48.

45 A. C. Skinner, Vindicated, pp. 373-380. See Endnote M7-4, p. 188.

46 D. C. Peterson, Weeping God, pp. 298-306.

47 H. W. Nibley, *Enoch*, pp. 11-14, 74-75, 205-206.

48 J. J. M. Roberts, Motif of the Weeping God, p. 368.

49 Moses 7:48.

50 See Endnote M7-5, p. 188.

51 It also turns up in later texts, e.g., B. Mikael, *Mysteries*, p. 29: “[e]ven the earth complained and uttered lamentations.”

52 G. W. E. Nickelsburg, *1 Enoch* 1, 7:4-6, 8:4, pp. 182, 188, emphasis added.

53 *Ibid.*, 9:2, 10, p. 202, emphasis added.

54 Or, more literally, “cries the voice of their cries” (A. C. Skinner, Vindicated, p. 375).

55 G. W. E. Nickelsburg, *1 Enoch* 1, 87:1, p. 364, emphasis added.

56 J. T. Milik *et al.*, *Enoch*, 4QenGiantsa 8:6-13, p. 315, emphasis added. The brackets indicate a likely reconstruction of a damaged text. See Endnote M7-6, p. 188.

57 I.e., the earth.

fly on the face of heaven, and the animals which live on the earth], and those which (live) in the deserts, and those which (live) in the seas.

Significantly, as we have seen in other comparisons between Joseph Smith's Enoch and these two texts, Skinner finds that resemblances to the Qumran fragments are more compelling than those found in *1 Enoch*.<sup>58</sup> First, he notes that the nature of the wickedness in the *Book of the Giants* is described as "prostitution,"<sup>59</sup> which corresponds semantically to the term "filthiness" used in the book of Moses.<sup>60</sup> By way of contrast, the wickedness being complained of in *1 Enoch* is the crimes of murder and violence.

Second, Skinner notes that in both the Qumran fragments and "Moses 7 the earth *itself* complains of and decries the wickedness of the people, while the [first two] *1 Enoch* texts emphasize the cries of *men* ascending to heaven"<sup>61</sup> by means of the earth.<sup>62</sup>

It is also worth noting that in the *Book of the Giants* and the book of Moses, "the ultimate motivation behind the earth's cry for redress against the intense wickedness on her surface" is a plea "for a cleansing of and sanctification from the pervasive wickedness by means of a heavenly personage and heavenly powers. The earth importunes,<sup>63</sup> 'When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?'"<sup>64</sup> Likewise, in the *Book of the Giants*, the earth complains about how the wicked have corrupted it through licentiousness and anticipates a destruction that will cleanse it from wickedness.<sup>65</sup>

## The Weeping Voice of the Heavens

Providing a plausible echo of the imagery of the weeping of the heavens in Enoch's account is an ancient Jewish theme that is always associated with the second day of Creation, when the heavenly and earthly waters were separated by the firmament. According to David Lieber:<sup>66</sup> "The *Midrash* pictures the lower waters weeping at being separated from the upper waters, suggesting that there is something poignant in the creative process when things once united are separated."

So painful was the command of God for the waters to separate that they were seen as having actually rebelled. As Heschel recounts:<sup>67</sup>

On the second day of creation, the Holy and Blessed One said: "Let there be an expanse (*raki'a*) in the midst of the water, that it may separate water from water. God made the expanse, and it separated the water that was below the expanse from the water which was above the expanse."<sup>68</sup> "God said to the waters: divide yourselves into two halves; one half shall go up, and the other half shall go down; but the waters presumptuously all went upward. Said to them the Holy and

58 Within *1 Enoch*, the most compelling parallels are found in the *Book of the Parables*. See ENDNOTE M6-3, p. 92.

59 Or "licentiousness" in the translation of M. Wise *et al.*, *DSS*, 4Q203 Frag. 8:9, p. 294. Aramaic *znwtkwn*.

60 A. C. Skinner, *Vindicated*, p. 377 argues that "filthiness, immorality, and idolatry are closely associated with each other in Semitic-based biblical culture. See, for example, Ezra 6:21; 9:11; Ezekiel 16:36; 24:13; Revelation 17:4."

61 *Ibid.*, p. 377.

62 Nickelsburg relates this accusation to Genesis 4:10-11, and cites "an Aramaic technical term for bringing suit in court" (G. W. E. Nickelsburg, *1 Enoch* 1, p. 187 n. 6).

Moses 7:48.

64 A. C. Skinner, *Vindicated*, pp. 377-378.

65 Cf., e.g., Job 21:17, 30; Proverbs 10:29; Joseph Smith—Matthew 1:4.

66 D. L. Lieber, *Etz Hayim*, p. 5.

67 A. J. Heschel, *Heavenly Torah*, p. 124, citing Midrash Konen, *Otzar Midrashim*, 254.

68 Genesis 1:6-7.



**FIGURE M7-4. *The Girl with a Green Gas Mask*  
René Jacobs, 1969-**

This painting was inspired by Johannes Vermeer's (1632-1765) well-known work, *The Girl with a Pearl Earring*, ca. 1669-1670. Working in a studio that is in the very spot once occupied by Vermeer in Delft, Holland, René Jacobs "mixes traditional oil painting with modern printing techniques" to tell the stories of "small people in their desperate attempt to become larger than life."<sup>1</sup>

A self-described artist of "tragic, emotionally-deformed realism," Jacobs has produced many variants of Vermeer's portrait, each one highlighting what he calls the "vulnerabilities" of the young girl. The gas mask is green rather than black, in ironic harmony with the beauty of nature and the attractive colors of her head scarf.

1 René Jacobs.

Blessed One: I told you that only half should go upward, and all of you went upward?? Said the waters: We shall not descend! Thus did they brazenly confront their Creator.... What did the Holy and Blessed One do? God extended His little finger, and they tore into two parts, and God took half of them down against their will. Thus it is written: 'God said, let there be an expanse'<sup>69</sup> (*raki'a*) — do not read 'expanse' (*raki'a*) but 'tear' (*keri'a*)."

Heschel<sup>70</sup> makes it clear "that the waters rebelled against their Creator not out of competitiveness or jealousy but rather out of protest against the partition made by the Holy and Blessed One between the upper and lower realms." Avivah Zornberg has the lower waters complaining:<sup>71</sup> "We want to be in the presence of the King." This statement is made meaningful in the understanding that the partition that divided the upper and lower divisions of the waters was an allusion to the veil that divided off the Holy of Holies in the temple. Because of their separation, the lower waters no longer enjoyed the glory of the direct presence of God. Note Louis Ginzberg's reconstruction of Jewish tradition about the days of Creation:<sup>72</sup> "God told the angels: On the first day of Creation, I shall make the heavens and stretch them out; so will Israel raise up the Tabernacle as the dwelling place of my Glory.<sup>73</sup> On the second day I shall put a division between the terrestrial waters and the heavenly waters, so will [Moses] hang up a veil in the Tabernacle to divide the Holy Place and the Most Holy."<sup>74</sup>

Even though the heavens are usually conceived of as being far above the earth, Jewish sages knew them as being very near. In one story, Simeon ben Zoma is recorded as having said:<sup>75</sup>

69 Genesis 1:6.

70 A. J. Heschel, *Heavenly Torah*, p. 125.

71 A. G. Zornberg, *Genesis*, pp. 5-6.

72 L. Ginzberg, *Legends*, 1:51.

73 Exodus 40:17-19.

74 Exodus 40:20-21.

75 A. J. Heschel, *Heavenly Torah*, p. 125, citing Tosefta *Hagigah* 2:6; *PT Hagigah* 2:1 (77a-b); *BT Hagigah* 15a; J. Neusner, *Genesis Rabbah* 1, 2:4, p. 25.

I was pondering the creation of the universe and I have concluded that there was scarcely a handbreadth's division between the upper and lower waters. For we read in Scripture, "The spirit of God hovered over the waters."<sup>76</sup> Now Scripture also says: "Like an eagle who rouses his nestlings, hovering over his young."<sup>77</sup> Just as an eagle, when it flies over its nest, barely touches the nest, so there is barely a handbreadth's distance separating the upper and lower waters."

Given the creation setting of this motif, it is not surprising that the book of Moses associates the weeping of the heavens with the story of the Flood,<sup>78</sup> which, in essence, recounts the destruction and the *re*-creation of the earth.<sup>79</sup>

To appreciate the complex symbology in the stories of the Creation and the Flood with respect to the separation and uniting of the waters, one must see the imagery of the Ark as it would have been seen through ancient eyes.<sup>80</sup> Briefly, in the story of the Ark's bird-like "hovering" motions upon the waters, we are made to understand that, figuratively speaking, the very sky has fallen. As a consequence, the "habitable and culture-orientated world lying between the heavens above and the underworld below, and separating them"<sup>81</sup> by "a handbreadth's distance,"<sup>82</sup> has utterly disappeared.<sup>83</sup>

New life, of which the Ark was a portent, cannot come into being without some measure of pain and destruction, as Enoch's account reminds us when it compares the elements of mortal birth to those involved in spiritual rebirth.<sup>84</sup> Like human birth, the re-breaking of the waters when the earth was created anew involved pain — and the action of tearing:<sup>85</sup> "The tear in the waters was necessary to create space in which life could develop, and the tear of birth is necessary for the baby to begin an independent life." The weeping of the heavens witnessed by Enoch as a prelude to the Flood, and the rains that attended the Flood itself were inevitable accompaniments to the pain of the birthing of a new celestial earth, separated for a second time from heaven.

### The Weeping Voices of Enoch and God<sup>86</sup>

The tradition of a weeping prophet is perhaps best exemplified by Jeremiah, who cried out in sorrow, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"<sup>87</sup> Less well known is the story of Enoch as a weeping prophet. In *1 Enoch*, his words are very near to those of Jeremiah, "O that my eyes were a [fountain]<sup>88</sup> of water, that I might weep over you; I would pour out my tears as a cloud of water, and I would rest from the grief of my heart."<sup>89</sup>

76 Genesis 1:2.

77 Deuteronomy 32:11.

78 See *Endnote M7-7*, p. 189.

79 See *OVERVIEW* Genesis 8, p. 277.

80 See *OVERVIEW* Genesis 7, p. 256.

81 N. Wyatt, *Darkness*, p. 93.

82 A. J. Heschel, *Heavenly Torah*, p. 125, citing *Tosefta Hagigah* 2:6; *PT Hagigah* 2:1 (77a-b); *BT Hagigah* 15a; *Genesis Rabbah* 2:4.

83 Cf. 2 Peter 3:6: "the world that then was, being overflowed with water, perished."

84 Moses 6:59-60. See *Endnote M7-8*, p. 189.

85 A. J. Heschel, *Heavenly Torah*, p. 124 n. 46.

86 For more extensive discussions of the weeping of Enoch, see J. M. Bradshaw *et al.*, *Revisiting*, pp. 44-64.

87 Jeremiah 9:1; cf. Jeremiah 14:17. See also Isaiah 22:4: "Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people." See also, e.g., Daniel 10:2 ("Daniel was mourning"), Baruch (derivative from Jeremiah 45:3) in A. F. J. Klijn, 2 Baruch 6:2 ("grieving over Zion"), p. 622; 10:5 ("lamentation over Zion"), p. 624; 35:1 (cf. Jeremiah 9:1), p. 632; H. E. Gaylord, 3 Baruch (Greek), 1:1,3 ("weeping"), p. 663; Nehemiah in Nehemiah 1:4 ("mourned"); H. C. Kee, *Testaments*, Levi, 2:4 ("grieving over the race of the sons of men"), p. 788; and John in Revelation 5:4 ("wept much" because no one was worthy to read the book with seven seals).

88 See *Endnote M7-9*, p. 189.

89 G. W. E. Nickelsburg, *1 Enoch* 1, 95:1, p. 460. See *Endnote M7-10*, p. 189.





**FIGURE M7-5: *Jeremiah Laments the Destruction of Jerusalem*, 1630  
Rembrandt Harmenszoon van Rijn, 1606-1669**

“This oil on panel painting is one of the finest works of Rembrandt’s Leiden period. For many years it was incorrectly identified but it certainly shows Jeremiah, who had prophesied the destruction of Jerusalem by King Nebuchadnezzar of Babylon,<sup>1</sup> lamenting over the destruction of the city. In the distance on the left a man at the top of the steps holds clenched fists to his eyes — this was the last king of Judah, Zedekiah, who was blinded by Nebuchadnezzar. The prominent burning domed building in the background is probably Solomon’s Temple.

Jeremiah’s pose, his head supported by his hand, is a traditional attitude of melancholy: his elbow rests on a large book which is inscribed ‘Bibel’ on the edge of the pages, probably a much later addition to the painting. The book is presumably meant to be his own book of Jeremiah or the book of Lamentations. Rembrandt is a master of light in art. The lighting of the figure is particularly effective with the foreground and the [left] side of the prophet’s face in shadow and his robe outlined against the rock. Jeremiah’s [gaze] rested on a few pieces of gold and silver vessels which he must have managed to salvage from the burning temple.”<sup>2</sup>

In Lamentations, we read of how Jeremiah’s sorrows were assuaged by hope:<sup>3</sup> “For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.”

1 Jeremiah 32:28-35.

2 A. Tang, A meditation on Rembrandt’s Jeremiah.

3 Lamentations 3:31-32. See also Jeremiah 32:36-44; 33:4-26.

We find the pseudepigraphal Enoch, like Enoch in the book of Moses, weeping in response to visions of mankind’s wickedness. Following the second of these visions in the *1 Enoch* account, the prophet is recorded as saying:<sup>90</sup> “And after that I wept bitterly, and my tears did not cease until I could no longer endure it, but they were running down because of what I had seen ... I wept because of it, and I was disturbed because I had seen the vision.”

In the *Apocalypse of Paul*, the apostle meets Enoch, “the scribe of righteousness,” “within the gate of Paradise,” and, after having been cheerfully embraced and kissed,<sup>91</sup> sees the prophet weep, and says to him, “Brother, why do you weep?” And again sighing and lamenting he said, ‘We are hurt by men, and they grieve us greatly; for many are the good things which the Lord has prepared, and great is His promise, but many do not perceive them.’”<sup>92</sup> A similar motif of Enoch weeping over the generations of mankind can be found in the pseudepigraphal book of *2 Enoch*.<sup>93</sup> “There is, to say the least,” writes Nibley “no gloating in heaven over the fate of the wicked world. [And it] is Enoch who leads the weeping.”<sup>94</sup>

Turning from the weeping of Enoch to the weeping of God, the relevant passage in the book of Moses begins as follows:<sup>95</sup>

90 G. W. E. Nickelsburg, *1 Enoch* 1, 90:41-42, p. 402.

91 See *Endnote M7-11*, p. 189.

92 J. K. Elliott, *Apocalypse of Paul*, 20, p. 628.

93 F. I. Andersen, *2 Enoch*, 41:1 [J], p. 166: “[And] I saw all those from the age of my ancestors, with Adam and Eve. And I sighed and burst into tears.”

94 H. W. Nibley, *Enoch*, p. 5.

95 Moses 7:28-33.





FIGURE M7-6. : *Jeremiah*, Sistine Chapel, Vatican, 1511  
Michelangelo Buonarroti, 1475-1564

“Deep in sorrowful meditation and oppressed by the terrible anguish of his ominous predictions, Jeremiah leans forward, resting his bowed head on his hand and his elbows on his spread knees. The expression of the attendant on the left is also woeful, while the one on the right was repainted in the past.”<sup>1</sup>

Blech sees Michelangelo as having deliberately applied the symbolism of this painting to the problems of his own times:<sup>2</sup> “We see the prophet staring sadly and angrily down over the spot where the pope would sit on his sumptuous throne, under the regal canopy. As you will recall, Jeremiah was the godly messenger who warned the corrupt priests of the Holy Temple that their bronze and gold would be taken away and their Temple destroyed unless they cleaned up the corruption within .... Jeremiah is garbed in ... red and gold, ... the traditional colors that symbolize Rome, the home of the Vatican ... This is how Michelangelo wants to make it clear that he is addressing Rome and not ancient Jerusalem. The woman [at right] is wearing a hooded traveling cloak and is bearing a bundle, she seems to be leaving her home. The youth [at left] is gazing sadly down at his own foot, where, if we squint our eyes from far below, we find [that the] boy’s foot is holding in place a faint *trompe l’oeil* parchment scroll unrolling high above the regal papal platform.” On the scroll, Michelangelo has painted the word *alef* (a transliteration of the first letter of the Hebrew alphabet, with a value in *gematria* of one) next to the Hebrew character *ayin* (which has the value of seventy). Taken together, Blech takes them as signifying the contrast between the purity of the faith in the one God and the idolatry of the seventy pagan nations.

1 P. De Vecchi *et al.*, *Michelangelo*, p. 194.

2 B. Blech *et al.*, *Secrets*, pp. 213-217.

28 And it came to pass that the God of heaven looked upon the residue of the people, and he wept ...

29 And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? ....

32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

33 And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood;

Because of its eloquent rebuke of the idea of divine impassibility<sup>96</sup> — the idea that God does not suffer pain or distress — this passage that speaks of the voice of the weeping God has received the greatest share of attention in LDS scholarship compared to the other voices of weeping. For example, these verses elicited the pioneering notices of Hugh Nibley,<sup>97</sup> followed by lengthy articles by Eugene England<sup>98</sup> and Daniel C. Peterson.<sup>99</sup> Most recently, a book relating to the topic has been written by Terryl and Fiona Givens.<sup>100</sup> They eloquently summarize the significance of this passage as follows:<sup>101</sup>

96 See, e.g., discussion in D. C. Peterson, *Weeping God*, pp. 285-298.

97 H. W. Nibley, *Enoch*, pp. 5-7, 42-44, 68-70, 189-191, 198-199.

98 E. England, *Weeping*

99 D. C. Peterson, *Weeping God*

100 T. L. Givens *et al.*, *God Who Weeps*.

101 *Ibid.*, pp. 24-25.

The question here is not about the reasons behind God's tears. Enoch does not ask, *why* do you weep, but rather, *how are your tears even possible*, "seeing thou art holy, and from all eternity to all eternity?"<sup>102</sup> Clearly, Enoch, who believed God to be "merciful and kind forever,"<sup>103</sup> did not expect such a being could be moved to the point of distress by the sins of His children. And so a third time he asks, "How *is it* thou *canst* weep?"<sup>104</sup>

The answer, it turns out, is that God is not exempt from emotional pain. Exempt? On the contrary, God's pain is as infinite as His love. He weeps because He feels compassion. As the Lord explains to Enoch: "[U]nto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood ... and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?"<sup>105</sup>

It is not their wickedness, but their "misery," not their disobedience, but their "suffering," that elicits the God of Heaven's tears. Not until Gethsemane and Golgotha does the scriptural record reveal so unflinchingly the costly investment of God's love in His people, the price at which He placed His heart upon them. There could be nothing in this universe, or in any possible universe, more perfectly good, absolutely beautiful, worthy of adoration, and deserving of emulation, than this God of love and kindness and vulnerability. That is why a gesture of belief in His direction, a decision to acknowledge His virtues as the paramount qualities of a divided universe, is a response to the best in us, the best and noblest of which the human soul is capable. But a God without passions would engender in our hearts neither love nor interest. In the vision of Enoch, we find ourselves drawn to a God who prevents all the pain He can, assumes all the suffering He can, and weeps over the misery He can neither prevent nor assume.

Joseph Smith's account of a God who weeps for human misery can be contrasted with Jed Woodworth's observation that the God in *1 Enoch* shows remorse "only after it becomes obvious the floods did not have the desired effect."<sup>106</sup> In *1 Enoch*, according to Woodworth:<sup>107</sup>

God is most concerned with exacting maximum justice. "Destroy all the souls addicted to dalliance,"<sup>108</sup> he tells his righteous angels. Then bind the wicked "for seventy generations underneath the earth, even to the day of judgment," when they will be "taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up forever."<sup>109</sup> Enoch's angel-guide tells him how four of God's faithful servants — Michael, Gabriel, Raphael, Phanuel — will be given special power to "cast them [the ungodly] into a furnace of blazing fire, that the Lord of spirits may be avenged of them for their crimes"<sup>110</sup> ... The crimes are so great, "never shall they obtain mercy, saith the Lord of spirits."<sup>111</sup> Only crimes worthy of sentences without parole, it seems, could exonerate God from sending out the floods.

Unlike [the God in *1 Enoch*], the God in Joseph Smith works for maximum mercy. When the wicked reject Enoch's entreaties, God does not jump to send the flood but rather a second wave of servants. Immediately after seeing the earth's inhabitants in Satan's grasp, Enoch beholds

102 Moses 7:29.

103 Moses 7:30.

104 Moses 7:31.

105 Moses 7:33, 37.

106 J. L. Woodworth, *Enoch*, p. 193 n. 44. Similarly, in *Paradise Lost*, John Milton's God, "in a particularly disagreeable moment of irony, feigning to be fearful of the rebel armies, laughs the apostate angels to scorn (J. Milton, *Paradise Lost*, 5:737, p. 115)." See J. S. Tanner, *Making*, p. 196.

107 J. L. Woodworth, *Enoch*, pp. 191-192.

108 R. Laurence, *Book of Enoch*, 10:18, p. 12.

109 *Ibid.*, 10:15-16, p. 12.

110 *Ibid.*, 53:6, p. 60. The angel speaks specifically of the fallen angels that "seduced those who dwell upon the earth" (*ibid.*, 53:6, p. 60).

111 *Ibid.*, 39:2, p. 42.

“angels descending out of heaven, bearing testimony of the Father and the Son.”<sup>112</sup> The Holy Ghost falls upon those who hearken, and they are “caught up by the powers of heaven into Zion.”<sup>113</sup> Even at the midnight hour, Zion is still enlarging her borders to include those who will turn from their evil ways. Those who refuse the invitation bring God great pain. Looking down from the heavens, God weeps for his wicked, even “as the rain upon the mountains.”<sup>114</sup> He anguishes for those who reject their Father and who now “hate their own blood.”<sup>115</sup> Not only He suffers, but also “the whole heavens shall weep over them, even all the workmanship of mine hands”<sup>116</sup> ... When the floods finally come, we feel them as sobs of remorse, not as rains of retribution ....

What is the fate of those who perish in the flood? In [*1 Enoch*], there is one fate only: everlasting punishment. Those who are destroyed in the flood are beyond redemption. For God to be reconciled, sinners must suffer forever. Enoch has nothing to say because God has no merciful side to appeal to. In Joseph Smith, however, punishment has an end. The merciful side of God allows Enoch to speak and be heard. God and Enoch speak a common language: mercy. “Lift up your heart, and be glad; and look,” God says to Enoch after the flood.<sup>117</sup> There is hope for the wicked yet.<sup>118</sup>

I will shut them up; a prison have I prepared for them. And that which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment.

The Messiah figure in [*1 Enoch* 45-47] and in Joseph Smith function in different ways. In Joseph Smith, the Chosen One will come to earth at the meridian of time to rescue the sinners of Enoch’s day. After the Messiah’s death and resurrection, “as many of the spirits as were in prison came forth, and stood on the right hand of God.”<sup>119</sup> The Messiah figure in [*1 Enoch*] does not come down to earth and is peripheral to the text; he presides over the “elect” around God’s throne<sup>120</sup> but does not rescue the sinners of Enoch’s day. “In the day of trouble evil shall [still] be heaped upon sinners,”<sup>121</sup> he tells Enoch.

Clearly there are wide differences between *1 Enoch* and the book of Moses in their projections of the fate of the antediluvian sinners. That established, can any ancient parallels for the weeping God of Joseph Smith be found in other extracanonical accounts of Enoch?

Remarkably, such a parallel does appear in the *Midrash Rabbah* on Lamentations, which portrays Enoch as weeping in likeness of God as a consequence of the destruction of the Israelite temple. We have found no similar scene in the ancient literature relating to any other prophet, but here in *Midrash Rabbah* and in the book of Moses we find it specifically connected with Enoch.<sup>122</sup>

At that time the Holy One, blessed be He, wept and said, “Woe is Me! What have I done? I caused my *Shekhinah* to dwell below on earth for the sake of Israel; but now that they have sinned, I have returned to My former habitation ....” At that time Metatron [who is Enoch in his glorified state] came, fell upon his face, and spake before the Holy One, blessed be He:

112 Moses 7:27.

113 Moses 7:27.

114 Moses 7:28.

115 Moses 7:33.

116 Moses 7:37.

117 Moses 7:44.

118 Moses 7:37-38.

119 Moses 7:57. See also 1 Peter 3:20.

120 R. Laurence, *Book of Enoch*, 45:3-5, pp. 49-50, 56:3, p. 64.

121 *Ibid.*, 49:2, pp. 55-56. In *ibid.*, 49:3-4, p. 54 he does, however, speak of “mercy” that will be shown to “others” who repent.

122 H. Freedman *et al.*, *Midrash*, Lamentations 24, p. 41.

“Sovereign of the Universe, let me weep, but do Thou not weep.” He replied to him: “if thou lettest Me not weep now, I will repair to a place which thou hast not permission to enter, and will weep there,” as it is said, “But if ye will not hear it, My soul shall weep in secret for pride.”<sup>123</sup>

The withdrawal of the divine presence through the loss of the temple that provoked God’s weeping in *Midrash Rabbah* is a fitting analog to the taking up of Enoch’s Zion from the earth in the book of Moses. Whereas in *Midrash Rabbah* God withdraws His presence because of the wickedness of the people, the account in the book of Moses<sup>124</sup> has God removing the city of Zion in its entirety from among the wicked nations that surround it because of its righteousness. The two pericopes may have more in common than is immediately apparent. A study of Jewish literature reveals a significant correspondence between the city of Zion and the *Shekhinah* (Divine Presence).<sup>125</sup> Zion is often personified as the Bride of God.<sup>126</sup> *Shekhinah* is a feminine noun in Hebrew that is often associated with the female personified Wisdom or, in later Jewish writings, as the Bride of God. In short, the idea of Zion being taken up and the *Shekhinah* being withdrawn are parallel motifs,<sup>127</sup> a topic treated in more detail elsewhere by Larsen.<sup>128</sup>

## Grand Vision Scene 2: The Exaltation of Enoch and His People

All this aside, it is our view that the most important thrust of the parallel passages in *Midrash Rabbah* and the book of Moses is not the parallel motif of the withdrawal of the presence of God from the earth but rather the sympathetic union of God and Enoch in their sorrow. Enoch in *Midrash Rabbah*, like Enoch in the book of Moses, judges the emotional display to be inappropriate for the holy, eternal God and responds with his personal commiseration. The weeping of Enoch is not merely significant in its own right but also because, according to Terryl and Fiona Givens, it is an illustration “of what the actual process of acquiring the divine nature requires ... Enoch is raised to a perspective from which he sees the world through God’s eyes.”<sup>129</sup> In the book of Moses, we read:<sup>130</sup>

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook ....

Here is imagery that foreshadows the Atonement of Jesus Christ as described in a later revelation: “He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth.”<sup>131</sup> When an agonized Joseph Smith pleaded for an end to his sufferings in Liberty Jail, he was gently rebuked in a reminder of the agonies of his Lord: “The Son of Man hath descended below them all. Art thou greater than he?”<sup>132</sup> Here the heights of greatness are equated with the utter depths of lowliness<sup>133</sup> and sorrow. Since Christ was “made perfect” “by the things that he suffered,”<sup>134</sup> so Enoch “could not be made perfect” “without sufferings.”<sup>135</sup>

123 Jeremiah 13:17.

124 Moses 7:21, 23, 27, 31.

125 E.g., D. C. Matt, *Zohar* 4, p. 253 n. 201: “*Shekhinah* is symbolized by palace, city, and Jerusalem.” See EXCURSUS 3: ZION IS FLED, p. 459.

126 Revelation 21:2. Cf., e.g., Isaiah 52:1; 62:5.

127 See *Endnote M7-12*, p. 190.

128 D. J. Larsen, *Enoch and the City of Zion*.

129 T. L. Givens *et al.*, *God Who Weeps*, p. 105. Similarly, Eliza R. Snow wrote that Enoch became “assimilated to the character — the likeness of the great ‘I AM.’” (E. R. Snow, *Time and Change*, lines 156-157, p. 144).

130 Moses 7:41.

131 D&C 88:6.

132 D&C 122:8.

133 Cf. Matthew 18:4; 23:11.

134 Hebrews 5:8, 9.

135 See *Endnote M7-13*, p. 190.





**FIGURE M7-7. *The Righteous in the Bosom of Abraham***  
Musée Unterlinden, Colmar, France,  
12th century

This capital originally sat over the double arch of the nave in the church of the Abbey of Alspach. Abraham holds the righteous in a close embrace within the fold of his garment.<sup>1</sup>

The basic ideas behind this imagery go back at least to Second Temple times. For example, in 4 Maccabees, a group of courageous brothers encourage each other in the face of their impending martyrdom with the thought that: “After our death in this fashion Abraham and Isaac and Jacob will receive us, and all our forefathers will praise us.”<sup>2</sup> In the *Apocalypse of Zephaniah*, Abraham, Isaac, and Jacob await the righteous who successfully “have escaped the abyss and Hades” and intercede on behalf of those who remain in torment.<sup>3</sup> Whereas early Christian authors saw the “bosom of Abraham” as a temporary place of rest for the righteous who awaited

resurrection, Western Christianity has come to use the term to describe heaven itself. The theology of orthodox Christians, however, preserves the distinction between the “bosom of Abraham” and heaven.

1 For more on the ancient meaning and significance of the term “bosom,” see COMMENTARY Moses 7:31-a, p. 143

2 H. Anderson, 4 Maccabees, 13:17, p. 558.

3 O. S. Wintermute, *Apocalypse of Zephaniah*, 9:2, 4; 11:1-6, pp. 514, 515. Cf. P. Alexander, 3 Enoch, 44:7, p. 295.

The idea of raising the prophet to a level approaching godhood through shared sorrow with the divine is explored at length by theologian Terence Fretheim.<sup>136</sup> Fretheim argues that the prophet’s “sympathy with the divine pathos” was not the result of merely contemplating the divine but instead a result of the prophet’s elevation to become a member of the divine council. He writes:<sup>137</sup>

[T]he fact that the prophets are said to be a part of this council indicates something of the intimate relationship they had with God. The prophet was somehow drawn up into the very presence of God; even more, the prophet was in some sense admitted into the history of God. The prophet becomes a party to the divine story; the heart and mind of God pass over into that of the prophet to such an extent that the prophet becomes a veritable embodiment of God.

Not surprising then, in the aftermath of Enoch’s soul-stretching emulation of “divine pathos” in the book of Moses where he becomes “a veritable embodiment of God,” is that the weeping prophet is given a right to the divine throne. Says Joseph Smith’s Enoch to God:<sup>138</sup>

... thou hast ... given unto me a right to thy throne ...<sup>139</sup>

The book of Moses motif of granting access to the divine throne is nowhere more at home than in the pseudepigraphal Enoch literature. For example, in 3 *Enoch*, the seer declares:<sup>140</sup>

136 T. Fretheim, *Suffering*, p. 149. See especially chapter 10, “Prophet, Theophany, and the Suffering of God,” 149–66. The relevance of Fretheim’s work on this topic for Moses 7 was noted in D. C. Peterson, *Weeping God*.

137 T. Fretheim, *Suffering*, p. 150.

138 Moses 7:59.

139 Note that Enoch is not given the divine throne, but rather is granted a promissory *right* to receive it at some future time. See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 55, 69.

140 P. Alexander, 3 Enoch, 10:1, 3, pp. 263-264.





**FIGURE M7-8. Jesus Christ, 1880**  
**Gustav Kaupert, 1819-1897**

This magnificent bust of Jesus Christ by Kaupert now stands in The Protestant Church of the Redeemer. The church is housed in the former Roman Palace Basilica of Constantine (*Aula Palatina*), built in the early fourth century in what is now Trier, Germany.

Originally it was part of a series of full-size statues of the four evangelists, Peter, and Paul that provided a focal point for the church. “The statues withstood a firestorm of destruction on August 14, 1944, more or less intact. Naturally, the marble was left with cracks from the heat,” but each one still stood in its *aedicula* niche. “In 1953, during the restoration work, the statues lay on the floor, broken into many pieces. Ultimately the Board of Elders decided that the heads were to be stored and the remains of the bodies were to land in the building rubble. Thus the statues became a symbol for the disdain of the post-war era for the art of the 19th century. The ‘new’ Basilica was to be strictly ‘purged’ of the artistic new creation of the 19th century.”<sup>1</sup>

The heads of the statues were stored away from 1953 to 2001. Finally in 2006, following loving restoration, they were given a place of honor in the church.

1 Excerpts from the caption to a church exhibition poster entitled “The Kaupert Statues,” 13 October 2012.

... the Holy One, blessed be He, made for me a throne like the throne of glory ... and sat me down upon it.

Summarizing other ancient literature relevant to this passage, Charles Mopsik concludes that the exaltation of Enoch is not meant to be seen as a singular event. Rather he writes that the “enthronement of Enoch is a prelude to the transfiguration of the righteous<sup>141</sup> — and at their head the Messiah — in the world to come, a transfiguration that is the restoration of the figure of the perfect Man.”<sup>142</sup> Following this ideological trajectory to its full extent, Mormons see the perfect Man (with a capital “M”), into whose form the Messiah and Enoch and all the righteous are transfigured, as God the Father, of whom Adam, the first mortal man, is a type.<sup>143</sup> Fittingly, as part of Joseph Smith’s account of Enoch’s vision, God proclaims His primary identity to be that of an “Endless and Eternal”<sup>144</sup> Man, declaring:<sup>145</sup> “Man of Holiness is my name.”

Given the identity of God the Father as the “Man of Holiness,” the title “*Son of Man*” — a notable feature of the *Book of Parables* in *1 Enoch*<sup>146</sup> that also appears in marked density throughout the book of Moses vision of Enoch<sup>147</sup> — connects well to LDS theology. The

141 According to P. S. Alexander, *From Son of Adam*, pp. 111-112 (cf. p. 106): “[W]hat Enoch has done others may do as well ... What is involved is little short of the deification of man” and the reversal of the Fall of Adam.

142 C. Mopsik, *Hénoch*, p. 214. See *Endnote M7-14*, p. 190.

143 J. F. McConkie, *Symbolism*, p. 147. See *Moses* 5:24, 32; *John* 17:12. See *Endnote M7-15*, p. 191.

144 *Moses* 7:35.

145 *Moses* 7:35.

146 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 46:2-4, p. 153; 48:2, p. 166; 60:10, p. 233; 62:5, 7, 9, 14, p. 254; 63:11, p. 255; 69:26-27, 29, p. 311; 70:1, p. 315; 71:14, 17, p. 320.

147 *Moses* 7:24, 47, 54, 56, 59, 65.

related titles of “Chosen One,”<sup>148</sup> “Anointed One,”<sup>149</sup> and “Righteous One”<sup>150</sup> each appear prominently in both the *1 Enoch Book of Parables* and the LDS Enoch story. After considering the sometimes contentious debate among scholars about the single or multiple referent(s) of these titles and their relationship to other texts, Nickelsburg and VanderKam<sup>151</sup> surmise that the author of the *Book of the Parables* (like the author of the book of Moses) “saw the ... traditional figures as having a *single referent* and applied the various designations and characteristics as seemed appropriate to him.”<sup>152</sup> Consistent with texts found at Nag Hammadi,<sup>153</sup> Joseph Smith’s Enoch straightforwardly equates the filial relationship between God and His Only Begotten Son in the New Testament to the Enochic notion of the perfect Man and the Son of Man as follows:<sup>154</sup>

Man of Holiness is [God’s] name,<sup>155</sup> and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge,<sup>156</sup> who shall come in the meridian of time.

Note that the single specific description of the role of the Son of Man given in this verse from the book of Moses as a “righteous judge” is also highly characteristic of the *Book of the Parables*, where the primary role of the Son of Man is also that of a judge.<sup>157</sup> Having reviewed the relevant passages in *1 Enoch*, Nickelsburg and VanderKam conclude:<sup>158</sup> “If the central message of the *Parables* is the coming of the final judgment,<sup>159</sup> the Son of Man/Chosen One takes center stage as the agent of this judgment.”<sup>160</sup>

As Mopsik observed, however, the story does not end here. Recall his conclusion that the “enthronement of Enoch is a prelude to the transfiguration of the righteous — and at their head the Messiah — in the world to come.”<sup>161</sup> Indeed, in one of Joseph Smith’s revelations, this idea is made explicit in the idea that these righteous will be ordained “after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God.”<sup>162</sup> Unlike priesthood ordinations performed by men, the ordinance by which one becomes a “son of God” is administered directly by God Himself,<sup>163</sup> just as this status was conferred upon

148 Moses 7:39. Cf. Moses 4:2. See G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 39:6, p. 111; 40:5, p. 130; 45:3-4, p. 148; 49:2, 4, p. 166; 51:5a, 3, p. 180; 52:6, 9, p. 187; 53:6, p. 194; 55:4, p. 198; 61:5, 8, 10, pp. 243, 247; 62:1, p. 254. See Isaiah 42:1, Luke 9:35 (best manuscripts have “chosen” rather than “beloved”), 23:35.

149 I.e., Messiah. See Moses 7:53. See *ibid.*, 48:10, p. 166; 52:4, p. 187. Cf. Luke 23:35: “the Christ [Messiah], the chosen of God.”

150 Moses 6:57; 7:45, 47, 67. See *ibid.*, 38:2, p. 95; 53:6, p. 194. The term also appears by implication in 39:6, p. 111; 46:3, p. 153; 49:2, p. 166; 62:2-3, p. 254.

151 *Ibid.*, p. 119, emphasis added. The entire discussion is found on pp. 113-123. For additional discussion of the “Son of Man” title from an LDS perspective, see S. K. Brown, *Man and Son of Man*.

152 See *Endnote M7-16*, p. 191.

153 See *Endnote M7-17*, p. 192.

154 Moses 6:57.

155 Cf. Moses 7:35. See *Endnote M7-18*, p. 192.

156 Cf. Matthew 25:31-46. See also John 5:27: “And [the Father] hath given him authority to execute judgment also, because he is the Son of man.” For a comparison of the claims of Jesus in this verse to related ideas in the Old Testament (Moses, Daniel) and the pseudepigraphal literature, see C. S. Keener, *John*, 1:651-652. H. S. Kvanvig, *Son of Man* relates the theme of enthronement and the Son of Man role of judgment to Psalm 110 in which the declaration of sonship is made explicit. See also D. J. Larsen, *Themes of the Royal Cult*. On the royal tradition, in which the king is the son of God (son of Man), who is raised up and made the righteous judge, with power given him to punish the wicked, see Psalms 2, 72, and 101, especially. Also, e.g., 122:5; 76:8-9; 99:4.

157 E.g., G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 69:27, p. 311: “... and the whole judgment was given to the Son of Man.”

158 *Ibid.*, p. 119.

159 See *ibid.*, pp. 49-50.

160 See *Endnote M7-19*, p. 193.

161 Matthew 5:48.

162 D&C 76:57-58 (16 February 1832). Cf. JST Genesis 14:27-28.

163 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-65.



FIGURE M7-9. *Ignorance Cast Out of the Temple*, 1522-1540.

Giovanni Battista di Jacopo (Le Rosso), 1494-1540 and Francesco Primaticcio (Primatice), 1504-1570

This mural was created as part of a series of decorations for the Gallery of François I in the Château of Fontainebleau. “The scene unfolds in the clouds: the King, as a hero worthy to dwell with the gods, has reached the glowing door of the temple of Jupiter, a sword in his right hand and a book under his left arm. François, by his valor, has distinguished himself in the art of war (the sword); he also reigns through the arts of peace as a friend of study and wisdom (the book). He has left behind him all kinds of people: some prostrate, others moving hopelessly in an almost convulsive manner. Their eyes are bound with cloth: they are blind — in other words they are in a state of ignorance. Guided by the light of humanism, François I suppresses ignorance and the vices that flow from it.”<sup>1</sup>

1 Y. Jestaz, *La galerie François*, p. 9.

Enoch as part of his heavenly ascent: “And [the high priesthood after the order of the covenant which God made with Enoch] was delivered unto men by the calling of [God’s] own voice.”<sup>164</sup> In another of Joseph Smith’s revelations we are told that all of God’s earthly children are called, in essence, “Sons of Man”<sup>165</sup> with the potential to “become perfect, even as [their] Father which is in heaven is perfect.”<sup>166</sup> Making explicit the role of the Son of Man as the forerunner for the Sons of Man, the resurrected Jesus Christ varies a statement from the Sermon on the Mount<sup>167</sup> slightly in the Book of Mormon version: “Therefore I would that ye should be perfect *even as I*, or your Father who is in heaven is perfect.”<sup>168</sup>

In his insightful discussion of the Greek word *teleios*, translated “perfect” in Matthew, John Welch writes:<sup>169</sup>

[I]n commanding the people to “be perfect even as I, or your Father who is in heaven is perfect,”<sup>170</sup> it seems that Jesus had several things in mind besides “perfection” as we usually think of it. Whatever he meant, it involved the idea of becoming like God (“even as I or your Father who is in heaven”), which occurs by seeing God<sup>171</sup> and knowing God.<sup>172</sup> These ultimate realities can be represented [ceremonially] in this world,<sup>173</sup> for as Joseph Smith taught, it is through [the] ordinances [of the temple] that we are “instructed more perfectly.”<sup>174</sup>

164 JST Genesis 14:29.

165 See *Endnote M7-20*, p. 193.

166 Matthew 5:48.

167 Matthew 5:48.

168 3 Nephi 12:48.

169 J. W. Welch, *Sermon*, pp. 57-62. Cf. J. W. Welch, *Light*, pp. 116-120.

170 3 Nephi 12:48.

171 See 1 John 3:2; D&C 76:94.

172 See John 17:3; D&C 76:94; 132:24.

173 See *Endnote M7-21*, p. 193.

174 J. Smith, Jr., *Documentary History*, 14 November 1835, 2:312. See *Endnote M7-22*, p. 193.





FIGURE M7-10. *The Napoleonic Code*, Hôtel Nationale des Invalides, Paris, ca. 1846-1853  
Pierre Charles Simart, 1806-1857



FIGURE M7-11: *German and Dutch Saints Gather to Zion*, Mesa Arizona Temple Frieze, ca. 1927  
Alma Brockerman Wright, 1875-1952, and Torleif S. Knaphus, 1881-1965

The top figure celebrates the creation in 1804 of what Napoleon considered one of his greatest achievements: The Napoleonic Code (now called the Civil Code). A complete reformation of previous feudal and royal laws, the code became the legal incarnation of the ideology of the French Revolution: banning hereditary rights, granting freedom of religion, and specifying that government appointments should be based solely on merit — not privilege or patronage. At far left [not shown], a woman, representing the French provinces and crowned with a fortified city, shreds an old book of ancient provincial laws. In front of her is an old bearded man holding a tablet that represents the laws of antiquity. Napoleon rests his hand on the tablet to show that he has taken these laws as his model. The young man immediately to the right of Napoleon looks proudly at the Emperor as he bears a tablet representing the new code that proclaims “Equal and intelligible justice for all.” The finger of the Emperor points to the words “for all.” At far right [not shown], a woman gestures to show her agreement with the new code. Below Napoleon, who is crowned with the laurel wreath of victory and appears more handsome and muscular than in life, are the words: “By virtue of its simplicity, my single code was the source of more good in France than all the laws that preceded me.” Scrolls containing all the former laws have been thrown beneath Napoleon’s feet.<sup>1</sup>

While the Napoleonic Code was a laudable improvement for the common people, it was never as simple, intelligible, or successful as the divine law adopted by the Saints, namely, the mutual agreement to dwell with “one heart and one mind, in righteousness; [having] no poor among them.”<sup>2</sup> The lower figure is from the frieze that surrounds the top of the Mesa Temple that depicts Saints around the world gathering to Zion. “This group of European Saints has reached the port in Holland from which they will embark. A group of Dutch Saints carry their bundles aboard ship, while the Germans who have already boarded are stowing their belongings.”<sup>3</sup>

1 Free translation of G. Froger *et al.*, *Découverte*, p. 45.

2 Moses 7:18.

3 A. E. Parshall, *Mesa Arizona Temple Frieze*.



**FIGURE M7-12. Enoch**  
Creation Window, All Saints Church, Selsley, England, 1861  
George Campfield, fl. 1861

This stained glass window, commissioned from the company of craftsmen headed by William Morris, shows Enoch standing in heaven following his final ascension.

“William Morris (24 March 1834 – 3 October 1896) was an English textile designer, artist, writer, and libertarian socialist associated with the Pre-Raphaelite Brotherhood and English Arts and Crafts Movement. He founded a design firm in partnership with the artist Edward Burne-Jones, and the poet and artist Dante Gabriel Rossetti which profoundly influenced the decoration of churches and houses into the early 20th century. As an author, illustrator and medievalist, he helped to establish the modern fantasy genre, and was a direct influence on postwar authors such as J. R. R. Tolkien. He was also a major contributor to reviving traditional textile arts and methods of production, and one of the founders of the Society for the Protection of Ancient Buildings .... Three years after his death, Morris’s biographer John William Mackail ... summed up his career ... :

The fame of Morris during his life was probably somewhat obscured by the variety of his accomplishments. In all his work after he reached mature life there is a marked absence of extravagance, of display, of superficial cleverness or effectiveness, and an equally marked sense of composition and subordination. Thus his poetry is singularly devoid of striking lines or phrases, and his wall-papers and chintzes only reveal their full excellence by the lastingness of the satisfaction they give. His genius as a pattern-designer is allowed by all qualified judges to have been unequalled. This, if anything, he himself regarded as his specific profession; it was under the designation of ‘designer’ that he enrolled himself in the socialist ranks and claimed a position as one of the working class.”<sup>1</sup>

1 William Morris.

This last statement returns us to the subject of Enoch and the temple.<sup>175</sup> Hugh Nibley cited Caquot as saying that Enoch is:<sup>176</sup>

... “in the center of a study of matters dealing with initiation in the literature of Israel.”<sup>177</sup> Enoch is the great initiate who becomes the great initiator<sup>178</sup> ... The Hebrew book of Enoch bore the title of *Hekhalot*, referring to the various chambers or stages of initiation in the temple.<sup>179</sup> Enoch, having reached the final stage, becomes the Metatron to initiate and guide others. “I will not say but what Enoch had Temples and officiated therein,” said Brigham Young, “but we have no account of it.”<sup>180</sup> Today we do have such accounts.

Enoch succeeded in bringing a whole people to be sufficiently “pure in heart”<sup>181</sup> to fully live the final celestial law of consecration.<sup>182</sup> In Zion, the “City of Holiness,”<sup>183</sup> the people “were of one heart and one mind, and dwelt in righteousness; and there was no poor among

175 For more on the book of Moses as a temple text and the place of the story of Enoch within it, see J. M. Bradshaw, *LDS Book of Enoch*.

176 H. W. Nibley, *Enoch*, pp. 19-20.

177 A. Caquot, *Pour une Étude*, p. 121, Nibley’s translation.

178 *Ibid.*, p. 121. According to P. S. Alexander, *From Second Adam*, p. 107 n. 31: “There has been endless speculation on the origin of the name Metatron [that was associated with Enoch] ... One very plausible etymology derives it from the Latin *metator* [Greek *mitator*] ... The *metator* was the officer in the Roman army who went ahead of the column on the march to mark out the campsite where the troops would bivouac for the night. Hence, figuratively, ‘forerunner’” (see also P. Alexander, *3 Enoch*, p. 228). The divine entity Metatron was “first incarnate in Adam and then reincarnate in Enoch” (*ibid.*, p. 111).

179 P. Alexander, *3 Enoch*; C. Mopsik, *Hénoch*.

180 B. Young, 1 January 1877, p. 303.

181 D&C 97:21.

182 See J. M. Bradshaw, *God’s Image 1*, OVERVIEW Moses 5, pp. 342-351.

183 Moses 7:19.





**FIGURE M7-13. *Intimacy, or The Big Sister*, ca. 1889  
Musée d'Orsay, Paris, France  
Eugène Carrière, 1849-1906**

In 19th century France, children began to benefit “from the climate of affection and tenderness described as the ideal of family intimacy. Despite Flaubert’s mockery of modern teaching methods in his *Bouvard and Pécuchet*, the use of ‘tu’ instead of ‘vous’ became more current, strapping and corporal punishment became less so, and children’s bedrooms, although still rare, made their appearance. The State encouraged these developments, setting the example, at least in the enunciation of principles. As early as 1834, beating children was forbidden in state schools, a prohibition forcefully repeated in Jules Ferry’s directives and it seems that this opposition to corporal punishment often constituted a notable difference between state and private schools. The laws of 1889 and 1898 are interventions within the family itself to protect children from maltreatment. The ideal of family happiness spread and extended to all social backgrounds. At the beginning of the 20th century, the revolutionary trade union C.G.T. demanded the eight-hour working day for the sake of the workers’ families and their right to happiness and leisure, symbolized by the image of parents finally available to help in the education of their children. As the historian Edward Shorter put it, ‘The nest has become the norm.’<sup>1</sup>

“Eugène Carrière started his career in the Salon in Paris in 1876. Until the 1880s he mainly exhibited portraits. With *Intimacy* also called *The Big Sister*, presented at the Salon in 1889, the critics hailed him as the painter of domestic life and mother and child figures. Yet, although the painting represents an intimate scene from

his private life — his wife and their two daughters, Elise and probably Nelly — Carrière goes beyond this simple subject. He explores a metaphor of organic life and universal Nature, which lifts his work into quite a different register and brings it near the Symbolists’ research. The subdued color scheme, which later became grisaille, produces an ethereal effect. This aesthetic choice, based on the rejection of realistic, mimetic color, left most critics bewildered.”<sup>2</sup>

The extravagantly wayward American dancer, Isadora Duncan, said of the artist: “He had the strongest spiritual presence I have ever felt. Wisdom and Light. A great tenderness for all streamed from him. All the beauty, the force, the miracle of his pictures were simply the direct expression of his sublime soul.”<sup>3</sup>

- 1 Children, Images.
- 2 Eugène Carrière “Intimacy.”
- 3 Eugène Carrière (Art Inconnu).

them.”<sup>184</sup> We are told that not only Enoch but also “all his people walked with God” and that they were eventually taken into heaven *with* him:<sup>185</sup>

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.<sup>186</sup>

In LDS temples, the promise of being “received... into [God’s] own bosom”<sup>187</sup> like Enoch and his people is extended to all those who prepare themselves to receive it,<sup>188</sup> through the sanctifying power of Christ. One of Joseph Smith’s revelations identifies Zion with “the pure

<sup>184</sup> Moses 7:18.

<sup>185</sup> Moses 7:69.

<sup>186</sup> For more on this topic see D. J. Larsen, Enoch and the City of Zion. See *Endnote M7-23*, p. 193.

<sup>187</sup> Moses 7:69.

<sup>188</sup> D. H. Oaks, To Become.

in heart”<sup>189</sup> — and, as Jesus said in the Sermon on the Mount, the reward of the pure in heart is that they shall “see God.”<sup>190</sup> “Therefore,” the Lord told Joseph Smith, “sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. Remember the great and last promise which I have made unto you.”<sup>191</sup>

The supreme qualification signaling readiness for this crowning blessing is charity, what Hugh Nibley<sup>192</sup> calls the “essence of the law of consecration ..., without which, as Paul and Moroni tell us, all the other laws and observances become null and void.”<sup>193</sup> Love is not selective, and charity knows no bounds.” Thus “if I expect anything in return for charity except the happiness of the recipient, then it is not charity.”<sup>194</sup> For in charity, Nibley continues, “there is no bookkeeping, no quid pro quo, no deals, interests, bargaining, or ulterior motives; charity gives to those who do not deserve and expects nothing in return; it is the love God has for us, and the love we have for little children, of whom we expect nothing but for whom we would give everything.”<sup>195</sup>

### Conclusion: Learning from Enoch

In a discussion of Mormon beliefs, Stephen Webb<sup>196</sup> concludes that Joseph Smith “knew more about theology and philosophy than it was reasonable for anyone in his position to know, as if he were dipping into the deep, collective unconsciousness of Christianity with a very long pen.” More significantly, the Prophet recovered a story of Enoch that manifests a deep understanding of what it means to become a “partaker of the divine nature”<sup>197</sup> and in that process to become a partner with God Himself in the salvation and exaltation of His children,<sup>198</sup> being raised to a perspective from which we begin to see them through God’s eyes.<sup>199</sup> Those who wish to follow the path of Enoch — which is the same path that was laid out by the great Redeemer — must take upon themselves its sufferings along with its glory.<sup>200</sup>

Joseph Smith yearned that Enoch’s vision of eternity might be experienced by all the Saints. The essential prerequisite is that they be filled with the same “pure love of Christ”<sup>201</sup> that animated the ancient seer:<sup>202</sup>

... let every selfish feeling be not only buried, but annihilated; and let love to God and man predominate and reign triumphant in every mind, that their hearts may become like unto Enoch’s of old, so that they may comprehend all things present, past, and future, and “come behind in no gift; waiting for the coming of the Lord Jesus Christ.”<sup>203</sup>

189 D&C 97:21.

190 D&C 97:21.

191 D&C 88:68-69; cf. J. Smith, Jr., *Teachings*, 7 April 1844, p. 350.

192 H. W. Nibley, *Foundation*, p. 172.

193 See 1 Corinthians 13:1-3; Moroni 7:44.

194 H. W. Nibley, *Perspectives*, p. 495.

195 H. W. Nibley, *Since*, p. 347.

196 S. H. Webb, *Jesus Christ*, p. 253.

197 2 Peter 1:4. For more on this verse, J. Starr, *Partakers* and B. T. Ostler, *God*, pp. 392-395.

198 Elder John A. Widtsoe, cited in A. F. Bennett, *Saviors*, pp. 11-12; B. K. Packer, *Holy Temple*, p. 216.

199 See *Endnote M7-29*, p. 196.

200 Romans 8:17. See *Endnote M7-24*, p. 194.

201 Moroni 7:47-48.

202 To the Twelve, J. Smith, Jr., *Writings 2002*, 15 December 1840, p. 520; cf. J. Smith, Jr., *Teachings*, 15 December 1840 [misdated as 19 October 1840], pp. 178-179.

203 1 Corinthians 1:7.

## Moses 7: Text and Commentary

### CHAPTER 7

*THOSE WHO BELIEVED ADAM BECAME  
THE SONS OF GOD (P. 127)*

**A**ND it came to pass that <sup>a</sup>Enoch continued his speech, saying: Behold, our father Adam taught these things, and <sup>b</sup>many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are <sup>c</sup>looking forth with fear, in torment, for the fiery indignation of <sup>d</sup>the wrath of God to be poured out upon them.

*THE HEAVENS OPEN (PP. 127-130)*

2 And from that time forth Enoch began to <sup>a</sup>prophesy, saying unto the people, that: As I was journeying, and <sup>b</sup>stood upon the <sup>c</sup>place <sup>d</sup>Mahujah, and <sup>e</sup>cried unto the Lord, there came a voice out of heaven, saying—<sup>f</sup>Turn ye, and get ye upon <sup>g</sup>the mount Simeon.

3 And it came to pass that <sup>a</sup>I turned and went up on the mount; and as I <sup>b</sup>stood upon the mount, I beheld the heavens open, and <sup>c</sup>I was clothed upon with glory;

4 And I saw the Lord; and he <sup>a</sup>stood before my face, and he talked with me, even as a man talketh one with another, <sup>b</sup>face to face; and he said unto me: Look, and I will show unto thee the world for the space of <sup>c</sup>many generations.

*VISION OF THE TRIBES (PP. 130-132)*

5 And it came to pass that I beheld in the <sup>a</sup>valley of <sup>b</sup>Shum, and lo, a <sup>c</sup>great people which dwelt in tents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the <sup>a</sup>people of Canaan, which dwelt in tents.

7 And the Lord said unto me: <sup>a</sup>Prophecy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and <sup>b</sup>the land shall be <sup>c</sup>barren and unfruitful, and <sup>d</sup>none other people shall dwell there but the people of Canaan;

8 For behold, the Lord shall <sup>a</sup>curse the land with much heat, and <sup>b</sup>the barrenness thereof shall go forth forever; and there was <sup>c</sup>a blackness came upon all the children of Canaan, that they were despised among all people.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of <sup>a</sup>Sharon, and the land of <sup>b</sup>Enoch, and the land of <sup>c</sup>Omner, and the land of <sup>d</sup>Heni, and the land of <sup>e</sup>Shem, and the land of <sup>f</sup>Haner, and the land of <sup>g</sup>Hanannihah, and all the inhabitants thereof;

10 And the Lord said unto me: <sup>a</sup>Go to this people, and say unto them—<sup>b</sup>Repent, lest I come out and smite them

with a curse, and they die.

11 And he gave unto me a commandment that I should <sup>a</sup>baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, <sup>b</sup>which beareth record of the Father and the Son.

*THE POWER OF ENOCH BRINGS THE FEAR  
OF GOD TO ALL NATIONS (PP. 133-136)*

12 And it came to pass that Enoch continued to call upon <sup>a</sup>all the people, save it were the people of Canaan, to repent;

13 And <sup>a</sup>so great was the faith of Enoch that he led the people of God, and <sup>b</sup>their enemies came to battle against them; and <sup>c</sup>he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the <sup>d</sup>rivers of water were turned out of their course; and <sup>e</sup>the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the <sup>f</sup>power of the language which God had given him.

14 There also came up <sup>a</sup>a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and <sup>b</sup>stood afar off and went upon the land which came up out of the depth of the sea.

15 And the <sup>a</sup>giants of the land, also, stood afar off; and there went forth <sup>b</sup>a curse upon <sup>c</sup>all people that fought against God;

16 And from that time forth there were wars and bloodshed among them; but <sup>a</sup>the Lord came and dwelt with his people, and they dwelt in righteousness.

17 <sup>a</sup>The fear of the Lord was upon all nations, so great was <sup>b</sup>the glory of the Lord, which was upon his people. And the Lord <sup>c</sup>blessed the land, and they were <sup>d</sup>blessed upon the mountains, and upon the high places, and did flourish.

*ZION, THE CITY OF HOLINESS (PP. 136-137)*

18 And <sup>a</sup>the Lord called his people ZION, because they were of <sup>b</sup>one heart and one mind, and dwelt in righteousness; and there was <sup>c</sup>no poor among them.

19 And <sup>a</sup>Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the <sup>b</sup>City of Holiness, even Zion.

*GRAND VISION: ZION BLESSED BUT ALL  
OTHERS CURSED (PP. 137-141)*

20 And it came to pass that <sup>a</sup>Enoch talked with the Lord; and he said unto the Lord: <sup>b</sup>Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, <sup>a</sup>in process of time, was <sup>b</sup>taken up into heaven. And the Lord said unto Enoch:

<sup>c</sup>Behold mine <sup>d</sup>abode forever.

22 And Enoch also beheld <sup>a</sup>the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for <sup>b</sup>the seed of Cain were black, and had not place among them.

23 And after that <sup>a</sup>Zion was taken up into heaven, <sup>b</sup>Enoch beheld, and lo, <sup>c</sup>all the nations of the earth were before him;

24 And there came generation upon generation; and <sup>a</sup>Enoch was high and lifted up, even <sup>b</sup>in the bosom of the Father, and of <sup>c</sup>the Son of Man; and behold, <sup>d</sup>the power of Satan was upon all the face of the earth.

25 And he saw <sup>a</sup>angels descending out of heaven; and he heard <sup>b</sup>a loud voice saying: <sup>c</sup>Wo, wo be unto the inhabitants of the earth.

26 And he beheld Satan; and he had <sup>a</sup>a great chain in his hand, and <sup>b</sup>it veiled the whole face of the earth with darkness; and <sup>c</sup>he looked up and laughed, and his angels rejoiced.

27 And Enoch beheld <sup>a</sup>angels descending out of heaven, <sup>b</sup>bearing testimony of the Father and Son; and the Holy Ghost fell on <sup>c</sup>many, and they were caught up by the powers of heaven into Zion.

*GRAND VISION: THE HEAVENS, GOD, AND  
ENOCH WEEP FOR THE WICKED (PP. 142-152)*

28 And it came to pass that <sup>a</sup>the God of heaven looked upon <sup>b</sup>the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth <sup>c</sup>their tears as the rain upon the mountains?

29 And <sup>a</sup>Enoch said unto the Lord: <sup>b</sup>How is it that thou canst weep, seeing <sup>c</sup>thou art holy, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, <sup>a</sup>millions of earths like this, it would not be a beginning to the number of <sup>b</sup>thy creations; and thy curtains are stretched out still; and <sup>c</sup>yet thou art there, and <sup>d</sup>thy bosom is there; and also thou art <sup>e</sup>just; thou art merciful and kind forever;

31 And <sup>a</sup>thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but <sup>b</sup>peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; <sup>c</sup>how is it thou canst weep?

32 The Lord said unto Enoch: Behold these thy brethren; <sup>a</sup>they are the workmanship of mine own hands, and I gave unto them their <sup>b</sup>knowledge, in the day I created them; and <sup>c</sup>in the Garden of Eden, gave I unto man his agency;

33 And unto thy brethren have I said, and also given commandment, <sup>a</sup>that they should love one another, and that they should <sup>b</sup>choose me, their Father; but behold, <sup>c</sup>they are without affection, and they hate their own blood;



34 And the fire of mine indignation is kindled against them; and in my <sup>a</sup>hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

35 Behold, I am God; <sup>a</sup>Man of Holiness is my name; <sup>b</sup>Man of Counsel is my name; and <sup>c</sup>Endless and Eternal is my name, also.

36 Wherefore, I can stretch forth mine hands and hold all the creations which <sup>a</sup>I have made; and <sup>b</sup>mine eye can pierce them also, and among all the workmanship of mine hands <sup>c</sup>there has not been so great wickedness as among thy brethren.

37 But behold, their sins shall be upon the heads of their fathers; <sup>a</sup>Satan shall be their <sup>b</sup>father, and <sup>c</sup>misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore <sup>d</sup>should not the heavens weep, seeing these shall suffer?

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; <sup>a</sup>a prison have I prepared for them.

39 And <sup>a</sup>That which I have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and <sup>b</sup>until that day they shall be in torment;

40 Wherefore, <sup>a</sup>for this shall the heavens weep, yea, and all the workmanship of mine hands.

41 And it came to pass that the Lord spake unto Enoch, and <sup>a</sup>told Enoch all the doings of the children of men; wherefore Enoch knew, and <sup>b</sup>looked upon their wickedness, and their misery, and wept and stretched forth his arms, and <sup>c</sup>his heart swelled wide as eternity; and <sup>d</sup>his bowels yearned; and all eternity <sup>e</sup>shook.

42 And <sup>a</sup>Enoch also saw Noah, and his family; that <sup>b</sup>the posterity of all the sons of Noah should be saved with a temporal salvation;

43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and <sup>a</sup>held it in his own hand; but upon the residue of the wicked the floods came and <sup>b</sup>swallowed them up.

*GRAND VISION: ENOCH REJOICES IN THE COMING OF THE SON OF MAN (PP. 152-154)*

44 And as Enoch saw this, he had bitterness of soul, and <sup>a</sup>wept over his brethren, and said unto the heavens: <sup>b</sup>I will refuse to be comforted; but the Lord said unto Enoch: <sup>c</sup>Lift up your heart, and be glad; and look.

45 And it came to pass that Enoch looked; and from Noah, he beheld <sup>a</sup>all the families of the earth; and he cried unto the Lord, saying: <sup>b</sup>When shall <sup>c</sup>the day of the Lord come? When shall the blood of the Righteous be shed, that <sup>d</sup>all they that mourn may be sanctified and have eternal life?

46 And the Lord said: It shall be in the meridian of time, <sup>a</sup>in the days of wickedness and vengeance.

47 And behold, Enoch saw the day of the coming of the <sup>a</sup>Son of Man, even in the flesh; and his soul rejoiced, saying: <sup>b</sup>The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and <sup>c</sup>through faith I am in the bosom of the Father, and behold, Zion is with me.

*GRAND VISION: THE LORD COVENANTS TO VISIT THE CHILDREN OF NOAH (PP. 154-156)*

48 And it came to pass that Enoch looked upon the earth; and he heard <sup>a</sup>a voice from the bowels thereof, saying: <sup>b</sup>Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And <sup>a</sup>when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of <sup>a</sup>thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, <sup>b</sup>that the earth might never more be covered by the floods.

51 And the Lord could not withhold; and <sup>a</sup>he covenanted with Enoch, and <sup>b</sup>swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

52 And he <sup>a</sup>sent forth <sup>b</sup>an unalterable decree, that <sup>c</sup>a remnant of his seed should always be found among all nations, while the earth should stand;

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am <sup>a</sup>Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; <sup>b</sup>whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

*GRAND VISION: THE CRUCIFIXION AND THE RESURRECTION (P. 156)*

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55 And the Lord said unto Enoch: Look, and he looked and beheld <sup>a</sup>the Son of Man lifted up on the cross, after the manner of men;

56 And he heard <sup>a</sup>a loud voice; and <sup>b</sup>the heavens were veiled; and all the creations of God mourned; and <sup>c</sup>the earth groaned; and the rocks were rent; and <sup>d</sup>the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

57 And <sup>a</sup>as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

*GRAND VISION: THE SON OF MAN ASCENDS (PP. 156-157)*

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

59 And Enoch beheld <sup>a</sup>the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and <sup>b</sup>I know thee, and thou hast sworn unto me, and commanded me that

I should ask in the name of thine Only Begotten; <sup>c</sup>thou hast made me, and <sup>d</sup>given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

*GRAND VISION: THE LORD WILL RESTORE ZION (PP. 157-162)*

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, <sup>a</sup>to fulfil the oath which I have made unto you concerning the children of Noah;

61 And <sup>a</sup>the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and <sup>b</sup>a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but <sup>c</sup>my people will I preserve;

62 And <sup>a</sup>righteousness will I send down out of heaven; and truth will I send forth out of the earth, <sup>b</sup>to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and <sup>c</sup>righteousness and truth will I cause to sweep the earth <sup>d</sup>as with a flood, to gather out mine elect from the four quarters of the earth, <sup>e</sup>unto a place which I shall prepare, <sup>f</sup>an Holy City, that my people may gird up their loins, and be <sup>g</sup>looking forth for the time of my coming; for <sup>h</sup>there shall be my tabernacle, and <sup>i</sup>it shall be called Zion, a New Jerusalem.

63 And the Lord said unto Enoch: Then shalt <sup>a</sup>thou and all thy city meet them there, and <sup>b</sup>we will receive them into our bosom, and <sup>c</sup>they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and <sup>d</sup>we will kiss each other;

64 And <sup>a</sup>there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which <sup>b</sup>I have made; and <sup>c</sup>for the space of a thousand years the earth shall rest.

*GRAND VISION: ENOCH SEES ALL THINGS AND HAS A FULNESS OF JOY (P. 162)*

65 And it came to pass that Enoch saw <sup>a</sup>the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw <sup>a</sup>great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67 And <sup>a</sup>the Lord showed Enoch all things, <sup>b</sup>even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and <sup>c</sup>received a fulness of joy;

*EPILOGUE: GOD RECEIVES ZION (PP. 162-164)*

68 And all the days of Zion, in the days of Enoch, were <sup>a</sup>three hundred and sixty-five years.

69 And Enoch and all his people <sup>a</sup>walked with God, and <sup>b</sup>he dwelt in the midst of Zion; and it came to pass that <sup>c</sup>Zion was not, for God <sup>d</sup>received it up into his own <sup>e</sup>bosom; and from thence went forth the saying, ZION IS FLED.





1 And it came to pass that **Enoch continued his speech**, saying: Behold, our father Adam taught these things, and **many have believed and become the sons of God**, and many have believed not, and have perished in their sins, and are **looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them**.

2 And from that time forth Enoch began to **prophecy**, saying unto the people, that: As I was journeying, and **stood** upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

- 1 a **Enoch continued his speech.** The phrase signals an ending transition in Enoch’s discourse on “The Plan of Salvation.” The discourse began in Moses 6:43 with identical words.<sup>1</sup> Moses 7:2 formally begins the section that is labeled on the JST manuscript as “Extracts from the Prophecy of Enoch.”<sup>2</sup>
- b **many have believed and become the sons of God.** “Belief” is the first step; “becoming” is the natural result of continued faithfulness.<sup>3</sup> Compare John 1:12: “But as many as received him, to them gave he power to become the sons of God, even (JST: “only”) to them that believe on his name”; D&C 11:30: “But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.”<sup>4</sup>
- c **Looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.** This is a reference to the condition of those in spirit prison.<sup>5</sup> Compare with the fate of the sons of the Watchers in *1 Enoch* 9:10<sup>6</sup> and with Jude’s description<sup>7</sup> of the misery of “the angels which kept not their first estate” and who are “reserved in everlasting chains under darkness unto the judgment of the great day.”
- d **the wrath of God to be poured out upon them.** Compare Revelation 16:19: “the cup of the wine of the fierceness of [God’s] wrath.”<sup>8</sup> The mention of a cup links closely to Jesus’ sufferings.<sup>9</sup> Perhaps significantly, other scripture paints God’s wrath either as a liquid<sup>10</sup> or as a fire kindled by God.<sup>11</sup> There may also be a connection to the liquids poured out during certain sacrificial ceremonies at sacred places, often in connection with making covenants.”<sup>12</sup>
- 2 a **prophecy.** This word signals the formal beginning of the section of the record of Enoch that Joseph Smith called “Extracts from the Prophecy of Enoch.”<sup>13</sup>
- b **stood.** Standing is the posture of readiness to receive answers to prayer.<sup>14</sup>

1 See COMMENTARY Moses 6:43-a, p. 70.

2 J. Smith, Jr., *Documentary History*, December 1830, 1:133.

3 D. H. Oaks, To Become.

4 See also COMMENTARY Moses 6:68-a, p. 84 and 6:68-b, p. 85. Cf. Genesis 6:2, 4; Hosea 1:10; Acts 17:29; Romans 8:14-16; 2 Corinthians 6:18; Galatians 4:5, 7; Philippians 2:15; 1 John 3:2; Hebrews 12:5-9; Mosiah 5:7; 27:25; 3 Nephi 9:17; Ether 3:14; Moroni 7:19, 26; D&C 25:1; 34:3; 35:2; 45:8; 76:24, 58; Moses 1:13; 6:22; 6:68; 8:13.

5 Alma 40:14; Hebrews 10:27. Cf. Jeremiah 7:20; Ezekiel 21:31; 22:24; Revelation 14:10.

6 G. W. E. Nickelsburg, *1 Enoch* 1, 9:10, p. 202: “the spirits of the souls of the men who have died make suit; and their groan has come up to the gates of heaven.” See, more generally, the punishment of the Watchers themselves in *1 Enoch* 9-13.

7 Jude 1:6.

8 Compare Revelation 14:10; 16:1.

9 See Mark 14:36; 3 Nephi 11:11.

10 See Job 21:20; Hosea 5:10; Revelation 19:15.

11 See Numbers 11:33; Psalm 106:40; Jeremiah 44:6.

12 See Genesis 28:18; 35:14; Leviticus 14:10-18; 2 Kings 16:13; Hosea 9:4; Micah 6:7.

13 See COMMENTARY Moses 7:1-a, p. 127.

14 J. M. Bradshaw, Standing.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and **stood upon the place Mahujah**, and **cried unto the Lord**, there came a voice out of heaven, saying—**Turn ye**, and get ye upon the mount Simeon.

It is no mere coincidence that before heavenly messengers can perform their errands to Ezekiel,<sup>15</sup> Daniel,<sup>16</sup> Paul,<sup>17</sup> and Alma the Younger,<sup>18</sup> they must first command these seers to stand on their feet.<sup>19</sup> As biblical scholar Robert Hayward has said: “You stand in the temple,<sup>20</sup> you stand before the Lord,<sup>21</sup> you pray standing up<sup>22</sup> — you can’t approach God on all fours like an animal. If you can stand, you can serve God in His temple.”<sup>23</sup> If you are stained with sin, you cannot stand in His presence.<sup>24</sup>

- c **the place.** Draper *et al.* note that in a scriptural context the Hebrew term corresponding to “the place” often describes a special or sacred location.<sup>25</sup>
- d **Mahujah.** A careful reading of the OT1 manuscript reveals Mahujah to be the name of the individual who joined with Enoch in prayer rather than the name of the place where Enoch prayed: “As I was journeying and stood in the place, Mahujah and I cried unto the Lord. There came a voice out of heaven, saying — Turn ye, and get ye upon the mount Simeon.”<sup>26</sup> For more on the name Mahujah, which also appears prominently in the story of Enoch preserved in the Qumran *Book of the Giants*, see OVERVIEW Moses 6, p. 42.
- e **cried unto the Lord.** From an uncanonized revelation on Enoch found in *Revelation Book 2*,<sup>27</sup> we learn that Enoch “was not simply given the privilege of seeing God. Rather, the glorious opportunity to see God came to Enoch because he asked to see God.”<sup>28</sup> Joseph Smith taught:<sup>29</sup> “The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching.” Walter Brueggemann has described the movement of the petitioner in the Israelite lament from “articulation of hurt and anger, to submission of them to God, and finally to relinquishment ... Only when there is such relinquishment can there be praise and acts of generosity.”<sup>30</sup> Most importantly, as Draper *et al.* emphasize,<sup>31</sup> it is the cry of the righteous that mobilizes the Lord to take action — whether it be in providing further knowledge and understanding as we see in the story of Enoch,<sup>32</sup> in taking action to correct injustices,<sup>33</sup> or in delivering His people from their distress.<sup>34</sup>
- f **Turn ye.** The phrase expresses something more than physical movement. Though the Hebrew term *teshuvah* literally denotes “return,” it means “repentance” or “conversion” in its scriptural context.<sup>35</sup> The Lord turns to us when we turn to Him.<sup>36</sup>

15 Ezekiel 2:1-2.

16 Daniel 10:11.

17 Acts 26:16.

18 Alma 36:7-8.

19 G. W. E. Nickelsburg, *1 Enoch 1*, 14:24-15:1, p. 270.

20 E.g., Deuteronomy 10:8, 18:7; 2 Chronicles 29:11.

21 E.g., Luke 1:19.

22 See, e.g., Luke 18:13.

23 Notes taken by David J. Larsen on a unpublished talk by Robert Hayward (R. Hayward, Aramaic Paradise).

24 E.g., 1 Esdras 8:89-90. Standing also both signifies and enables a readiness to act (David Calabro, personal communication).

25 R. D. Draper *et al.*, *Commentary*, p. 112.

26 See ENDNOTE M6-13, p. 94.

27 J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Facsimile Edition, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509. See *Excursus 2: The Song of Enoch*, p. 449.

28 F. G. Smith, *Life*, p. 243.

29 J. Smith, Jr., *Teachings*, 3 October 1841, p. 191.

30 W. Brueggemann, *Costly*, p. 100.

31 R. D. Draper *et al.*, *Commentary*, p. 113 n. 4, citing W. Brueggemann, *Costly*, pp. 106-107.

32 Moses 7:2, 45, 48, 50, 54, 58; cf. the cry of Adam in Moses 6:64.

33 E.g., Exodus 22:22-27.

34 E.g., Psalm 107:4-32; Alma 33:4-11.

35 See COMMENTARY Moses 6:52-b, p. 75.

36 See, e.g., Zechariah 1:3; Malachi 3:7. For more on this topic, see J. M. Bradshaw, *God’s Image 1*, 5:4-b, p. 357.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon **the mount Simeon**.

3 And it came to pass that **I turned and went up on the mount**; and as I stood upon the mount, I beheld the heavens open, and **I was clothed upon with glory**.

**g the mount Simeon.** In an uncanonized revelation on Enoch found in *Revelation Book 2*,<sup>37</sup> this place is called the “Mountain of God.”

The name Simeon (Hebrew *Shim'on*) is generally taken to derive from the Hebrew *shama'* (= to hear), as indicated in Genesis 29:33.<sup>38</sup> Remembering that Enoch preached “upon the hills and the high places,”<sup>39</sup> Nibley associates the term with the concepts of “an audition, a hearing, attention, a place of preaching” or “conversation,” hence an “exchange of ideas.”<sup>40</sup> Thus, Simeon is a fitting name for a meeting place between Enoch and the Lord.

There is a Mount Simeon (*Jabal Sem'an*) in Syria — also known as Mount Nebo. There Moses received a vision of the promised land, a place he would never see in mortality.<sup>41</sup>

- 3 **a I turned and went up on the mount.** Enoch obeyed immediately.<sup>42</sup> It is not clear whether Mahujah went with him.
- b stood.** God will reveal Himself to Enoch as a glorified “Man of Holiness.”<sup>43</sup> Enoch cannot speak face to face with Him unless he is standing.<sup>44</sup>
- c I was clothed upon with glory.** Compare Moses 7:17, where Enoch’s people are glorified. Nibley comments on the idea of putting on clothing in symbolic imitation of being transfigured to a glorious state:<sup>45</sup>

The theme is clearly reflected ... in the book of Moses in the expression “clothed upon with glory.”<sup>46</sup> Why the insistence on that particular word? Enoch says, “I was clothed upon with glory. Therefore I could stand in the presence of God.”<sup>47</sup> Otherwise he could not. It is the garment that gives confidence in the presence of God; one does not feel too exposed.<sup>48</sup> That garment is the garment that awaits us above, the official garment of heaven, the garment of divinity. So as Enoch says, “I was clothed upon with glory, and I saw the Lord,”<sup>49</sup> just as Moses saw Him “face to face, ... and the glory of God was upon Moses; therefore Moses could endure his presence.”<sup>50</sup> In 2 *Enoch*, discovered in 1892, we read, “The Lord spoke to me with his own mouth: ... ‘Take Enoch and remove his earthly garments and anoint him with holy oil and clothe him in his garment of glory ... And I looked at myself, and I looked like one of the glorious ones.’”<sup>51</sup> Being no different from him in appearance, he is qualified now, in the manner of initiation. He can go back and join them because he has received a particular garment of glory.

37 J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Facsimile Edition, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509. See *Excursus 2: The Song of Enoch*, p. 449.

38 See also, e.g., Deuteronomy 6:4.

39 Moses 6:37; cf. Moses 6:38, 7:17.

40 H. W. Nibley, *Teachings of the PGP*, 22, p. 281.

41 See Deuteronomy 32:49; 34:1.

42 R. D. Draper *et al.*, *Commentary*, p. 113.

43 Moses 7:35. Cf. Moses 7:35.

44 See Moses 7:4 and COMMENTARY Moses 7:2, p. 127.

45 H. W. Nibley, *Vestments*, pp. 118-119.

46 Moses 7:3.

47 Cf. Moses 1:2, 31.

48 2 Nephi 9:14.

49 Moses 7:3-4.

50 Moses 1:2.

51 See F. I. Andersen, 2 *Enoch*, 22:8-10, p. 138. For additional parallels to this theme in the ancient Enoch literature, see H. W. Nibley, *Enoch*, pp. 228-232. Relevant biblical references include Exodus 34:29; 2 Chronicles 6:41; Psalm 93:1; 104:1; 132:9; Isaiah 61:10; Luke 9:26; 21:36; 1 Corinthians 15:19; 2 Corinthians 5:2-4, taking “house” to refer to “celestial glory”; Revelation 1:7; 3:5, 18; 4:4; 7:9; D&C 28:3.



4 And I saw the Lord; and he **stood before my face**, and he talked with me, even as a man talketh one with another, **face to face**; and he said unto me: Look, and I will show unto thee the world for the space of **many generations**.

5 And it came to pass that I beheld in the **valley of Shum**, and lo, a **great people which dwelt in tents**, which were the **people of Shum**.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the **people of Canaan**, which dwelt in tents.

- 4 a **stood before my face**. See COMMENTARY Moses 7:3-b, p. 129.
- b **face to face**. Compare Moses 1:2<sup>52</sup> and Exodus 33:11: “the Lord spake unto Moses face to face, as a man speaketh unto his friend.”<sup>53</sup> Each of the three major works of Enoch pseudepigrapha contain stories of Enoch’s activities in heaven. In *1 Enoch* 14, Enoch is taken up into heaven and kneels before the throne of God.<sup>54</sup> *2 Enoch* 22:5 echoes the wording of Moses 7:4 (“stood before my face”), when the Lord says: “Be brave, Enoch! Don’t be frightened! Stand up, and stand in front of my face forever.”<sup>55</sup> In *2 Enoch* 22:1, Enoch relates: “I saw the face of the Lord.”
- c **many generations**. In Moses 7:4-11, Enoch is given a limited vision of the tribes that stops short of the events of the Flood. However, starting in Moses 7:20, Enoch is given a grand vision that shows God’s work on this earth from the beginning to the end.<sup>56</sup> Speaking of why such a vision was necessary, Nibley observed: “Before the king can take over his throne, the king must go to heaven and see the field of his labors, which is shown him on a map, and receive his assignment.”<sup>57</sup>
- 5 a **valley of Shum ... people of Shum**. Draper *et al.*<sup>58</sup> point out the joint reference to the “people of Shum” and the “valley of Shum” as a precedent for naming places after a notable ancestor in this account.
- b **Shum**. “The name is likely a variant of Shem, itself meaning ‘name.’”<sup>59</sup>
- c **great people which dwelt in tents**. There are many mentions in the Old Testament of those who lived in tents.<sup>60</sup>
- 6 a **people of Canaan**. “This people is not the same as ‘the seed of Cain.’<sup>61</sup> Although both groups were ostracized because of skin pigmentation,<sup>62</sup> their tribal names are of different origin.”<sup>63</sup>

Whether there is any connection between these antediluvian Canaanites and the later group of the same name that inhabited the area of Palestine is unknown. The first mention of “Canaan” in the Bible is as the name of the son of Ham, who was the son of Noah.<sup>64</sup> The “Canaanites” mentioned in Abraham 1:21-22 are said to have been Ham’s descendants, but no explicit connection is made between them and the land of “Canaan” where Abraham was commanded to go when he left Ur of the Chaldees.<sup>65</sup>

52 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 1:2-a, p. 44.

53 See COMMENTARY Moses 6:68-a, p. 84. Cf. Moses 1:2.

54 G. W. E. Nickelsburg, *1 Enoch 1*, 14:8-24, pp. 257, 267.

55 F. I. Andersen, *2 Enoch*, 22:5 [J], pp. 136, 138.

56 See COMMENTARY Moses 7:20-a, p. 137.

57 H. W. Nibley, *Teachings of the PGP*, 22, p. 281.

58 R. D. Draper *et al.*, *Commentary*, p. 115.

59 *Ibid.*, p. 115.

60 E.g., Genesis 4:20; 9:21; 12:8.

61 Moses 7:22.

62 See Moses 7:8, 22.

63 *Ibid.*, p. 115. See COMMENTARY Moses 7:22-b, p. 139; Moses 6:17-c, p. 54.

64 Genesis 9:18.

65 See Abraham 2:1-4.

7 And the Lord said unto me: **Prophecy**; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and **the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan**;

8 For behold, the Lord shall **curse the land** with much heat, and **the barrenness thereof shall go forth forever**; and there was **a blackness** came upon all the children of Canaan, that they were despised among all people.

7 a **Prophecy**. Having received his divine commission as a prophet, Enoch is now commanded to warn the people. Here, his declaration in heaven is meant to foreshadow the message he will proclaim later to the people.

b **the land shall be barren and unfruitful**. The punishment is “measure for measure.” Because the Canaanites had wickedly conspired to exterminate the people of Shum and take their land, the land would be cursed for their sake. The curse and its murderous provocation parallel the experience of Cain on a larger scale.<sup>66</sup>

Note that this prophecy about the unfruitfulness of the land is in direct contrast with the Lord’s promise given in Exodus 23:26 to the Israelites who were to be given their own land of Canaan: “There shall nothing cast their young, nor be barren.” In 2 Peter 1:8, following a list of godly virtues, is a similarly worded promise of a spiritual nature: “if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

c **barren**. See Moses 7:8: “the barrenness thereof shall go forth forever”

d **none other people shall dwell there but the people of Canaan**. Here is a second contrast to the later Israelites in their land of Canaan. The Israelites were told that the other peoples inhabiting the land would be driven out “little by little”<sup>67</sup> rather than all at once. Subsequent events make it clear that they were never successful in possessing the entire land for themselves alone.

8 a **curse the land**. The words are again reminiscent of the story of Cain.<sup>68</sup> Contrast Moses 7:17, where the Lord “blessed the land” on behalf of the people of God.

b **the barrenness thereof shall go forth forever**. See COMMENTARY Moses 7:7-b, p. 131.

c **a blackness**. The fact that a blackness “came upon” the children of Canaan contradicts any notion that these people inherited dark skin because they were of the lineage of Cain.<sup>69</sup> Nibley’s explanation of the Arab concept of *aswad* (black) verses *abyad* (white) is of interest here: those Arabs who live out in tents in the heat are called “black” while those who live in the shelter of stone houses in the city are seen as “white.”<sup>70</sup> Also of interest is the fact that “black” and “white” in Arabic can be used to refer to levels of moral cleanliness and purity.<sup>71</sup> Such a distinction is found in 3 *Enoch* 44:6,<sup>72</sup> where Rabbi Ishmael is shown the spirits suffering in *Sheol* and comments that “the faces of the wicked souls were as black as the bottom of a pot, because of the multitude of their wicked deeds.”

66 Moses 5:36.

67 Exodus 23:30.

68 Moses 4:23.

69 See COMMENTARY Moses 7:22-b, p. 139.

70 H. W. Nibley, *Teachings of the PGP*, p. 282.

71 See Z. M. Ibrahim *et al.*, *Diversity*, p. 78.

72 P. Alexander, 3 *Enoch*, 44:6, p. 295.

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of **Sharon**, and the land of **Enoch**, and the land of **Omner**, and the land of **Heni**, and the land of **Shem**, and the land of **Haner**, and the land of **Hanannihah**, and all the inhabitants thereof;

10 And the Lord said unto me: **Go to this people**, and say unto them—**Repent, lest I come out and smite them with a curse**, and they die.

11 And he gave unto me a commandment that I should **baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.**

- 9 a **Sharon.** “Sharon” appears as a place name in the Bible in 1 Chronicles 5:16, 27:29; Song of Solomon 2:1; Isaiah 33:9, 35:2, 65:10.
- b **Enoch.** Presumably this place was not named after the prophet, but rather after Enoch, the son of Cain.<sup>73</sup>
- c **Omner.** “Omner” appears in the Book of Mormon as the personal name of one of the sons of Mosiah.<sup>74</sup>
- d **Heni.** This name does not appear elsewhere in scripture.
- e **Shem.** Besides being the name of Noah’s son,<sup>75</sup> “Shem” is the name of a land in the Book of Mormon.<sup>76</sup> It is also used as a personal name in Mormon 6:14.
- f **Haner.** This name does not appear elsewhere in scripture.
- g **Hanannihah.** This name does not appear elsewhere in scripture.
- 10 a **Go to this people.** Apparently “this people” included the groups of people named in Moses 7:9, but not the people of Canaan.<sup>77</sup>
- b **Repent, lest I come out and smite them with a curse.** The Lord’s requirement that the people repent or be cursed is found throughout Scripture. For example, the commandments given to Israel in Deuteronomy 28 include blessings and cursings conditioned on obedience. The result of continued rebellion is destruction or death.<sup>78</sup>
- 11 a **baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost.** Compare these instructions regarding baptism and the directive to preach repentance in the previous verse to the guidelines that the Lord gave to Adam regarding the teaching of his children.<sup>79</sup> Although Moses 6:52 states that baptism should be performed in the name of the Son and verses 57-59 have God referring to the Son and the Spirit in His explanation of spiritual rebirth, Moses 7:11 marks the first example of using titles of all three members of the Godhead in the baptismal ordinance as done today.<sup>80</sup>
- b **which beareth record of the Father and the Son.** The same expression is used in Moses 5:9. The use of the term “record” recalls the titles of the Holy Ghost given in Moses 6: “the record of heaven”<sup>81</sup> and “the record of the Father and the Son.”<sup>82</sup> See also Moses 6:63: “all things are created and made to bear record of me.”

73 Moses 5:42-43, 49.

74 E.g., Mosiah 27:34.

75 E.g., Moses 7:9; 8:12, 27.

76 Mormon 2:20-21.

77 See COMMENTARY Moses 7:12-a, p. 133.

78 See, e.g., Deuteronomy 11:26-28; 30:19; 2 King 22:16-19; Malachi 3:8-12; 4:5-6; Matthew 25:31-46; 1 Nephi 17:38; Jacob 2:29; 3:3; Alma 3:19; Alma 17:15; 45:16; D&C 41:1; Moses 5:25; 5:52.

79 Moses 6:57-59.

80 D&C 20:73.

81 Moses 6:61.

82 Moses 6:66.

12 And it came to pass that Enoch continued to call upon *all the people, save it were the people of Canaan*, to repent;

13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

- 12 a *all the people, save it were the people of Canaan.* The restricted scope of Enoch's ministry outlined here is in contrast to the universal extent of the teachings of the "preachers of righteousness" that preceded him.<sup>83</sup> There is no explanation for why the people of Canaan are excluded from Enoch's preaching. Following the narrative, we may suppose that the reason may be due to their violence.<sup>84</sup>
- 13 a *so great was the faith of Enoch.* This is a fulfillment of Moses 6:32-34. According to JST Genesis 14:26-31, performing such feats of great faith was an expected part of belonging to "the order of the covenant which God made with Enoch."<sup>85</sup> Melchizedek, who was "ordained an high priest" after this order, demonstrated similar faith and worked similar miracles. Compare Jacob 4:6: "Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea."<sup>86</sup>
- b *their enemies came to battle against them... and the roar of the lions was heard out of the wilderness.* Nibley summarizes this passage as follows:<sup>87</sup> "the wicked move against Enoch and his people in force, but are themselves forced to acknowledge the superior power supporting the patriarch .... And then that striking passage, so surprisingly vindicated in other Enoch texts, of the roaring lions amidst scenes of general terror." In the *Book of the Giants*, 'Ohya gives a description of such a battle:<sup>88</sup> "[... I am a] giant,<sup>89</sup> and by the mighty strength of my arm and my own great strength<sup>90</sup> [I went up against a]ll mortals, and I have made war against them; but I am not... able to stand against them, for my opponents [are angels who] reside in [Heav]en, and they dwell in the holy places.<sup>91</sup> And... [ ... they] are stronger than I." Remarkably, the detail in this verse relating to "the roar of the lions" immediately follows the battle description in the *Book of the Giants*:<sup>92</sup> "... the roar of the wild beasts has come and they bellowed a feral roar."
- c *he spake the word of the Lord.* It is significant that the scriptures do not speak of Enoch's military might in the midst of battle but rather of how "he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command."<sup>93</sup> "[So] powerful was the word of Enoch, and so great was the power of the language which God had given him" that "all nations feared greatly." Apparently, the "virtue of the word of God" spoken through Enoch "had more powerful effect upon the minds of the people than the sword, or anything else."<sup>94</sup>

83 See Moses 6:23.

84 Moses 7:7.

85 See COMMENTARY Moses 6:34-b, p. 63.

86 See also Matthew 17:20; 21:21; 1 Corinthians 13:2; 1 Nephi 17:46, 50; Helaman 12:8-17; Mormon 8:24.

87 H. W. Nibley, *Churches*, p. 160.

88 M. Wise *et al.*, DSS, 4Q531, 22:3-7, p. 293. Cf. H. W. Nibley, *Teachings of the PGP*, p. 269.

89 Cf. Moses 7:15.

90 J. C. Reeves, *Jewish Lore*, p. 118 n. 3 cites similar Jewish sources that highlight the pride and arrogance of the Giants (3 Maccabees 2:4; Wisdom of Solomon 14:6; Josephus Antiquities 1:73).

91 Compare F. G. Martinez, *Book of Giants* (4Q531), 2:6, p. 262: "(they) reside in the heavens and live with the holy ones."

92 *Ibid.*, 2:8, p. 262.

93 See O. Pratt, 18 September 1859, p. 312.

94 Alma 31:5.



13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the **rivers of water were turned out of their course**; and **the roar of the lions** was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was **the power of the language** which God had given him.

14 There also came up **a land out of the depth of the sea**, and so great was the fear of the enemies of the people of God, that they fled and **stood afar off** and went upon the land which came up out of the depth of the sea.

15 And the **giants** of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;

**d rivers of water were turned out of their course.** This is a fulfillment of a promise made in Moses 6:34. See COMMENTARY Moses 6:34-b, p. 63.

**e the roar of the lions.** See COMMENTARY Moses 7:13-b, p. 133. It is unclear whether this expression is to be understood literally or figuratively. For related imagery, see Isaiah 31:4: “For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.”

**f the power of the language.** See COMMENTARY Moses 7:13-c, p. 133.

**14 a a land out of the depth of the sea.** Following the description of other geomorphical changes that occurred when Enoch spoke the word of the Lord, we are told that a land mass arose “out of the depth of the sea.” “[S]o great was the fear of the enemies of the people of God,” that they fled to this new land. The scene recalls the flight of the children of Israel on dry ground through the Red Sea<sup>95</sup> as well as the escape from Jerusalem in the final tribulations of the last days.<sup>96</sup> However, in the Moses 7 story it is the wicked that flee for safety.

**b stood afar off.** Elder Neal A. Maxwell comments:<sup>97</sup> “The gospel glow shining about a righteous individual or a righteous people usually attracts persecution. But this is not the only accompanying sign. Enoch could tell us something about this phenomenon; those in his ancient Zion were resented by some who ‘stood afar off.’ Latter-day Saints are not yet a fully worthy people, but even now there is building a visible ring of resentment around Zion today.”

**15 a giants.** This is one of two references to “giants” in the book of Moses — the other is Moses 8:18. Note that a distinction is made between the giants and the “enemies of the people of God”<sup>98</sup> — though we are probably safe to assume that the giants were not friendly to the people of Enoch either! There are also reports of “giants” (Hebrew *nephilim*) in the Bible. Genesis 6:4 relates that “there were giants (*nephilim*) in the earth in those days.” Also, when Israelite spies went into the land of Canaan, they returned and reported that there were men of great height that inhabited the land, including “the sons of Anak, which come of the giants.”<sup>99</sup> In *1 Enoch*, these giants are explicitly connected with fallen angels, the Watchers, the giants being the offspring of their mating with mortal women — a tradition inspired by

<sup>95</sup> See, e.g., Isaiah 51:10.

<sup>96</sup> Zechariah 14:4-5.

<sup>97</sup> N. A. Maxwell, *Prove*, pp. 17-18.

<sup>98</sup> Moses 7:14.

<sup>99</sup> *nephilim*; Numbers 13:32-33. Compare also Deuteronomy 2:11, 20; 3:11, 13; Joshua 12:4; 13:12; 15:8; 17:15; 18:16; 2 Samuel 21:16, 18, 20, 22; 1 Chronicles 20:4, 6, 8.

15 And the **giants** of the land, also, stood afar off; and there went forth **a curse upon all people that fought against God**;

16 And from that time forth there were wars and bloodshed among them; but **the Lord came and dwelt with his people**, and they dwelt in righteousness.

17 **The fear of the Lord was upon all nations**, so great was **the glory of the Lord, which was upon his people**. And the Lord **blessed the land**, and they were blessed upon the mountains, and upon the high places, and did flourish.

Genesis 6:1-4 and repudiated by the book of Moses.<sup>100</sup> *Jubilees*<sup>101</sup> indicates that one of the reasons that the Lord sent the Great Flood was to cleanse the earth of the wickedness and violence of the *nephilim*.<sup>102</sup>

**b a curse.** Not a curse on the land, but on the people themselves who, “from that time forth” engaged in “wars and bloodshed.”<sup>103</sup>

**c all people that fought against God.** The “enemies of the people of God”<sup>104</sup> are described as the enemies of God Himself.

**16 a the Lord came and dwelt with his people.** Compare Revelation 21:3: “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” Enoch brought his people “into the presence of God.”<sup>105</sup> Their calling and election was made sure and they entered into the rest of the Lord.<sup>106</sup> They became members of the church of the Firstborn, which also has been called the church of Enoch.<sup>107</sup>

S. Kent Brown<sup>108</sup> provides an enlightening discussion of the legal and social aspects of the Hebrew word for “dwell.” First, he lists biblical passages where “God brings about special circumstances [as a condition of dwelling in a given place], putting humans in a dependent relationship.” Second, he lists examples of where “God and an individual enjoy a relationship, for good or ill” as a consequence of their dwelling together. Third, he describes scriptural passages that outline the “special status” of those dwelling with God. Finally, he describes examples where “dwelling on earth in a circumstance linked to the purpose and timing of the Lord entails a divinely offered privilege.”

**17 a The fear of the Lord was upon all nations.** Compare 2 Chronicles 17:10: “And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah.” The language recalls the Lord’s deliverance of Israel from Egypt and prophecies of the events of the Last Days.<sup>109</sup>

**b the glory of the Lord, which was upon his people.** Previously, it was Enoch who was “clothed upon with glory.”<sup>110</sup> Now his entire people have become glorified.

**c blessed the land.** Contrast Moses 7:8, where the Lord cursed the land of the people of Canaan.

100 See OVERVIEW Moses 8, p. 203 and COMMENTARY Moses 8:13-a, p. 225

101 O. S. Wintermute, *Jubilees*, 7:21-25, p. 70; J. C. VanderKam, *Book of Jubilees*, 7:21-25, p. 47.

102 For more on problems of interpretation for the Hebrew term *nephilim* and the closely associated term *gibborim*, see ENDNOTE M6-11, p. 94.

103 Moses 7:16.

104 Moses 7:14.

105 J. Smith, Jr., *Words*, Before August 1839 (1), pp. 9-10.

106 B. Young, 20 April 1856, p. 320.

107 D&C 76:67.

108 S. K. Brown, *Jerusalem*, pp. 71-72 n. 28. See also COMMENTARY Moses 6:57-a, p. 77.

109 See Isaiah 2:10, 19, 21; 24:23; 29:8 (2 Nephi 27:3); 31:4; 60:1-22; Revelation 6:12-17; 16:17-21; 1 Nephi 22:14.

110 Moses 7:3

17 *The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were **blessed upon the mountains, and upon the high places**, and did flourish.*

18 *And the Lord called his people **ZION**, because they were of **one heart and one mind**, and dwelt in righteousness; and there was **no poor among them**.*

d **blessed upon the mountains, and upon the high places.** Mountains and high places are the favored locations of sanctuaries.<sup>111</sup>

18 a **the Lord called his people ZION.** A possible etymology for the word “Zion” is the Arabic root *swn*, which can be rendered “fortress.”<sup>112</sup> Other suggestions include “a rock, ... a dry place, or running water.”<sup>113</sup> In contrast to later biblical usage that associates “Zion” with the environs of Jerusalem, the name is applied to a group of people. Draper *et al.* observe that it was the Lord “who conferred the name on his people, itself a sacred act.”<sup>114</sup> The Lord called his people Zion because they lived “the law of the celestial kingdom.”<sup>115</sup>

D&C 88:22 explains: “he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.” “As a people we are expecting the day to come when Jesus will descend in the clouds of Heaven; but before this day comes we must be prepared to receive him,” said President George Q. Cannon. “The organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here.”<sup>116</sup>

The conditions for such a society have been achieved only rarely, and with long, sustained effort. Terryl and Fiona Givens observe:<sup>117</sup> “All who have attempted to reenact Enoch’s enterprise have found the transition from worldly ways to celestial society a more taxing challenge than anticipated. The hard lesson has been, that ‘Zion cannot be built up unless it is by the principles of the law of the celestial kingdom.’<sup>118</sup> Rome is not the only city that cannot be built in a day.”

b **one heart and one mind.** At a conference of the Church held soon after Moses 7 was dictated, the Lord emphasized one of this chapter’s most important lessons: “I say unto you, be one; and if ye are not one ye are not mine.”<sup>119</sup> Speaking in Nauvoo to the Relief Society, the Prophet Joseph Smith instructed: “All must act in concert, or nothing can be done.”<sup>120</sup>

c **no poor among them.** Compare 4 Nephi 1:3. Enoch and his people were, in the words of William W. Phelps, “above the pow’r of mammon.”<sup>121</sup> George W. Crocheron asked: “What was the primal cause which brought about this happy condition of society, socially, religiously and industrially? It was due to the people having consecrated their time, talents, and all their earthly possessions, to one common end — the good of the whole community.”<sup>122</sup> “The people of Zion live together in love as equals,” observed Don Sorensen. “As equals, all receive the things that are necessary for survival and well-being, according to their circumstances, wants, and needs.”<sup>123</sup>

111 See R. D. Draper *et al.*, *Commentary*, p. 120.

112 Cf. 2 Samuel 5:7, the first mention of the term, where “David took the strong hold of Zion.”

113 D. N. Freedman *et al.*, *Eerdmans*, s. v. Zion, p. 1421.

114 *Ibid.*, p. 120.

115 D&C 88:22.

116 G. Q. Cannon, 6 April 1869, p. 99.

117 T. L. Givens *et al.*, *God Who Weeps*, p. 114.

118 D&C 105:5.

119 D&C 38:27.

120 J. Smith, Jr., *Teachings*, 30 March 1842, p. 202.

121 *Hymns* (1985), Adam-ondi-Ahman, #49, verse 2.

122 G. W. Crocheron, *City of Enoch*, p. 537.

123 D&C 51:3, 9. See A. D. Sorensen, *Zion*, p. 1625.

19 And **Enoch continued his preaching in righteousness unto the people of God.** And it came to pass in his days, that he built a city that was called **the City of Holiness, even Zion.**

20 And it came to pass that **Enoch talked with the Lord;** and he said unto the Lord: **Surely Zion shall dwell in safety forever.** But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, **in process of time,** was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

19 a **Enoch continued his preaching ... unto the people of God.** Though Enoch apparently left off the teaching of other peoples, he “continued his preaching ... unto the people of God.”

b **the city of Holiness, even Zion.** Compare Moses 7:62: “an Holy City.” Here we see the name Zion applied to the City of Holiness that Enoch built. However, it should be remembered that the city merits its appellation only because the people themselves are holy as God is holy;<sup>124</sup> only because they, both individually and as a community, are worthy of the title “Zion.” William W. Phelps expressed his idea about the location of Enoch’s city when he wrote in a hymn that: “in Adam-ondi-Ahman Zion rose where Eden was.”<sup>125</sup>

20 a **Enoch talked with the Lord.** Enoch’s grand vision of eternity came about because he “talked with the Lord.” The Lord responded with this all expansive vision. As in 3 *Enoch* 45,<sup>126</sup> Joseph Smith’s Enoch is shown all generations of mankind from beginning to end.<sup>127</sup>

In an uncanonized revelation on Enoch found in *Revelation Book 2*, additional details are given about Enoch’s vision. For example, we learn that the vision included important events from premortal life. We are told that Enoch saw “the beginning, the ending of men; he saw the time when Adam his father was made, and he saw that he was in eternity before a grain of dust in the balance was weighed. He saw that he emanated and came down from God.”<sup>128</sup>

b **Surely Zion shall dwell in safety forever.** Rejoicing in the happy fate of his people, Enoch exulted: “Surely Zion shall dwell in safety forever.” God’s reply was a gentle rebuke, affirming his hopes for Zion while reminding him that His Fatherly care extends beyond the righteous to those who suffer because of their own wickedness: “Zion have I blessed, but the residue of the people have I cursed.”

21 a **in process of time.** Zion was received into heaven only after Enoch successfully completed his 365-year ministry.<sup>129</sup> As Elder Maxwell observed: “Enoch — brilliant, submissive, and spiritual — knew what it meant to see a whole city-culture advance in ‘process of time.’ He could tell us much about so many things, including patience.”<sup>130</sup> “The city of Enoch was not prefabricated and put up in a day. The city was built incrementally and spiritually as the individuals in that city were built incrementally and spiritually. That near-celestial culture was constructed only as individuals were improved.”<sup>131</sup>

124 Cf. Moses 6:57, 7:35 “the Man of Holiness.”

125 *Hymns* (1985), Glorious Things Are Sung of Zion, #48, verse 2. The identification of Eden with Adam-ondi-Ahman was only poetic, however. While Adam-ondi-Ahman was a distinct place, the location of Eden is not known. See J. M. Bradshaw, *God’s Image 1*, caption to FIGURE 6-2, p. 457.

126 P. Alexander, 3 *Enoch*, 45, pp. 296-299. Here, Ishmael is shown the inside of “the curtain of the Omnipresent one [i.e., the heavenly veil] on which are printed all the generations of the world.” For more on access to knowledge given to prophets who are privileged to see the inside of the heavenly veil, see J. M. Bradshaw, *Moses Temple Themes*, p. 99. See also 3 *Enoch* 11-12 where Enoch is shown all living beings and all the secrets of Creation before being crowned and named “the Lesser YHWH” (P. Alexander, 3 *Enoch*, 11-12, pp. 264-265).

127 See also the visions of past, present, and future generations of mankind given to Moses (Moses 1:8, 27-29) and the brother of Jared (Ether 3:25). Compare also 1 Nephi 11-14.

128 J. Smith, Jr. et al., *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509, spelling and punctuation modernized. See *Excursus 2: The Song of Enoch*, p. 449.

129 Moses 7:68

130 N. A. Maxwell, *Patience*, p. 85.

131 N. A. Maxwell, *Wherefore*, p. 24.



21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, **in process of time**, was **taken up into heaven**. And the Lord said unto Enoch: **Behold mine abode forever**.

- b taken up into heaven.** Though some early Church leaders taught that the physical city of Zion was taken up into heaven,<sup>132</sup> it should also be remembered that the primary definition of Zion is as a people.<sup>133</sup> When Moses 7:63 describes the return of the “city” of Zion, it speaks of the warm fellowship of affection between its heavenly and earthly inhabitants, not of a restoration of ancient buildings, streets, and gardens.
- c Behold mine abode forever.** Later the Lord said, referring to the united heavenly and earthly Zions, “there shall be mine abode.”<sup>134</sup> Elsewhere, the Lord uses the related term “dwell,” promising that the Son of Man would “dwell on the earth in righteousness for the space of a thousand years”<sup>135</sup> and that “Zion shall dwell in safety forever.”<sup>136</sup>

Though “the actual person of any one member of the Godhead [cannot] be physically present in more than one place at one time,”<sup>137</sup> the Prophet Joseph Smith’s revelations describe “God’s immanence — the doctrine that God is present to but is not identical with all realities. Immanence is more than omnipresence or being present at all places. Immanence includes the notion that God is: (1) present in terms of power and awareness at all places; (2) able to effectuate His will at all places without intermediary; and (3) the experience or information of every reality is included within God’s experience and knowledge. Put another way, all things indwell in God and God indwells in all things.”<sup>138</sup> It is through His immanence that the Lord will abide in Zion — and His Saints will abide in Him — even when He is not physically present.<sup>139</sup>

- d abode.** The use of the word “abide” (in the sense of an enduring relationship of intimate indwelling) or “abode” (in the sense of an enduring dwelling place) is a distinctive characteristic of the account of Enoch. The two terms appear nowhere else in the Pearl of Great Price. Their dense frequency of six appearances within two chapters<sup>140</sup> can be contrasted with their significantly rarer frequency of eight appearances (only four with the same sense of meaning) in the entire Book of Mormon. The English terms “abide” and “abode” in the sense of divine indwelling also appear frequently in the gospel of John.<sup>141</sup> The Greek term *mone*, which is translated as the term “abode” in John 14:23 (“we [i.e., the Father and the Son] will come unto him, and make our abode with him,” speaking of the Second Comforter<sup>142</sup>) and as “mansions” in John 14:2 (“In my Father’s house are many mansions: ... I go to prepare a place for you,” speaking of the final reward of Jesus’ disciples) connotes a permanent dwelling place.<sup>143</sup>

132 See W. Mace, *Autobiography*; C. L. Walker, *Diary*, 10 March 1881, 2:540; E. R. Snow, Address to Earth; B. Young, 20 April 1856, p. 320; W. Woodruff, *Life*, 1867, p. 448; O. Pratt, 19 July 1874, p. 147. For a discussion of these and related cosmological ideas in early Mormon thought, see E. R. Paul, *Science*, pp. 75–126.

133 Moses 7:18–19.

134 Moses 7:64.

135 Moses 7:65.

136 Moses 7:20.

137 J. E. Talmage, *Articles* (1984), p. 39.

138 B. T. Ostler, *Attributes*, p. 75. See, e.g., D&C 88:6, 12.

139 See Moses 6:34.

140 Moses 6:26, 34, 61; 7:21, 48, 64.

141 John 1:32; 14:16, 23; 15:4, 6, 7, 10.

142 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 73–79, 91–92.

143 On the related term “bosom,” see COMMENTARY Moses 7:31–a, p. 143.

22 And Enoch also beheld **the residue of the people which were the sons of Adam**; and they were a mixture of all the seed of Adam save it was the seed of Cain, for **the seed of Cain were black**, and had not place among them.

- 22 a **the residue of the people which were the sons of Adam.** In other words, all those who had not been taken up to heaven with the city of Enoch.<sup>144</sup> Might this phrasing also allow for the possibility of the presence of non-Adamic lineages?<sup>145</sup>
- b **the seed of Cain were black.** Other than a possible allusion in a JST addition to Genesis 9:26,<sup>146</sup> there is no explicit connection in scripture made between the “seed of Cain” (“who were black”) and the people of Canaan mentioned in Moses 7:8 (“there was a blackness came upon all the children of Canaan”). The two groups are mentioned in different visions, and their tribal names are of different origin.<sup>147</sup>

This verse is sometimes discussed in connection with the “mark of Cain.”<sup>148</sup> However, it is not a straightforward matter to decode the nature of that mark.<sup>149</sup>

Though readers have often assumed that the mark was a dark skin, the text of the verse itself fails to give warrant for any particular conclusion about the nature of the mark given to Cain. Nor is the verse explicit about whether the mark was passed on to his descendants.<sup>150</sup> Of possible relevance to this question is Moses 7:22 which states that “the seed of Cain were black.”<sup>151</sup> Allred, however, finds even this statement inconclusive, arguing that it could be a figurative expression referring to “those who followed Cain in his wicked practices,” referring to them “in the same manner that the Jews were called the children of the Devil.”<sup>152</sup> Similarly, Goldenberg has argued that, as with the four horsemen of Revelation 6:1-8, the blackness of individuals depicted in *1 Enoch* and in other ancient Near Eastern sources is used in a purely symbolic fashion to represent evil and exclusion from the covenant community.<sup>153</sup> He conjectures that beliefs about Cain’s skin becoming black were the result of textual misunderstandings.<sup>154</sup>

Consistent with this view is al-Kisa’i’s report of a tradition that Lamech (the son of the Sethite Methuselah—not to be confused with the Cainite Lamech of Moses 5:43-54) married Methuselcha, a descendant of Cain. Though mentioning the fact that there was “enmity that existed between the children of Seth and the children of Cain,” the story implies that there was nothing in their outward appearance that would identify them as being of different lineages, since Lamech had to tell her his parentage explicitly. Described in wholly positive terms, Methuselcha was said in this tradition to have become the mother of Noah.<sup>155</sup>

144 Compare COMMENTARY Moses 7:28-b, p. 142.

145 See J. M. Bradshaw, *God’s Image 1*, GLEANINGS Moses 3, pp. 195-196; ENDNOTE 3-63, p. 212.

146 See COMMENTARY Genesis 9:26-b, p. 323.

147 R. D. Draper *et al.*, *Commentary*, pp. 115, 126 n. 10. See COMMENTARY Moses 7:8-c, p. 131.

148 See Moses 5:40.

149 J. M. Bradshaw, *God’s Image 1*, 5:40-c, p. 386.

150 For arguments to the that it was not passed on, see, e.g., U. Cassuto, *Adam to Noah*, pp. 227-228; C. Westermann, *Genesis 1-11*, pp. 312-313.

151 Cf. J. Smith, Jr., *Documentary History*, 25 January 1842, 4:501. Note also the statement that a “blackness came upon all the children of Canaan,” seemingly in direct consequence of a notable act of genocide (Moses 7:7-8). See M. H. Martins, *Blacks*, pp. 10-11.

152 A. Allred, *Traditions*, p. 49. See John 8:44.

153 D. M. Goldenberg, *Curse*, pp. 152-154; cf. G. W. E. Nickelsburg, *1 Enoch 1*, 85:3-88:3, p. 364. See also manuscript versions of Moses 1:15 (S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 84, OT2, p. 592), as well as J. M. Bradshaw, *God’s Image 1*, COMMENTARY 1:15-a, p. 55.

154 D. M. Goldenberg, *Curse*, pp. 178-182. For similar conclusions relating to the mark imposed upon the Lamanites in the Book of Mormon (e.g., 1 Nephi 12:23, 2 Nephi 5:21-24, Alma 3:6-19, 3 Nephi 2:14-16), see B. A. Gardner, *Second Witness*, 2:108-123; J. L. Sorenson, *Ancient*, p. 90.

155 See M. i. A. A. al-Kisa’i, *Tales*, pp. 91-93.

23 And after that **Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth** were before him;

24 And there came generation upon generation; and **Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.**

25 And he saw **angels descending out of heaven; and he heard a loud voice** saying: Wo, wo be unto the inhabitants of the earth.

23 a **Zion was taken up into heaven.** See COMMENTARY 7:21-b, p. 138.

b **Enoch beheld.** The prologue ended, its poignant message now underscored with eloquent restraint, the grand vision now opened. What did Enoch behold? With “all the nations of the earth ... before him,” he saw “the power of Satan ... upon all the face of the earth.”

c **all the nations of the earth.** Is this referring to the same group that is referred to in Moses 7:45 as “all the families of the earth”?

24 a **Enoch was high and lifted up.** Because of Enoch’s continued “faith”<sup>156</sup> and “righteousness,”<sup>157</sup> he was “high and lifted up ... in the bosom of the Father and of the Son of Man.” This is the first mention of the Son of Man in this chapter. The parallel between Enoch being lifted up in this verse and the Son of Man being “lifted up on the cross, after the manner of men” in Moses 7:55 is noteworthy. In addition, there may be some connection between the idea of being “lifted up” and initiation into the heavenly mysteries.<sup>158</sup> In the *Book of Parables* 71:3<sup>159</sup> Enoch recounts: “And the angel Michael, one of the archangels, took me by my right hand, and *raised me up*, and brought me out to all the secrets; and he showed me all the secrets of mercy.” Later in the account, Enoch was proclaimed as the “Son of Man,”<sup>160</sup> a concept that is disconcerting to some readers but which poses no problem for LDS theology.<sup>161</sup>

b **in the bosom of the Father, and of the Son of Man.** See COMMENTARY Moses 7:31-a, p. 143.

c **the son of Man.** See COMMENTARY Moses 6:57-d, p. 78 and Moses 7:47-a, p. 153.

d **the power of Satan was upon all the face of the earth.** Once Zion was taken up, Satan’s power was unrestrained.

25 a **angels descending out of heaven.** The Lord’s response to Satan’s derision is a merciful mission of rescue for the residue of the people who have not been caught up to Zion. Note that this identical phrase is repeated in Moses 7:27.<sup>162</sup>

b **a loud voice.** Compare Moses 7:25. In scripture, this phrase is most often associated with pain, disappointment, grief, anger, or warning.<sup>163</sup> Less often it signals rejoicing, covenant-making, or praise.<sup>164</sup>

<sup>156</sup> Moses 7:13.

<sup>157</sup> Moses 7:19.

<sup>158</sup> Regarding the use of this term to signify the idea of exaltation, see the caption for FIGURE G9-8, p. 307. Compare Moses 7:59.

<sup>159</sup> G. W. E. Nickelsburg et al., *1 Enoch* 2, 71:3, p. 320, emphasis added.

<sup>160</sup> *Ibid.*, 71:14, p. 321.

<sup>161</sup> See OVERVIEW Moses 7, p. 117.

<sup>162</sup> Compare Alma 10:19-22; 12:29; 13:22; 32:23; Revelation 8:13.

<sup>163</sup> E.g., Genesis 39:14; Deuteronomy 27:14; 1 Samuel 28:12; 2 Samuel 15:23; 19:4; 2 Kings 18:28; 2 Chronicles 32:18; Ezra 3:12; Isaiah 36:13; Ezekiel 8:18; 11:13; Matthew 27:46, 50; Mark 1:26; 5:7; 15:34, 37; Luke 4:33; 8:28; 17:15; 19:37; Luke 23:46; Acts 7:57; 8:7; Alma 44:13; Helaman 13:4; D&C 34:6; 43:18; 50:32; 84:114; 88:92; 133:38; Moses 1:19, 22; 6:37; 7:25, 56.

<sup>164</sup> E.g., 1 Kings 8:55; 2 Chronicles 15:14; 20:19; Ezra 3:12; 10:12; Nehemiah 9:4; Luke 1:42; Revelation 5:12; 1 Nephi 11:6; Alma 19:29; 31:14; 46:19; 3 Nephi 4:9; 4:28; D&C 19:37; 36:3; 39:19; 43:18; 124:88.

25 And he saw angels descending out of heaven; and he heard a loud voice saying: **Wo, wo be unto the inhabitants of the earth.**

26 And he beheld Satan; and he had **a great chain** in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.

27 And Enoch beheld **angels descending out of heaven, bearing testimony of the Father and Son**; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28 And it came to pass that **the God of heaven looked upon the residue of the people, and he wept**; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

- c **Wo, wo be unto the inhabitants of the earth.** The first burden of the angels is to teach faith and repentance, preparing the world to receive the ordinances of the Gospel.<sup>165</sup>
- 26 a **a great chain.** Compare Moses 7:57. Satan's chain is for the imprisonment of those who will perish in the Flood. Compare Alma 12:10-11; D&C 123:7-8. *1 Enoch Book of the Parables* 53:3-4<sup>166</sup> also mentions chains, but in this case they are to be used for the imprisonment of Azazel and his angels.
- b **it veiled the whole face of the earth with darkness.** Satan's chains are designed to block the light. God's curtains are designed to let in as much light as possible, to whatever degree the world is ready to receive it.<sup>167</sup>
- c **he looked up and laughed, and his angels rejoiced.** Compare 3 Nephi 9:2 ("the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!") and contrast 3 Nephi 27:30 ("the Father rejoiceth, and also all the holy angels, because of you and this generation; for none of them are lost"). In the last days, as in some earlier dispensations, the heavens will again rejoice while the Devil will come down in "great wrath, because he knoweth that he hath but a short time."<sup>168</sup>
- 27 a **angels descending out of heaven.** The identical phrase is also found in Moses 7:25.
- b **bearing testimony of the Father and Son.** Having preached faith and repentance,<sup>169</sup> the second burden of the angels is to teach the ordinances of the Gospel, bearing testimony of the Father and Son.
- c **many ... were caught up by the powers of heaven into Zion.** The mission was successful. "Many" were converted by the Holy Ghost and were translated to join those in Zion.
- 28 a **the God of heaven ... wept.** Compare Jacob 5:41; 3 Nephi 17:21-22. "Enoch saw the God of Heaven weep over needless human suffering."<sup>170</sup> The OT2 manuscript was amended in the handwriting of Sidney Rigdon. The revision has it that Enoch wept instead of God.<sup>171</sup>

And it came to pass, that *Enoch* looked upon the residue of the people and wept; and *he beheld and lo! the heavens wept also*, and shed forth *their* tears as the rain upon the mountains.

Some references do not fall neatly into either one of these two broad categories of usage, e.g., Proverbs 27:14; Ezekiel 9:1; John 11:43; Acts 7:60; 14:10; 16:28; 26:24; Revelation 5:2; 1 Nephi 8:15; 3 Nephi 11:3; D&C 60:7; 124:75.

165 See COMMENTARY Moses 1:27-b, p. 141.

166 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 53:3-4, p. 194. See also *ibid.*, p. 196 n. 3-5, p. 196.

167 See COMMENTARY Moses 7:30-b, p. 142.

168 Revelation 12:12.

169 See COMMENTARY Moses 7:25-c, p. 141.

170 Maxwell, *That Ye May*, p. 29.

171 S. H. Faulring *et al.*, *Original Manuscripts*, p. 618.



28 And it came to pass that the God of heaven looked upon **the residue of the people**, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth **their tears** as the rain upon the mountains?

29 And Enoch said unto the Lord: **How is it that thou canst weep**, seeing **thou art holy**, and from all eternity to all eternity?

30 And were it possible that man could number the particles of the earth, yea, **millions of earths like this**, it would not be a beginning to the number of thy creations; and **thy curtains are stretched out still**; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

b **the residue of the people**. In other words, those who had not been caught up into Zion. Compare Moses 7:22.

c **their tears**. Compare D&C 76:26, where the “heavens wept over” the fallen Lucifer. Whereas OT1 says “her tears,”<sup>172</sup> this verse follows a correction to “their tears” found in OT2 that was made in the handwriting of Sidney Rigdon.<sup>173</sup>

29 a **Enoch said unto the Lord**. OT1 and OT2 have “Enoch said unto the heavens.”<sup>174</sup>

b **How is it that thou canst weep?** Terryl and Fiona Givens observe:<sup>175</sup> “The question here is not about the reasons behind God’s tears. Enoch does not ask, why do you weep, but rather, how are your tears even possible, ‘seeing thou art holy, and from all eternity to all eternity?’ Clearly, Enoch, who believed God to be ‘merciful and kind forever,’ did not expect such a being could be moved to the point of distress by the sins of His children.”

c **thou art**. “I am” and “thou art” statements describing the attributes of God and his prophets appear frequently in the visions of Moses<sup>176</sup> and Enoch<sup>177</sup> in the book of Moses.

30 a **millions of earths like this**. Compare Moses 1:33: “worlds without number have I created.”

b **thy curtains are stretched out still**. Nibley explains:<sup>178</sup> “In the ongoing creation the establishment of new worlds is accompanied or represented by a stretching out of curtains. These would seem to keep each world in its proper relationships to the others. A commonplace of apocalyptic literature is that God Himself is necessarily screened from sight by a veil, as by the cloud on the Mount of Transfiguration<sup>179</sup> .... The purpose of numerous curtains or veils is to apportion to each world the light it is ready to receive. When Moses asked about the other worlds, the Lord informed him that he was not to know about them at the present and Moses agreed to be satisfied with learning ‘concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.’”<sup>180</sup>

Draper *et al.* raise an additional matter with more general application:<sup>181</sup> “It is possible that long as the curtains are stretched so that they in effect hide God, He is not moving decisively to intervene in a matter, such as the Flood. If this is the case, His parting of the curtains or the veil means that He is about to take action. In a way, one perceives this beginning of divine action when the heavens are parted or opened, as a curtain or veil.”<sup>182</sup>

172 *Ibid.*, p. 106.

173 *Ibid.*, p. 618.

174 *Ibid.*, pp. 106, 618.

175 T. L. Givens *et al.*, *God Who Weeps*, pp. 24–25.

176 Moses 1:3, 4, 6, 7, 13, 16, 25, 26.

177 Moses 6:31, 51, 67, 68; 7:29, 30, 35, 47–48, 53, 59.

178 H. W. Nibley, *Enoch*, pp. 244, 245. See COMMENTARY Moses 7:26–b, p. 141.

179 Matthew 17:5; Mark 9:7; Luke 9:34.

180 Moses 1:36.

181 R. D. Draper *et al.*, *Commentary*, p. 129.

182 See Luke 3:21; Acts 10:11; 1 Nephi 1:8; Helaman 5:48.

30 And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31 And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?

c **yet thou art there and thy bosom is there; and also thou art just; thou art merciful and kind forever.** Elder Neal A. Maxwell asks:<sup>183</sup> “Are not those the very same fundamental facts which you and I likewise find most crucial and most reassuring?”

d **thy bosom is there.** This verse follows OT1 in the use of the term “bosom.”<sup>184</sup> An amendment to OT2 in the handwriting of Sidney Rigdon changes this word to “presence.”<sup>185</sup> Compare D&C 88:13: “the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.”

e **just ... merciful and kind.** See COMMENTARY Moses 7:31-a, p. 144.

31 a **thou hast taken Zion to thine own bosom.** In the Bible, the English word “bosom” corresponds to the Hebrew terms *heq* and *hoq*, and to the Greek *kolpos*. The Hebrew terms take one of three basic meanings: 1. “Lower, outer front of the body where loved ones (infants and animals) are pressed closely; ... [also] lap”<sup>186</sup>; 2. Fold of the garment, above the belt where hands were placed and property kept”;<sup>187</sup> 3. the base of the temple altar.<sup>188</sup> The Greek term *kolpos*, has “various meanings in general literary usage, frequently with suggestion of curvature and the hollow so formed, as of a person’s chest, folds in a garment or a bay of the sea; our literature contains no application of the term to anatomical parts uniquely female.”<sup>189</sup> Keener further explores occurrences of the expression in a religious context:<sup>190</sup>

Holding an object to one’s bosom declared the specialness of that object, and the image could be used to depict God’s relation with *Torah*<sup>191</sup> ... The image also represented a position of intimacy for people,<sup>192</sup> thus Jesus elsewhere in the gospel tradition used being in Abraham’s bosom as an image of intimacy and fellowship with Abraham.<sup>193</sup> Because the phrase often appears in man-woman or parent-child relations, and because the text [of John 1:18] speaks of “the Father,” the affectionate image may be that of a son on his father’s lap.<sup>194</sup> This gospel itself clarifies the role of intimacy for that disciple “whom Jesus loved” in their table-fellowship in [John 13:25]; [it is possible that the

183 N. A. Maxwell, *That Ye May*, p. 205.

184 S. H. Faulring *et al.*, *Original Manuscripts*, p. 106. See COMMENTARY Moses 7:31-a, p. 143.

185 *Ibid.*, p. 618.

186 Exodus 4:6-7; Numbers 11:12, 2 Samuel 12:3; 1 Kings 3:20, 17:19; Proverbs 16:33. Cf. D&C 122:6. The term can also be used figuratively to describe an intimate relationship, the spiritual or emotional heart of a person, an act of adoption, as in Genesis 16:5; Deuteronomy 28:56; Ruth 4:16; Psalm 35:13; Job 31:33; Isaiah 40:11. Hence also, W. Shakespeare, *Julius Caesar*, 5:1:7, p. 1128: “I am in their bosoms”; W. Shakespeare, *King Lear*, 4:5:26, p. 1285: “I know you are of her bosom.”

187 Proverbs 17:23; 26:15. Cf. D&C 38:38.

188 Ezekiel 43:17.

189 F. W. Danker *et al.*, *Greek-English Lexicon*, pp. 556-557.

190 C. S. Keener, *John*, 1:424-425.

191 E.g., W. G. Braude *et al.*, *Kahana*, Supplement 2:1, p. 615: “the Holy One will bring out a Scroll of *Torah*, hold it to His bosom...”

192 E.g.; O. S. Wintermute, *Jubilees*, 23:2, p. 99: “During all of this (time) Jacob was lying on [Abraham’s] bosom and did not know that Abraham, his grandfather, was dead.” Cf. J. C. VanderKam, *Book of Jubilees*, 23:2, p. 135. For more on the “bosom of Abraham,” see the caption for FIGURE M7-7, p. 116.

193 Luke 16:22. See *Endnote M7-26*, p. 195.

194 Cf. D&C 76:13, 25, 39; 109:4. “The long history of images of divine kings in deities’ bosoms ... probably reflects a particular application of this broader image” (C. S. Keener, *John*, 1:425 n. 584).

31 And **thou hast taken Zion to thine own bosom**, from all thy creations, from all eternity to all eternity; and naught but **peace, justice, and truth** is the habitation of thy throne; and mercy shall go before thy face and have no end; **how is it thou canst weep?**

Greek text] may further emphasize the intimacy of the Father and Son, stressing “that Father and Son are mutually directed toward each other, in the manner customary at an Eastern table where two would lie next to each other while eating.”

Further describing the Eastern custom of reclining at table, Hermann Ridderbos writes:<sup>195</sup>

[John 13:23: “Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.”] This description assumes the custom of the time of reclining at table on special occasions. Each guest leaned on his left arm with his elbow on a cushion so that his head would be near the chest of the person to his left. [“On Jesus’ bosom”] therefore means not only that this disciple was in the place of honor to the right of Jesus, the host, but also that he had opportunity to conduct the tête-à-tête with Jesus ... without being overheard by the others at the table. Many interpreters see in [“on Jesus’ bosom”] an allusion to [John 1:18]: “As the Son is in the bosom of the Father, so this disciple is in the bosom of Jesus.”

Of significance for the fact that Enoch and his people are caught up into Lord’s bosom is that the foundation stone of the temple, the place of greatest holiness,<sup>196</sup> is said in rabbinic readings of Ezekiel 43:14 to be “set in the bosom of the earth.”<sup>197</sup> Perhaps not unrelated to this temple imagery is the scriptural description of the bosom as a receptacle of the Holy Ghost that may “burn” to indicate that something is “right.”<sup>198</sup>

The notion of being in the “bosom of Abraham” is typically associated with a state of the afterlife. For example, commenting on *Testament of Abraham* 20:14, Dale C. Allison, Jr. is disturbed by the way the “happy conclusion” of the story of the death of Abraham is “marred” by the idea that Abraham has come to “the tents of my righteous ones and the lodgings of my saints Isaac and Jacob ... in his [i.e., Abraham’s] bosom.” Allison complains: “The sentence implies what cannot be, namely, that Isaac and Jacob have already died and gone to paradise.”<sup>199</sup> However, the concept of the living residing in the divine bosom is not at all foreign to Joseph Smith’s story of Enoch, where Enoch and his people are taken to the bosom of God without having died first.<sup>200</sup> Whether Enoch is directly in God’s physical presence or experiencing God’s intimate immanence<sup>201</sup> at the far reaches of His stretched out curtains, he can always truly say: “thou art there, and thy bosom is there.”<sup>202</sup>

- b **peace, justice, and truth.** Compare Moses 6:61 (“mercy, truth, justice, and judgment”) and Moses 7:30 (“just ... merciful and kind”).
- c **how is it thou canst weep?** Enoch asked the question a third time, clearly perplexed by the concept of a suffering God. “The answer, it turns out, is that God is not exempt from emotional pain. Exempt? On the contrary, God’s pain is as infinite as His love. He weeps because He feels compassion.”<sup>203</sup> This scene teaches more about the nature of God than could volumes of theology.<sup>204</sup>

195 H. N. Ridderbos, *John*, p. 469.

196 See OVERVIEW Genesis 8, p. 279.

197 W. G. Braude *et al.*, *Kahana*, 12:10, p. 66.

198 D&C 9:8.

199 D. C. Allison, *Testament*, pp. 405-406.

200 See Moses 7:24, 31, 47, 69; D&C 38:4. Cf. D&C 137:5, Joseph Smith’s vision of the celestial kingdom that included living members of his family.

201 See COMMENTARY Moses 7:21-c, p. 138.

202 Moses 7:30.

203 T. L. Givens *et al.*, *God Who Weeps*, pp. 24-25.

204 See J. R. Holland, *Grandeur*, p. 72.

31 And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; **how is it thou canst weep?**

32 The Lord said unto Enoch: Behold these thy brethren; **they are the workmanship of mine own hands**, and I gave unto them their **knowledge**, in the day I created them; and **in the Garden of Eden**, gave I unto man his agency;

The closest scriptural parallel to this scene of deep divine emotion is when the resurrected Christ ministered to the survivors of the cataclysm that followed His death in 3 Nephi 17. As Christ was about to leave them, “he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him as if they would ask him to tarry a little longer with them. And he said unto them: Behold, my bowels are filled with compassion towards you.”<sup>205</sup> After blessing their sick and gathering their little children, He kneels to pray for them. Verse 14 states that he “groaned within himself” and said, “Father, I am troubled because of the wickedness of the people of the house of Israel.” Following his prayer, the narrative twice tells us<sup>206</sup> that the Savior wept before His people.

32 a **they are the workmanship of mine own hands.** See COMMENTARY Moses 6:33-c, p. 63. Compare 2 Enoch 44:1: “The Lord with his own two hands created mankind.”<sup>207</sup> The Lord refers to His hands four times in Moses 7, and once in Moses 6. All creation,<sup>208</sup> including mankind,<sup>209</sup> are “the workmanship of [His] hands.” He can stretch forth His hands and hold all the creations which He has made,<sup>210</sup> to do with them “as seemeth [Him] good.”<sup>211</sup>

b **knowledge.** The word “knowledge,” among other things, was changed in a later manuscript version of this verse:<sup>212</sup>

Although the exercise of agency was surely a condition of the premortal existence, Moses 7:32 seems to imply, erroneously, that it did not exist until Adam and Eve came into the Garden: ‘I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.’ OT2, however, renders this verse differently: “I gave unto them their *intelligence* and in the Garden of Eden *man had agency*.”<sup>213</sup> Whether this emendation took place at the initiative of a scribe or under the direction of the Prophet, its purpose is obvious: to make it clear that agency was not something “given” for the first time to mankind in the Garden, but rather that it was something they already had. The modification also forestalls a possible implication that Adam and Eve had already been given “knowledge” at the time of their creation. Significantly, OT2 states that they were given “intelligence” rather than “knowledge” at that time. Thus, the change leads us to infer that Adam and Eve began to obtain the “knowledge” they lacked only later, after their transgression.

c **in the Garden of Eden, gave I unto man his agency.** Compare 2 Enoch 30:14-15: “I ... called his name Adam. And I gave him free will; and I pointed out to him the two ways — light and darkness.”<sup>214</sup>

205 3 Nephi 17:5-6.

206 3 Nephi 17:21-22.

207 F. I. Andersen, 2 Enoch, 44:1 [J], p. 170.

208 Moses 7:37, 40.

209 Moses 7:32.

210 See Moses 7:36.

211 Moses 6:32.

212 J. M. Bradshaw, *God’s Image 1*, COMMENTARY 4:3-a, p. 245.

213 S. H. Faulring et al., *Original Manuscripts*, p. 618; K. P. Jackson, *Book of Moses*, p. 25, emphasis added. See also J. M. Bradshaw, *God’s Image 1*, EXCURSUS 47: Islamic Perspectives Relating to Redemption, p. 645.

214 F. I. Andersen, 2 Enoch, 30:14-15 [J], p. 152.

33 And unto thy brethren have I said, and also given commandment, **that they should love one another**, and that they should **choose me, their Father**; but behold, **they are without affection, and they hate their own blood**.

34 And the fire of mine indignation is kindled against them; and in my **hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them**.

- 33 a **that they should love one another**. Compare Leviticus 19:18; John 13:34-35; 15:12, 17. Elder Neal A. Maxwell observed: “Most strikingly, the Lord ... focused on the fact that the human family should love one another and should choose God as their Father. The two great commandments!”<sup>215</sup> See 2 *Enoch* 44:2-4, where Enoch teaches his sons as follows:<sup>216</sup>

He who treats with contempt the face of any person treats the face of the Lord with contempt.

He who expresses anger to any person without provocation will reap anger in the great judgment. He who spits on any person’s face insultingly, will reap the same at the Lord’s great judgment.

Happy is the person who does not direct his heart with malice toward any person, but who helps [the offended and] the condemned, and lifts up those who have been crushed, and shows compassion on the needy.

- b **choose me, their Father**. A correction to OT2 in the handwriting of Sidney Rigdon changes this phrase to read “serve me their God.”<sup>217</sup> Compare 2 *Enoch* 30:14-15, where the Lord instructs Adam: “And I said to him, ‘This is good for you, but that is bad,’ so that I should come to know whether he has love toward me or abhorrence, and so that it might become plain who among his race loves me.”<sup>218</sup> In 3 *Enoch*, the hard words of Job 21:7-15 are directly linked, not to Job, but to Enoch himself.<sup>219</sup> In defiance of the Lord’s entreaty to “love one another, and ... choose me, their Father,”<sup>220</sup> the wicked are depicted as “say[ing] unto God, ... Depart from us: for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?”<sup>221</sup> Reeves characterizes these words as “a blasphemous rejection of divine governance and guidance ... wherein the wicked members of the Flood generation verbally reject God.”<sup>222</sup> Enoch is said to have prophesied a future judgment upon such “ungodly sinners” who have “uttered hard speeches ... against [the Lord].”<sup>223</sup>

- c **they are without affection and hate their own blood**. See Moses 5:32, 47-50; 7:7.<sup>224</sup>

- 34 a **hot displeasure ... kindled**. See COMMENTARY Moses 6:27-f, p. 57. The flames of mankind’s violence are matched in kind by the fiery displeasure of God’s anger. The Flood will quench them both.

215 N. A. Maxwell, *That Ye May*, p. 81.

216 F. I. Andersen, 2 *Enoch*, 44:1-4 [J], p. 170.

217 S. H. Faulring *et al.*, *Original Manuscripts*, p. 618.

218 F. I. Andersen, 2 *Enoch*, 30:14 [J], p. 152.

219 P. Alexander, 3 *Enoch*, 4:3, p. 258: “When the generation of the Flood sinned and turned to evil deeds, and said to God, ‘Go away! We do not choose to learn your ways’ [cf. Job 21:14], the Holy One, blessed be he, took me [Enoch] from their midst to be a witness against them in the heavenly height to all who should come into the world, so that they should not say, ‘The Merciful One is cruel!’” See J. C. Reeves, *Heralds*, p. 187. For a list of ancient sources, see *ibid.*, p. 183, p. 200 n. 17.

220 Moses 7:33. Cf. Isaiah 1:2-3, where Isaiah “pleads with us to understand the plight of a father whom his children have abandoned” (A. J. Heschel, *Prophets*, 1:80). See also S. Agourides, *Sedrach*, 6:1-6, p. 610.

221 Job 21:14-15. Cf. Exodus 5:2; Malachi 3:13-15; Mosiah 11:27; Moses 5:16.

222 J. C. Reeves, *Heralds*, p. 188.

223 Jude 1:15, citing G. W. E. Nickelsburg, 1 *Enoch* 1, 1:9, p. 142. See also 5:4, p. 150; 27:2, p. 317; 101:3, p. 503. 2 Peter 2:5 labels this same generation as “ungodly.”

224 See also COMMENTARY Moses 6:31-e, p. 61 and Moroni 9:5.



35 Behold, I am God; **Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.**

36 Wherefore, I can stretch forth mine hands and hold all the creations which **I have made; and mine eye can pierce them also**, and among all the workmanship of mine hands **there has not been so great wickedness as among thy brethren.**

- 35 a **Man of Holiness is my name.** Note that in Moses 7:19 Zion is called the City of Holiness. Frederick Borsch discusses precedents in many ancient traditions for the idea of God as “the Man.”<sup>225</sup> In a discussion of *1 Enoch Book of the Parables*, he goes on to describe the relationship between the Man and those who, like Enoch, are raised to become like Him:<sup>226</sup>

[We are] reminded ... of the king who is thought to ascend to the heavenly realms, falls down before his god, is raised up by the priest, calls out to the god and is proclaimed to be the counterpart and ancestor, that one who was before the Creation, he who can be thought now to have an existence in heaven, the first of kings, the Man, or (emphasizing the idea of a counterpart) the Son of Man. The earthly king mounts to the throne of his primeval (now heavenly) ancestor<sup>227</sup> and becomes him, or, if you will, becomes his representative. The Son of Man, who is to be the king-Man, is now named and enthroned .... We would therefore conclude that in this conception of the Son of Man, whom Enoch becomes, aspects of the language and imagery from the ancient enthronement rites of the royal Man are given a new life ....

Originally the idea seems to have been that the true heavenly one was the Man, his counterpart being his son. Yet, since the son would ascend to become the Man and thus be the Man as the Son of Man, it is not hard to see, as we have pointed out earlier, how and why the true heavenly one could be called the Son of Man. Logically, then, the new Son of Man should be called the Son of the Son of Man, but few would bother with such a nicety in this context (though the later gnostics ... appear to have taken up this aspect of the matter and to have spoken of a Man and a Son of Man and even a third in this sequence.

- b **Man of Counsel.** Compare the divine title of “Counsellor” given in Isaiah 9:6. The *Septuagint* translation of that verse calls the name of the child of prophecy “the Messenger of Great Counsel.”<sup>228</sup>
- c **Endless and Eternal.** Compare D&C 19:4-12.
- 36 a **I have made.** See COMMENTARY Moses 6:33-c, p. 63.
- b **mine eye can pierce them also.** Compare D&C 121:4: “O Lord God Almighty, maker of heaven, earth, and seas... let thine eye pierce...” See also Moses 6:32: “no man shall pierce thee.”
- c **there has not been so great wickedness as among thy brethren.** Neither had there been so great righteousness among a whole society as among the people of Enoch. Nibley comments:<sup>229</sup> “... the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.”<sup>230</sup> The separation would have to continue until finally “Zion, in the process of time,

225 F. H. Borsch, *Son of Man*, pp. 55-88.

226 *Ibid.*, pp. 152, 153, 152 n. 4. For related scholarship on this issue, including a brief summary of critiques of Borsch’s work, see COMMENTARY Moses 6:57-c, p. 78, 6:57-d, p. 78 and ENDNOTE M7-14, p. 190.

227 I.e., the heavenly “Adam.” See J. M. Bradshaw, *God’s Image 1*, EXCURSUS 30: Adam-God Theory and the Heavenly and Earthly Adam, pp. 603-605.

228 A. Pietersma *et al.*, *Septuagint*, Esaias 9:6, p. 832.

229 H. W. Nibley, *Enoch*, pp. 262-263.

230 Moses 7:20.

36 Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands **there has not been so great wickedness as among thy brethren.**

37 But behold, their sins shall be upon the heads of their fathers; **Satan shall be their father, and misery shall be their doom;** and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore **should not the heavens weep, seeing these shall suffer?**

was taken up into heaven<sup>231</sup> We see the division of the people at every stage of the history: when ‘their enemies came up to battle against them,’ Enoch ‘led the people of God,’ while all nations feared greatly<sup>232</sup> ... The result was two worlds, Zion, inhabited by people of ‘one heart and one mind,’<sup>233</sup> the other wracked by continual ‘wars and bloodshed.’<sup>234</sup>

- 37 a **Satan shall be their father.** Compare 1 John 3:10; Alma 5:39-41; 30:60. Satan is the father of lies<sup>235</sup> and contention.<sup>236</sup>
- b **father.** A correction to OT2 in the hand of Sidney Rigdon gives this word as “master.”<sup>237</sup> Compare Mosiah 4:14: “the devil, who is master of sin.”
- c **misery shall be their doom.** Compare Moses 7:41. Those who “perish from that which is good” become “miserable forever,”<sup>238</sup> like Satan who previously “had become miserable forever” and continually seeks “the misery of all mankind.”<sup>239</sup> Terryl and Fiona Givens write:<sup>240</sup> “It is not [the people’s] wickedness, but their ‘misery,’ not their disobedience, but their ‘suffering,’ that elicits the God of Heaven’s tears ... In the vision of Enoch, we find ourselves drawn to a God who prevents all the pain He can, assumes all the suffering He can, and weeps over the misery He can neither prevent nor assume.”
- d **should not the heavens weep, seeing these shall suffer?** Elder Neal A. Maxwell observed:<sup>241</sup> “When Enoch saw the heavens weep, they reflected the same drenching and wrenching feelings of the Father.” Sadly, mankind was heedless and the suffering was needless.

There is a similar scene in 3 *Enoch*<sup>242</sup> where the righteous who have ascended to heaven pray to the Holy One: “Lord of the Universe, how long will you sit upon your throne, as a mourner sits in the days of his mourning, with your right hand behind you, and not redeem your children ...” They wonder when God will show his compassion and save his children, who are described in poetic terms as being “His right hand.” God answers the petitioners, explaining that He cannot save His people “in their sins”:<sup>243</sup> “Since these wicked ones have sinned thus and thus, and have transgressed thus and thus before me, how can I deliver my sons from among the nations of the world, reveal my kingdom in the world before the eyes of the gentiles and deliver my great right hand which has been brought low by them?”

231 Moses 7:20-21, emphasis added.

232 Moses 7:13.

233 Moses 7:18.

234 Moses 7:16.

235 John 8:44; 2 Nephi 2:18, 9:9; Ether 8:25; Moses 4:4.

236 3 Nephi 11:29.

237 S. H. Faulring *et al.*, *Original Manuscripts*, p. 619.

238 2 Nephi 2:5. Cf. Alma 12:26; 42:11.

239 2 Nephi 2:18. Cf. 2 Nephi 2:27.

240 T. L. Givens *et al.*, *God Who Weeps*, p. 25.

241 N. A. Maxwell, *Moving*, p. 17.

242 P. Alexander, 3 *Enoch*, 44:7-8, p. 295.

243 Alma 11:36-37.

38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; **a prison have I prepared for them.**

39 And **That which I have chosen hath pled before my face.** Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and **until that day they shall be in torment;**

40 Wherefore, **for this shall the heavens weep,** yea, and all the workmanship of mine hands.

- 38 a **a prison have I prepared for them.** Compare 1 Peter 3:19-20; D&C 38:5; COMMENTARY Moses 7:57-a, p. 156. In the *Book of the Giants* we read:<sup>244</sup> “Then ‘Ohya [said] to Hahya, [his brother ...] Then he punished not us but Azazel<sup>245</sup> and made him [ ... the sons] of the Watchers, the Giants; and none of their [beloved beings] will be forgiven [...] he has seized us and has captured you.”<sup>246</sup> Arguing on the basis of 1 Peter, Nibley gives hope of eventual deliverance for at least some of these souls.<sup>247</sup>

Those in prison, chains, and darkness are only being kept there until the Judgment, which will liberate many, not only because of their repentance, but through the power of the Atonement ... It was specifically the spirits who were disobedient in Enoch’s day who were to enjoy the preaching of the Lord and the promise of deliverance in the meridian of times.<sup>248</sup>

- 39 a **That which I have chosen hath pled before my face.** Elder John A. Widtsoe emphasizes that the way is open for the dead, even for those who refused to hear the Gospel while living on earth:<sup>249</sup>

Many men have refused to accept the Gospel, and many millions have died without hearing it. The Prophet Enoch asked the Lord if the door of salvation was closed against such individuals. The answer came that Jesus “hath pled before my face. Wherefore he suffereth for their sins; inasmuch as they will repent in the day that my chosen (Jesus) shall return unto me, and until that day they shall be in torment.”

- b **until that day they shall be in torment.** Deliverance to these souls will come after the working out of Christ’s Atonement, “inasmuch as they will repent.”<sup>250</sup> D&C 38:5 says more specifically that they will be “kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth.”

Compare 3 *Enoch* 44:1 where Enoch/Metatron shows Rabbi Ishmael the place “where the souls of the wicked stand, and where the souls of the intermediate stand.”<sup>251</sup> The angel “Samkiel “is in charge of the souls of the intermediate, to support them and purify them from sin, through the abundant mercies of the Omnipresent One.”<sup>252</sup> Those who are in the “intermediate” place are “purified of their iniquity by fire.”<sup>253</sup>

- 40 a **for this shall the heavens weep.** Similarities with 3 *Enoch* 44 continue in the account of the weeping of the Patriarchs: “At once Abraham, Isaac, and Jacob [who are in heaven] began to weep ... Thereupon Michael, the Prince of Israel, cried and lamented with a loud voice ...”<sup>254</sup>

244 F. G. Martinez, *Book of Giants* (4Q203), 7:5-7, p. 260.

245 I.e., Satan.

246 Compare G. W. E. Nickelsburg, 1 *Enoch* 1,10:4-5, 11-14, p. 215; 18:15-16, p. 276; 21:1-10, p. 297; 22:9-13, p. 300. Also, G. W. E. Nickelsburg et al., 1 *Enoch* 2, 45:2-3, p. 148; 67:4, p. 274.

247 H. W. Nibley, *Enoch*, p. 192.

248 See 1 Peter 3:19-20.

249 J. A. Widtsoe, *Prophetic Value*, p. 759.

250 Compare D&C 138:31.

251 P. Alexander, 3 *Enoch*, 44:1, p. 294.

252 *Ibid.*, 44:3, p. 295.

253 *Ibid.*, 44:5, p. 295.

254 *Ibid.*, 44:10, p. 296.

41 And it came to pass that the Lord spake unto Enoch, and **told Enoch all the doings of the children of men**; wherefore Enoch knew, and **looked upon their wickedness, and their misery, and wept** and stretched forth his arms, and **his heart swelled wide as eternity**; and his bowels yearned; and all eternity shook.

- 41 a **told Enoch all the doings of the children of men.** Compare 2 *Enoch* 53:2, where Enoch tells of how he has recorded all these doings in heaven: “See how I have written down all the deeds of every person before the creation, and I am writing down what is done among all persons forever.”<sup>255</sup>
- b **looked upon their wickedness, and their misery, and wept.** Compare Moses 7:44. See also 1 *Enoch* 95:1, where the seer, seeing the wickedness of the people, exclaims:<sup>256</sup> “O that my eyes were a fountain of water, that I might weep over you; I would pour out my tears as a cloud of water and I would rest<sup>257</sup> from the grief of my heart.” See also 2 *Enoch* 41:1, where Enoch recounts:<sup>258</sup> “And I saw all those from the age of my ancestors, with Adam and Eve. And I sighed and burst into tears. And I said concerning their disreputable depravity, ‘Oh how miserable for me is my incapacity and that of my ancestors!’”

Elder Maxwell observed:<sup>259</sup> “Thus those tutored by the Lord become more and more like Him, including in the qualities of empathy and indignation.” Terryl and Fiona Givens elaborate on the implications of this thought:<sup>260</sup>

Witnessing God’s weeping over His children is only half the journey Enoch makes. What transpires next to the prophet may be the only — it is surely the most vivid — example given in scripture of what the actual process of acquiring the divine nature requires ... As Enoch plumbs the mystery of the weeping God, he learns just what it means to be like Him. Seeking insight and understanding into eternal things, Enoch is raised to a perspective from which he sees the world through God’s eyes ... Taught of highest things by the weeping God, Enoch becomes the weeping prophet. His experience of the love that is indiscriminate in its reach and vulnerable in its consequences takes him to the heart of the divine nature. This is the mystery of godliness<sup>261</sup> that Enoch does not just see, but now lives for himself.

- c **his heart swelled wide as eternity.** In OT2, Sidney Rigdon’s hand corrects this phrase to say “he beheld eternity.”<sup>262</sup> As regards this matter, Brigham Young was careful to differentiate between beholding eternity and understanding it:<sup>263</sup>

Understand eternity? There is not and never was a man in finite flesh who understands it. Enoch has been referred to in this matter. How many of the Gods and kingdoms he saw when the vision of his mind was opened, matters not. If he had seen more than he could have enumerated throughout his long life, and more than all the men on earth could multiply from the time his vision opened until now, he would not have attained to the comprehension of eternity. How much Enoch saw, how many worlds he saw, has nothing to do with the case. This is a matter that wise men know nothing about.

255 F. I. Andersen, 2 *Enoch*, 53:2, p. 180.

256 G. W. E. Nickelsburg, 1 *Enoch* 1, 95:1, p. 460.

257 See Moses 7:54.

258 F. I. Andersen, 2 *Enoch*, 41:1, p. 166.

259 N. A. Maxwell, *Sermons*, p. 90.

260 T. L. Givens *et al.*, *God Who Weeps*, p. 105.

261 See 1 Timothy 3:16; D&C 19:10. See also D&C 84:20-21.

262 S. H. Faulring *et al.*, *Original Manuscripts*, p. 619.

263 B. Young, 5 March 1860, p. 17.

41 And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and **his bowels yearned**; and all eternity **shook**.

- d **his bowels yearned.** These three words express the depth of Enoch's pity and compassion in poetic terms. Later, Enoch will hear his poignant feelings echoed in "a voice from the bowels"<sup>264</sup> of the earth lamenting the wickedness of men.

In Joseph Smith's time, the figurative uses of the word "bowels" to represent the "interior part of any thing; as in the bowels of the earth"<sup>265</sup> and the "seat of pity or kindness" would have been well understood.<sup>266</sup> These senses came from scripture, where the Hebrew term *meim* and the Greek term *splagchna* were both usually translated as "bowels" in the KJV, whether meant literally or figuratively.<sup>267</sup> For example, Jeremiah expressed his grief for his people as follows:<sup>268</sup> "My bowels, my bowels! I am pained at my very heart ..." Likewise, Paul admonished the Saints to:<sup>269</sup> "Put on ... bowels of mercies,<sup>270</sup> kindness, humbleness of mind, meekness, longsuffering." In modern English, the word "heart" is roughly equivalent to these scriptural meanings for "bowels."

John D. Peters astutely observes:<sup>271</sup>

In LDS scripture, the bowels are not foregrounded; they are left to do their work, crucial as always but behind the scenes, away from ordinary view. In seeing the expanse of the eternities, Enoch had a vision of the entire human family and "looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook."<sup>272</sup> Enoch's yearning is not abstract or contemplative, but deeply visceral. The motions of his inner organs are in tune, as it were, with the shaking of eternity<sup>273</sup> ...

It would be hard to find anywhere in scripture a more compact description of Christ's work of intercession, central to which is the acquiring of the bowels of mercy. For both Enoch and Abinadi, the vision of God's eternal workings is mysteriously connected with the inner organs; great and small, noble and ignoble, divine and human are tied together.

- e **shook.** In the scriptures, shaking and trembling are indicators of deep emotion, whether positive or negative. Sometimes such references are to individuals and nations,<sup>274</sup> other times they describe a figurative shaking of heaven or earth resembling the shaking of "all eternity" that is pictured here.<sup>275</sup>

264 Moses 7:48.

265 Cf. Moses 7:48; D&C 84:101.

266 N. Webster, *Dictionary*, s.v. bowels.

267 In addition, the Hebrew term *meim* was rendered as *splagchna* in the *Septuagint*.

268 Jeremiah 4:19. Cf. Jeremiah 31:20; Lamentations 1:20, 2:11.

269 Colossians 3:12.

270 Cf. Mosiah 15:9; Alma 7:12; 26:37; 34:15; 3 Nephi 17:6, 7; D&C 101:9; 121:3, 4, 45.

271 J. D. Peters, *Bowels*, pp. 33-34.

272 Moses 7: 41.

273 Cf. Mosiah 15:8-9.

274 E.g., Genesis 27:33; Exodus 19:16; Deuteronomy 2:25; 20:3; Ezra 10:3; Job 4:14; Psalm 69:23; 99:1; Ecclesiastes 12:3; Isaiah 32:11; 64:2; 66:5; Jeremiah 5:22; 23:9; 33:9; 51:29; Ezekiel 26:10, 15; 26:16, 18; 27:28; 31:16; 32:10; 38:20; Daniel 6:26; Hosea 11:10, 11; Joel 2:1, 10; Amos 8:8; Habakkuk 3:7; Haggai 2:7; Matthew 28:4; 1 Nephi 4:30; 16:27; 22:23; 2 Nephi 1:25; 28:28; Jacob 4:18; 7:5; Mosiah 12:30; 15:26, 27; 16:13; 27:31; 28:3; Alma 1:4; 11:46; 12:1, 7; Helaman 9:33; Moroni 9:4; D&C 10:56; 19:18; 35:24; 45:74; 123:10; Moses 1:21.

275 E.g., 2 Samuel 22:8; Job 9:6; 26:11; Psalm 18:7; 60:2; 68:8; 77:18; 114:7; Isaiah 5:25; 13:13; 14:6; 24:18; Jeremiah 10:10; Haggai 2:6, 21; Hebrews 12:26; D&C 21:6; 43:18; 64:43.



42 *And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;*

43 *Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.*

44 *And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.*

- 42 a ***Enoch also saw Noah, and his family.*** Compare 1 Enoch 106:16<sup>276</sup> where Enoch prophesies the destiny of Noah and his sons: “And this child that was born to you will be left upon the earth, and his three children will be saved with him, when all men on the earth die.”<sup>277</sup>
- b ***the posterity of all the sons of Noah should be saved with a temporal salvation.*** Assuming there is no error in the scriptural text, Draper *et al.* comment:<sup>278</sup> “Evidently these prophetic words were to be fulfilled after the Flood because Noah’s grandchildren born before the Flood had turned to wickedness.”<sup>279</sup> Note that the verse speaks of a “temporal salvation” only, presumably meaning that those who escape death will not necessarily evade the effects of sin.
- 43 a ***held it in his own hand.*** Although the Bible does not mention explicitly God’s role during the Flood, *Book of the Parables* 67:2 contains a description similar to the book of Moses: “I will put my hand upon [the Ark] and protect it.”<sup>280</sup>
- b ***swallowed them up.*** “Swallow” is tied to punishment, in several other places in scripture.<sup>281</sup>
- 44 a ***wept.*** See COMMENTARY Moses 7:41-b, p. 150. Enoch first wept over mankind’s wickedness. Then he wept over their destruction.<sup>282</sup> Finally, he wept over the complaints of the suffering earth.<sup>283</sup>
- b ***I will refuse to be comforted.*** Nibley comments:<sup>284</sup> “Enoch is the great advocate, the champion of the human race, pleading with God to spare the wicked and ‘refusing to be comforted’ until he is shown just how that is to be done. He feels for all and is concerned for all. He is the passionate and compassionate, the magnanimous one who cannot rest knowing that others are miserable. He is the wise and obedient servant, the friend and helper of all, hence the perfect leader and ruler.”
- c ***Lift up your heart, and be glad; and look.*** Terryl and Fiona Givens write:<sup>285</sup> “In the midst of Enoch’s pain, God commands him to ‘Lift up your heart, and be glad; and look.’ Only then does he see ‘the day of the coming of the Son of Man.’ Recognizing in Christ’s advent the great work of healing and redemption, ‘his soul rejoiced.’”

276 G. W. E. Nickelsburg, *1 Enoch* 1, 106:16, p. 536.

277 See also P. Alexander, 3 Enoch, 45:3, p. 297, where Enoch is given as saying: “And I saw: ... Noah and the generation of the Flood, their deeds and their thoughts.”

278 R. D. Draper *et al.*, *Commentary*, p. 133.

279 See Moses 8:15.

280 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 67:2, p. 273. See FIGURE G7-7, p. 259.

281 R. D. Draper *et al.*, *Commentary*, p. 133. See Exodus 15:12; Numbers 16:32; Psalm 21:9; 2 Nephi 26:5; Alma 36:28; Helaman 8:11.

282 *Ibid.*, p. 133.

283 Moses 7:48.

284 H. W. Nibley, *Enoch*, p. 21.

285 T. L. Givens *et al.*, *God Who Weeps*, p. 106.

45 And it came to pass that Enoch looked; and from Noah, he beheld **all the families of the earth**; and he cried unto the Lord, saying: **When shall the day of the Lord come?** When shall the blood of the Righteous be shed, that **all they that mourn** may be sanctified and have eternal life?

46 And the Lord said: It shall be in the meridian of time, **in the days of wickedness and vengeance**.

47 And behold, Enoch saw the day of the coming of **the Son of Man**, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.

- 45 a **all the families of the earth**. Does this refer to the same group that was earlier called “all the nations of the earth”?<sup>286</sup>
- b **When shall the day of the Lord come?** Enoch desires to know when the Messiah will perform his atoning work so that the righteous may be “sanctified and have eternal life.” Compare 3 Enoch 45,<sup>287</sup> where Enoch-Metatron shows Rabbi Ishmael all the generations of the world on the veil in the heavenly temple. Ishmael sees the sad parade of generations, ending with the culminating appearance of “the Messiah son of Joseph”<sup>288</sup> and “the Messiah son of David,” who are destined to lead Israel to final victory.
- c **the day of the Lord**. In this context, “the day of the coming of the Son of Man”<sup>289</sup> meant the time when Jesus Christ would live on earth during His mortal ministry.<sup>290</sup> Later, the same words are used to refer to His Second Coming.<sup>291</sup>
- d **all they that mourn**. Compare Matthew 5:4. This group includes both the compassionate righteous and the wicked shut up in prison.
- 46 a **in the days of wickedness and vengeance**. The “days of wickedness and vengeance” in the “meridian of time” parallel “the days of wickedness and vengeance”<sup>292</sup> at the time of the Savior’s Second Coming.
- 47 a **the Son of Man**. See OVERVIEW Moses 7, p. 117 and COMMENTARY Moses 6:57-d, p. 78. The title “Son of Man,” which is a notable feature of the *Book of Parables* in *1 Enoch*<sup>293</sup> also appears in marked density throughout the book of Moses vision of Enoch.<sup>294</sup> Moreover, the related titles of “Chosen One,”<sup>295</sup> “Anointed One”<sup>296</sup> and “Righteous One”<sup>297</sup> each appear

286 Moses 7:24.

287 P. Alexander, 3 Enoch, 45, pp. 296-299.

288 For more on Messiah ben Joseph, see T. G. Hatch, Messiah ben Joseph; R. Patai, *Messiah*, 165-70; J. A. Tvedtnes, Lord’s Anointed.

289 Moses 7:47.

290 For other scriptural uses of this and similar phrases, see Isaiah 2:12 (2 Nephi 12:13); 13:9 (2 Nephi 23:9); Ezekiel 13:5; 30:3; Amos 5:18, 20; Zephaniah 1:14; 2:2; Malachi 4:5; Acts 2:20; 1 Thessalonians 5:2; 2 Thessalonians 2:2; D&C 2:1; D&C 43:20-22; 45:39, 42; 49:24; 87:8; 110:14; 128:17; 133:10; 138:31.

291 Moses 7:65.

292 Moses 7:60.

293 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 46:2-4, p. 153; 48:2, p. 166; 60:10, p. 233; 62:5, 7, 9, 14, p. 254; 63:11, p. 255; 69:26-27, 29, p. 311; 70:1, p. 315; 71:14, 17, p. 320.

294 Moses 7:24, 47, 54, 56, 59, 65. R. D. Draper *et al.*, *Commentary*, pp. 136-137, connect this title to its definition within the revelation of Adam (Moses 6:57) and note that it relates to both His first and second comings.

295 Moses 7:39. In the book of Moses, this title seems to highlight Jesus’ intercessory role (Moses 7:39: “That which I have chosen hath pled before my face”) as the one who was elected to carry out the Father’s plan (see Moses 4:2). In *Book of the Parables*, see G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 39:6, p. 111; 40:5, p. 130; 45:3-4, p. 148; 49:2, 4, p. 166; 51:5a, 3, p. 180; 52:6, 9, p. 187; 53:6, p. 194; 55:4, p. 198; 61:5, 8, 10, pp. 243, 247; 62:1, p. 254.

296 I.e., Messiah. See Moses 7:53. R. D. Draper *et al.*, *Commentary*, p. 137 observe that in Moses 7:53 this title “appears in a series of royal and celestial titles” reserved for kings, prophets, and priests. For its usage in *Book of the Parables*, see G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 48:10, p. 166; 52:4, p. 187.

297 Moses 6:57; 7:45, 47, 67. R. D. Draper *et al.*, *Commentary*, p. 136 tie the usage of this title to the shedding of blood and being lifted up on the cross (Moses 7:45, 47). For its usage in *Book of the Parables*, see G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 38:2, p. 95; 53:6, p. 194. The term also appears by implication in 39:6, p. 111; 46:3, p. 153; 49:2, p. 166; 62:2-3, p. 254.

47 And behold, Enoch saw the day of the coming of **the Son of Man**, even in the flesh; and his soul rejoiced, saying: **The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.**

48 And it came to pass that Enoch looked upon the earth; and he heard **a voice from the bowels thereof**, saying: **Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children.** When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?

49 And **when Enoch heard the earth mourn, he wept**, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of **thine Only Begotten**, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, **that the earth might never more be covered by the floods.**

prominently in both *Book of the Parables* and the LDS Enoch story. The titles of “the Lamb,”<sup>298</sup> “the King of Zion”<sup>299</sup> “the Rock of Heaven,”<sup>300</sup> and “the Only Begotten”<sup>301</sup> appear only in the book of Moses. The title “the Lord” is used whenever one of the more specific titles is not employed.

- b **The Righteous is lifted up, and the Lamb is slain from the foundation of the world.** Elder Neal A. Maxwell comments:<sup>302</sup> “Enoch at first ‘had bitterness of soul,’ refusing to be comforted.<sup>303</sup> Then the Lord showed him Jesus’ great rescuing and redeeming Atonement, which was to be accomplished in the meridian of time.” Witnessing this focal point of divine love and mercy, Enoch’s “soul rejoiced.” See COMMENTARY Moses 7:24-a, p. 140.

- c **through faith.** Specifically, faith in Jesus Christ.

48 a **a voice from the bowels thereof.** See COMMENTARY Moses 7:41-d, p. 151. See also OVERVIEW Moses 7, p. 107.

- b **Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children.** Compare Jeremiah 4:19. O. Glade Hunsaker notes:<sup>304</sup> “the poetry of Moses is striking. For example, Enoch hears and describes the personified soul of the earth alliteratively as the ‘mother of men’ agonizing from the bowels of the earth that she is ‘weary’ of ‘wickedness.’<sup>305</sup> The tension of the drama resolves itself as the voice uses assonance in pleading for ‘righteousness’ to ‘abide’ for a season.”<sup>306</sup>

49 a **when Enoch heard the earth mourn, he wept.** See COMMENTARY Moses 7:44-a, p. 152.

50 a **thine Only Begotten.** Compare Moses 6:52, 57, 59, 62; 7:50, 59, 62. See COMMENTARY Moses 7:47-a, p. 153.

- b **that the earth might never more be covered by the floods.** The Genesis account does not mention this petition of Enoch.

298 See Moses 7:47, which, as R. D. Draper *et al.*, *Commentary*, p. 137 note, is given in the context of the Savior’s sacrificial death.

299 Moses 7:53, which, as *ibid.*, p. 137 note, is a royal title describing the Lord’s rulership over the city of Enoch.

300 Moses 7:53 which signifies the place of the temple altar, the foundation stone of heaven. See OVERVIEW Genesis 8, p. 279.

301 Moses 6:52, 57, 59, 62; 7:50, 59, 62, which, as *ibid.*, p. 137 note, is the name through which prayer is offered.

302 N. A. Maxwell, *Endure*, p. 56.

303 See Moses 7:44.

304 O. G. Hunsaker, *Literature*.

305 Earlier in the verse, the term “Wo, wo” introduces the same alliteration.

306 Moses 7:48.

51 And the Lord could not withhold; and **he covenanted with Enoch**, and **sware unto him with an oath**, that he would stay the floods; that he would call upon the children of Noah;

52 And he **sent forth an unalterable decree**, that **a remnant of his seed should always be found among all nations**, while the earth should stand;

- 51 a **he covenanted with Enoch.** JST Genesis 9:21-25 makes a connection between the covenant of God with Noah<sup>307</sup> and the similar covenant that God had made previously with Enoch: “I will ... remember the everlasting covenant, which I made unto thy father Enoch ...”

The OT<sub>1</sub> manuscript reads “Noah.”<sup>308</sup> The correction to “Enoch” in OT<sub>2</sub> adopted in this verse was made in the hand of Sidney Rigdon.<sup>309</sup>

- b **sware unto him with an oath.** Later the account tells of how the oath was fulfilled. See COMMENTARY Moses 7:60-a, p. 157

- 52 a **sent forth.** See COMMENTARY Moses 6:30-b, p. 59.

- b **an unalterable decree.** See COMMENTARY Moses 6:30-a, p. 59.

- c **a remnant of his seed should always be found among all nations.** See Moses 8:3 and COMMENTARY Genesis 9:11-b, p. 317. From the preceding verses, we infer that “his” means “Noah’s.”

The verse follows OT<sub>1</sub>, but a correction in the handwriting of Sidney Rigdon in OT<sub>2</sub> reads “from a remnant of his seed should come all nations.”<sup>310</sup> Compare *1 Enoch Book of the Parables* 65:12,<sup>311</sup> where Enoch tells Noah that the Lord has “established your righteous seed (to be) kings and for great honors, and from your seed there will flow a fountain of the righteous and the holy, and they will be without number forever.”<sup>312</sup>

Nibley saw this and related verses as raising a question about the possibility of surviving non-Noachian lineages:<sup>313</sup>

God promised Enoch “that he [God] would call upon the children of Noah; and he sent forth an unalterable decree, that a remnant of his seed [Enoch’s through Noah] should always be found among all nations, while the earth should stand; and the Lord said: Blessed is he through whose seed Messiah shall come.”<sup>314</sup> Methuselah boasted about his line as something special.<sup>315</sup> Why special if it included the whole human race? These blessings have no meaning if all the people of the earth and all the nations are the seed of Noah and Enoch. What other line could the Messiah come through? Well, there were humans who were not invited by Enoch’s preaching — not included among the residue of the people not entering Enoch’s city. They were “the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain ... had not place among them”<sup>316</sup> ....

307 Genesis 9:11.

308 S. H. Faulring *et al.*, *Original Manuscripts*, p. 108.

309 *Ibid.*, p. 620.

310 S. H. Faulring *et al.*, *Original Manuscripts*, p. 621.

311 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 65:12, p. 273.

312 See also *ibid.*, 67:3, p. 274.

313 H. W. Nibley, *Before Adam*, p. 79. See also COMMENTARY Moses 7:22-a, p. 139.

314 Moses 7:51-53.

315 Moses 8:2-3.

316 Moses 7:22.

53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am **Messiah, the King of Zion, the Rock of Heaven**, which is broad as eternity; **whoso cometh in at the gate and climbeth up by me shall never fall**; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55 And the Lord said unto Enoch: Look, and he looked and beheld **the Son of Man lifted up on the cross**, after the manner of men;

56 And he heard **a loud voice**; and **the heavens were veiled**; and all the creations of God mourned; and **the earth groaned**; and **the rocks were rent**; and **the saints arose**, and were crowned at the right hand of the Son of Man, with crowns of glory;

57 And **as many of the spirits as were in prison came forth, and stood on the right hand of God**; and the remainder were reserved in **chains of darkness** until the judgment of the great day.

58 And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

53 a **Messiah, the King of Zion, the Rock of Heaven.** See COMMENTARY Moses 7:47-a, p. 153.

b **whoso cometh in at the gate and climbeth up by me shall never fall.** Draper *et al.* comment:<sup>317</sup> “The language is that of entry and ascent, of effort and struggle. Its first sense points metaphorically to temples, whose architecture carries the worshiper inward and upward toward the presence of God.”

55 a **the Son of Man lifted up on the cross.** Compare 1 Nephi 11:33; 19:10; Jacob 1:8; Moses 7:47. See COMMENTARY Moses 7:24-a, p. 140.

56 a **a loud voice.** See COMMENTARY Moses 7:25-b, p. 140.

b **the heavens were veiled.** Compare Moses 7:61. See also Matthew 27:51: “the veil of the temple was rent in twain from the top to the bottom.”

c **the earth groaned; and the rocks were rent.** Compare Matthew 27:51: “and the earth did quake, and the rocks rent.”

d **the saints arose.** Compare Matthew 27:52; Helaman 14:25.

57 a **as many of the spirits as were in prison came forth, and stood on the right hand of God.** See Moses 7:38. Hyrum L. Andrus expressed the following regarding the fate of those who perished in the Flood:<sup>318</sup>

The Lord explained to the patriarch Enoch that Christ would pay the debt of their sins if they would repent when the message of redemption was given to them in the spirit world, after the crucifixion, but until that time they would be in torment.<sup>319</sup> Enoch was then shown that after the resurrection of Christ “as many of the spirits as were in prison came forth, and stood on the right hand of God.”<sup>320</sup> But when God is required to exercise justice in order to bring man to repentance, man’s waywardness may evidence a lack of dedication to truth and righteousness on his part. When this is the case, man cannot be sanctified to the point that he can receive the full glory and power of celestial existence. Those who perished in the Flood are, *in general*, redeemed only to a terrestrial state of glory in the resurrection.

b **chains of darkness.** See COMMENTARY Moses 7:26-a, p. 141 and Moses 7:38-a, p. 149.

317 R. D. Draper *et al.*, *Commentary*, p. 143.

318 H. L. Andrus, *Perfection*, p. 206, emphasis added.

319 Moses 7:39.

320 Moses 7:57.



59 And Enoch beheld **the Son of Man ascend up unto the Father**; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and **I know thee**, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; **thou hast made me**, and **given unto me a right to thy throne**, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, **to fulfil the oath** which I have made unto you concerning the children of Noah;

61 And **the day shall come that the earth shall rest**, but before that day the heavens shall be darkened, and **a veil of darkness shall cover the earth**; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

59 a **the Son of Man ascend up unto the Father**. Compare John 20:17; Acts 1:9-11; Moses 7:47, 55. See also COMMENTARY Moses 7:24-a, p. 140.

b **I know thee**. The kind of knowledge referred to here has come as the result of Enoch's personal encounter with the Lord<sup>321</sup> It was presumably at that time that he received the blessing of "a right to [God's] throne."<sup>322</sup>

In His high priestly prayer, Jesus said:<sup>323</sup> "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Elder Bruce R. McConkie explained:<sup>324</sup> "This doctrine is that mortal man, while in the flesh, has it in his power to see the Lord, to stand in His presence, to feel the nail marks in His hands and feet, and to receive from Him such blessings as are reserved for those only who keep all His commandments and who are qualified for that eternal life which includes being in His presence forever."

c **thou hast made me**. See COMMENTARY Moses 6:33-b, p. 63.

d **given unto me a right to thy throne**. Note that Enoch is not given the divine throne, but rather is granted a promissory *right* to receive it at some future time.<sup>325</sup> Moreover, it is "not of [him]self" but "*through the Lord's own grace*." Compare *Book of the Parables* 45:3<sup>326</sup> which tells of how God's Chosen One "will sit on the throne of glory." In 3 *Enoch* 10:1,<sup>327</sup> Enoch declares: "He (God) made me a throne like the throne of glory."

60 a **to fulfil the oath**. Compare Moses 7:51 where the Lord made His oath. Earlier in verse 60, the Lord's answer to Enoch's question was confirmed by the use of His own name,<sup>328</sup> saying: "As I live, even so will I come in the last days, in the days of wickedness and vengeance."

61 a **the day shall come that the earth shall rest**. Enoch is told that after the Second Coming, the earth will rest at last.

b **a veil of darkness shall cover the earth**. Compare Moses 7:56 ("the heavens were veiled") and D&C 38:8 ("the veil of darkness shall soon be rent"), which imply that this veil will cut off direct communication from heaven. Cf. D&C 110:1: "The veil was taken from our minds." See also a phrase added to the end of Genesis 9:26 in the JST: "and a veil of darkness shall cover him."<sup>329</sup>

321 See COMMENTARY .Moses 6:34-a, p. 63.

322 See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 59-79.

323 John 17:3. Compare D&C 132:23-24.

324 B. R. McConkie, *New Witness*, p. 492.

325 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 55, 69.

326 G. W. E. Nickelsburg et al., 1 *Enoch* 2, 43:3, p. 148.

327 P. Alexander, 3 *Enoch*, 10:1, p. 263.

328 Cf. Hebrews 6:13. For more on this topic, see J. M. Bradshaw, *Temple Themes in the Oath*, p. 61.

329 S. H. Faulring et al., *Original Manuscripts*, pp. 118, 632. See COMMENTARY Genesis 9:26, p. 323.

61 And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but **my people will I preserve**;

62 And **righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten**; his resurrection from the dead; yea, and also the resurrection of all men; and **righteousness and truth will I cause to sweep the earth as with a flood**, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

- c **my people will I preserve.** Elder Neal A. Maxwell comments:<sup>330</sup> “God preserved and prepared Enoch’s people in the midst of awful and enveloping evil, and, reassuringly, he has promised his people in our own time that though ‘great tribulations shall be among the children of men, ... my people will I preserve.’”

62 a **righteousness will I send down out of heaven; and truth will I send forth out of the earth.** Compare Psalm 85:11. See also 2 Nephi 3:20; 26:16; 33:13; Mormon 8:23, 26; Moroni 10:27. President Ezra Taft Benson<sup>331</sup> highlighted the fact that “righteousness” sent down out of heaven and truth sent forth out of the earth, “to bear testimony of mine Only Begotten” would be the specific means by which the Lord would preserve His people. These two key elements represent God’s word to those of the last dispensation, specifically the revelations of the Restoration combined with the record of the Book of Mormon. Together the word is to be proclaimed throughout the earth in a great missionary effort that would “sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth unto a place which I shall prepare.”

Further explaining the gathering, the Prophet Joseph Smith declared:<sup>332</sup> “Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.”

- b **to bear testimony of mine Only Begotten.** See 2 Nephi 25:18. Elder Neal A. Maxwell explained:<sup>333</sup> “The clear words of the Lord to Enoch confirm that the central purpose of the Book of Mormon would be ‘to bear testimony of mine Only Begotten; [and] his resurrection from the dead.’”
- c **righteousness and truth will I cause to sweep the earth as with a flood.** The description of the flood of righteousness and truth that will effect the gathering of the elect in the last days is in deliberate counterpoint to the account of the flood of water that brought about the destruction of the wicked in Noah’s day.
- d **as with a flood.** Noah’s flood brought destruction, whereas this flood will bring salvation. The OT1 manuscript reads “as with *the* flood,”<sup>334</sup> while OT2 reads “as *the* flood,”<sup>335</sup> making clear parallels with the flood of Noah. The current wording of this phrase in scripture (“as with a flood”) is based on a correction to OT2 made by an undetermined scribe, probably sometime after 1866.<sup>336</sup>

330 N. A. Maxwell, *One Heart*, p. v.

331 E. T. Benson, *Teachings* 1988, October 1986, p. 105.

332 J. Smith, Jr., *Teachings*, November 1835, p. 84.

333 N. A. Maxwell, *Plain and Precious Things*, p. 14.

334 S. H. Faulring et al., *Original Manuscripts*, p. 109.

335 *Ibid.*, p. 622.

336 *Ibid.*, p. 622.

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, **unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.**

- e **unto a place which I shall prepare.** Compare 4 Ezra 13:35:<sup>337</sup> “Zion will come and be made manifest to all people, *prepared* and built, as you saw the mountain carved out without hands”; 2 Baruch 4:2-3:<sup>338</sup> “[I]t is that [city] which will be revealed, with me, that was already *prepared* from the moment that I decided to create Paradise.”
- f **an Holy City.** See COMMENTARY Moses 7:19-b, p. 137. Compare *Book of the Parables* 45:5:<sup>339</sup> “And my chosen ones I shall make to dwell on it, but those who commit sin and error will not set foot on it.”
- g **looking forth for the time of my coming.** “Looking forth” is more than merely watching for the signs of his coming. It is also living in a manner that pays heed to His warning words.<sup>340</sup>
- h **there shall be my tabernacle.** The Lord does not say that His tabernacle will be *in* the Holy City, but rather that His tabernacle “shall be *called* Zion, a New Jerusalem.” In other words, it seems that the entire city will be God’s tabernacle. This is consistent with the picture in Revelation 21, where the entire celestial city is described in terms of temple architecture.
- i **it shall be called Zion, a New Jerusalem.** See Hebrews 11:16; 12:22-24; Revelation 3:12; 21:2; 3 Nephi 20:22; 21:23-24; Ether 13:2-10; D&C 42:67; 133:56. Compare the *Testament of Levi* 10:5:<sup>341</sup> “For the house which the Lord shall choose shall be called Jerusalem, as the book of Enoch the Righteous maintains.” This account may be citing 1 Enoch 90:28-29, which tells of how the old house (i.e., the old city of Jerusalem) is removed and replaced with a new house (i.e., New Jerusalem).<sup>342</sup> Moreover, in one version of 2 Enoch, the seer calls the place of his ascent “the highest Jerusalem.”<sup>343</sup>

In terms reminiscent of vivid word pictures in the book of Isaiah,<sup>344</sup> the Doctrine and Covenants describes Zion, the kingdom of God, as a tent whose expanse increases continually outward from its “center place”<sup>345</sup> through the establishment of “stakes, for the curtains or strength of Zion.”<sup>346</sup>

At the time D&C 101 was received, the “center place” of the tent would have been understood as Jackson County, Missouri, the intended location of the New Jerusalem, and the ever expanding curtains of the tent would have represented the growing number of outlying stakes<sup>347</sup> that were eventually destined to unite in perfect reflection with their counterparts in heaven. The revelations make it clear that during the days of tribulation that will precede the Second Coming, it is “in Zion, and in her stakes, and in Jerusalem” that are to be found

337 B. M. Metzger, Fourth Ezra, 13:35, p. 552, emphasis mine.

338 A. F. J. Klijn, 2 Baruch, 4:2-3, p. 622, emphasis mine.

339 G. W. E. Nickelsburg *et al.*, 1 Enoch 2, 45:5, p. 148.

340 R. D. Draper *et al.*, Commentary, p. 147. Cf. Luke 12:35-40; D&C 43:17-19; 45:35-44; 49:23; Joseph Smith—Matthew 1:46-48.

341 H. C. Kee, Testaments, Levi 10:5, p. 792.

342 See G. W. E. Nickelsburg, 1 Enoch 1, 90:28-29, p. 402. See also pp. 404-405 n. 28-36. Cf. Hebrews 9:8.

343 F. I. Andersen, 2 Enoch, 55:2 [J], p. 55.

344 Isaiah 33:20, 54:2.

345 D&C 57:3. For a broader discussion of this topic, see S. L. Olsen, *Mormon Ideology*, pp. 19-41.

346 D&C 101:21. Thus the scriptural reference to “Zion” and “all her municipals” in D&C 124:39.

347 See D&C 133:9.

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and **it shall be called Zion, a New Jerusalem.**

63 And the Lord said unto Enoch: Then shalt **thou and all thy city meet them there**, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

“those places which [God has] appointed for refuge.”<sup>348</sup> God’s whole purpose in the current dispensation is to draw the people of the world to such places of safety, the express purpose of the Church being “for the gathering of his saints to stand upon Mount Zion.”<sup>349</sup> Describing the expansion of Zion, the Prophet Joseph Smith said: “this Church will fill North and South America — it will fill the world.”<sup>350</sup>

**63 a thou and all thy city meet them there.** The heavenly city of Zion will meet and unite with its earthly counterpart, Zion, the New Jerusalem Compare D&C 45:11-15, which was received on 7 March 1831, just a few months after Moses 7 was recorded. See also JST Genesis 9:21-25, cited in COMMENTARY Genesis 9:16-a, p. 318.

The descent of the heavenly Jerusalem is described the book of Revelation,<sup>351</sup> as well as in pseudepigraphal and rabbinical sources. Schwartz summarizes as follows:<sup>352</sup> “Some say that in the future God will cause the Jerusalem on high to descend from heaven fully built, and will set it on the tops of four mountains: Mount Sinai, Mount Tabor, Mount Carmel, and Mount Hermon.”<sup>353</sup> Then the Temple will sing aloud, and the mountains will answer the song. So too will Jerusalem serve as a beacon to all of the nations, and they will walk in her light. Thus will God announce the Redemption.” In 4 Ezra 7:26-28, we read:<sup>354</sup> “For behold, the time will come, when the signs which I have foretold to you will come to pass; the city which now is not seen shall appear, and the land which now is hidden shall be disclosed. And everyone who has been delivered from the evils that I have foretold shall see my wonders. For my son the Messiah shall be revealed with those who are with him, and those who remain all rejoice four hundred years.”<sup>355</sup>

N. T. Wright, the well-known Anglican bishop and New Testament scholar, described the uniting of heaven and earth as follows:<sup>356</sup>

God made heaven and earth; at last he will remake both and join them together forever. And when we come to the picture of the actual end in Revelation 21-22, we find not ransomed souls making their way to a disembodied heaven but rather the new Jerusalem coming down from heaven to earth, uniting the two in a lasting embrace.

348 D&C 124:36; cf. D&C 45:66, 115:6. D&C 133:12-13 explicitly mentions these places of safety together in a close parallel to the text of Matthew 24:15.

349 D&C 84:2; cf. Revelation 14:1. For a broader discussion of this theme, see J. M. Bradshaw, Standing.

350 Wilford Woodruff, in *Conference Report*, Apr. 1898, p. 57, cited in J. Smith, Jr., *Teachings 2007*, p. 135. Cf. *Pesikta Rabbati* (W. G. Braude, *Rabbati*, 1:3, p. 40. See also 21:8, p. 429; H. Freedman *et al.*, *Midrash*, Song of Songs 7:3, 9:287): “Jerusalem is destined to be [as large] as the Land of Israel, and the Land of Israel [as large] as the whole world.” Compare G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 45:3, p. 148.: “and their dwelling place(s) will be immeasurable.”

351 Revelation 21:2: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven.”

352 H. Schwartz, *Tree*, p. 418 n. 534. Cf. W. G. Braude *et al.*, *Kahana*, 21:4, pp. 455-456.

353 Isaiah 2:2; 52:7.

354 B. M. Metzger, *Fourth Ezra*, 7:26-28, p. 537.

355 Arab 2 reads “one thousand years” (B. M. Metzger, *Fourth Ezra*, p. 537 n. 7f.).

356 N. T. Wright, *Surprised*, p. 19.

63 And the Lord said unto Enoch: Then shalt **thou and all thy city meet them there**, and **we will receive them into our bosom**, and **they shall see us**; and we will fall upon their necks, and they shall fall upon our necks, and **we will kiss each other**;

Compare *Book of Parables* 45:4-5:<sup>357</sup> “On that day, I shall make my Chosen One dwell among them, and I shall transform heaven and make it a blessing and a light forever; and I shall transform the earth and make it a blessing. And my chosen ones I shall make to dwell on it.” Nibley commented:<sup>358</sup> “The best news — indeed the only wholly good news that can come to the inhabitants of the wicked earth — is the bringing again of Zion to bless the earth with the only order of society acceptable to God and unreservedly beneficial to man.”

President John Taylor, then an apostle, taught that the meeting of the city of Enoch with the New Jerusalem would take place in a time of great calamity, through the priesthood power of translation:<sup>359</sup>

And then when the time comes that these calamities we read of shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other’s necks and embrace and kiss each other.

“Wandle Mace, a trustworthy Church member in Nauvoo, reported that he heard Joseph Smith ‘speak of the sign of the coming of the Son of Man, which all should see’ and that it would be ‘the return of the City of Enoch to the earth.’<sup>360</sup> When Christ comes to the world in glory, He will be attended by righteous hosts of past ages, among whom will be Enoch and his city.”<sup>361</sup>

- b **we will receive them into our bosom.** See COMMENTARY Moses 7:31-a, p. 143. Notice the “we” in this phrase, indicating that the gathered elect will be simultaneously welcomed into the bosom of the Lord and into that of Enoch and his people.
- c **they shall see us.** See COMMENTARY Moses 6:35-a, p. 64. Draper *et al.* comment:<sup>362</sup> “The verb ‘to see’ points to the quality of the Lord’s sight, effectively permitting people to see as He sees.”<sup>363</sup> D&C 76:94 explains: “They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known,”<sup>364</sup> having received of his fulness and of his grace.”
- d **we will kiss each other.** Terryl and Fiona Givens comment:<sup>365</sup> “The beauty and power of this image is in its concreteness. God and His people, the living and the departed, heaven and earth, embrace. The immense distance between the spiritual and the mundane collapses, and we find holiness in the ordinary. Luke’s tale of the prodigal son turns out to be not symbolic foreshadowing, but literal foretaste, of a greater reunion. As the evangelist told the story, when the son ‘was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.’”<sup>366</sup>

357 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 45:4-5, p. 148.

358 H. W. Nibley, *Enoch*, p. 256.

359 J. Taylor, 21 March 1880, p. 253.

360 Sayings of Joseph Smith as reported by those who claimed to hear him make the statements, LDS Church History Library.

361 H. L. Andrus, *Doctrinal (Rev.)*, pp. 418-419. See *Hymns* (1985), Let Zion in Her Beauty Rise, #41, verse 1.

362 R. D. Draper *et al.*, *Commentary*, p. 147.

363 See 1 John 3:2.

364 Cf. *Hymns* (1985), Let Zion in Her Beauty Rise, #41, verse 4.

365 T. L. Givens *et al.*, *God Who Weeps*, p. 106.

366 Luke 15:20.



64 And **there shall be mine abode**, and it shall be Zion, which shall come forth out of all the creations which **I have made**; and **for the space of a thousand years the earth shall rest**.

65 And it came to pass that Enoch saw **the day of the coming of the Son of Man**, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw **great tribulations among the wicked**; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67 And **the Lord showed Enoch all things, even unto the end of the world**; and he saw the day of the righteous, the hour of their redemption, and **received a fulness of joy**;

68 And all the days of Zion, in the days of Enoch, were **three hundred and sixty-five years**.

64 a **there shall be mine abode**. See COMMENTARY Moses 7:21-c, p. 138.

b **I have made**. See COMMENTARY Moses 6:33-c, p. 63.

c **for the space of a thousand years the earth shall rest**. See Revelation 20:2-7; D&C 29:11; 77:12; 88:110; Moses 7:65; Articles of Faith 1:10. Draper *et al.*<sup>367</sup> comment: “This news was what Enoch had been praying to learn since he had heard the groaning complaint of the earth.<sup>368</sup> By postponing his response to Enoch’s request for this information, the Lord had led Enoch in vision through the corridor of history to the Millennium.”<sup>369</sup>

65 a **the day of the coming of the Son of Man**. See COMMENTARY Moses 7:45-c, p. 153. The book of *Jubilees* describes this event as follows:<sup>370</sup> “And the Lord will appear in the sight of all. And everyone will know that I am the God of Israel and the father of all the children of Jacob and king upon Mount Zion forever and ever. And Zion and Jerusalem will be holy.”

66 a **great tribulations among the wicked**. Passages in the *Book of Parables* describe similar troubles for the wicked at the time of the coming of the Son of Man.<sup>371</sup>

67 a **the Lord showed Enoch all things**. Compare 2 *Enoch* 40:1:<sup>372</sup> “Now therefore, my children, I know everything; some from the lips of the Lord, others my eyes have seen from the beginning even to the end.” See also caption for FIGURE M8-9, p. 210.

b **even unto the end of the world**. In Joseph Smith-Matthew 1:4, the “end of the world” is equated to “the destruction of the wicked.” Compare Matthew 13:49: “the harvest is the end of the world.”

c **received a fulness of joy**. Compare 3 Nephi 17:20: “And now behold, my joy is full.”

68 a **three hundred and sixty-five years**. The book of Moses applies this duration to “all the days of Zion,” whereas the Bible applies it to the age of Enoch when he was translated.<sup>373</sup> In contrast to the Bible, Moses 8:1 says that “all the days of Enoch were four hundred and thirty years.”<sup>374</sup>

367 R. D. Draper *et al.*, *Commentary*, p. 148.

368 Moses 7:48-49.

369 See additional comments on this theme in R. D. Draper *et al.*, *Commentary*, pp. 148-150.

370 O. S. Wintermute, *Jubilees*, 1:28, p. 54. Cf. J. C. VanderKam, *Book of Jubilees*, 1:28, p. 6: “The Lord will appear in the sight of all, and all will know that I am the God of Israel, the father of all Jacob’s children, and the king on Mt. Zion for the ages of eternity. Then Zion and Jerusalem will become holy.”

371 E.g., G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 38:1-6, p. 95; 45:1-2, 6, p. 148; 46:4-8, p. 153.

372 F. I. Andersen, 2 *Enoch*, 40:1 [A], p. 165.

373 Genesis 5:23-24.

374 See COMMENTARY Moses 8:1-a, p. 223.

69 And Enoch and all his people *walked with God*, and he dwelt in the midst of Zion; and it came to pass that **Zion was not**, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

- 69 a *walked with God*. Compare Genesis 5:24; D&C 107:48-49; Moses 6:34, 39; 8:27. See COMMENTARY Moses 6:34-d, p. 64. Joseph Smith expected the Saints in our time to prepare to walk with God, saying:<sup>375</sup> “The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch’s day.”

In the *Qur’ān*, the prophet Enoch has long been associated with the name of Idris, who was said to have been “raised to a high position.”<sup>376</sup> Most likely, however, the name Idris is “derived from the biblical Ezra, via its Greek spelling Esdras.”<sup>377</sup>

- b *he dwelt in the midst of Zion*. See COMMENTARY Moses 7:21-c, p. 138.<sup>378</sup>

- c **Zion was not**. The Prophet taught:<sup>379</sup> “when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.” An explicit analog to the book of Moses idea that others besides Enoch ascended bodily with him is found in a Mandaean Enoch fragment<sup>380</sup> and late midrash.<sup>381</sup>

In connection with this verse, we should consider the book of Hebrews, where it is implied that all of the patriarchs were seeking to reach a heavenly city.<sup>382</sup> However, Jody Barnard argues that Hebrews is not so much concerned with the readers’ final and unending entry into God’s presence as it is with their participation in “a communal vision of mystical entry into the heavenly Jerusalem” as part of a “liturgical drama of the heavenly sanctuary.”<sup>383</sup> In the same spirit, Scott Mackie attempts a reconstruction of the book of Hebrews as a dramatic portrayal of a divine adoption ceremony.<sup>384</sup> Of course, ritual ascent in temple liturgy and bodily ascent as in the case of Enoch and his people follow similar patterns with an identical purpose:<sup>385</sup> namely, to bring the worshiper “into the presence of God.”<sup>386</sup>

In the rabbinic literature, the biblical phrase: “And he [Enoch] was not”<sup>387</sup> was taken negatively to mean that Enoch “was not inscribed in the scroll of the righteous but in the scroll of the wicked.”<sup>388</sup> According to Philip Alexander<sup>389</sup> the glowing pseudepigraphal accounts of Enoch’s life had created “an implicit challenge to the primacy of Moses” and were “countered in two main ways” by the circles that looked primarily to Moses:

First an attempt was made to cut off the Enochic development from its exegetical roots: Enoch, it was argued, was not such a righteous man, nor did he ascend to heaven, nor

375 J. Smith, Jr., *Teachings*, 30 March 1842, p. 202. Compare *ibid.*, 15 July 1842, p. 253, 1 September 1842, p. 266.

376 A. Jones, *Qur’ān*, 19:57, p. 286. See also 21:85, p. 303.

377 P. S. Alexander, *From Son of Adam*, p. 118. For a detailed study, see S. Zinner, *Transfer of Enochic Traits*.

378 For more on the significance of the phrase “in the midst” and the concept of the sacred center, see J. M. Bradshaw, *Moses Temple Themes*, pp. 69-89; J. M. Bradshaw, *Tree of Knowledge*.

379 J. Smith, Jr., *Teachings*, 15 July 1842, p. 251.

380 J. P. Migne, *Livre d’Adam*, 21, p. 170, speaking of Enoch and those with him: “By fleeing and hiding the people on high have ascended higher than us. We have never known them. All the same, there they are, clothed with glory and splendors ... And now they are sheltered from our blows.”

381 See *Endnote M7-23*, p. 193.

382 Hebrews 11:13-16. See also Hebrews 11:22-23.

383 J. A. Barnard, *Mysticism of Hebrews*, pp. 210-211.

384 S. Mackie, *Ancient Jewish*.

385 See J. M. Bradshaw, *Temple Themes in the Oath*, p. 35.

386 J. Smith, Jr., *Teachings*, 2 July 1839, p. 159. Here the Prophet cites Hebrews 11:10 in connection with Adam’s attempt to bring his people into the presence of God during the great council at Adam-ondi-Ahman.

387 Genesis 5:24.

388 J. Neusner, *Genesis Rabbah 1*, 25:1, p. 271.

389 P. S. Alexander, *From Second Adam*, pp. 108-109.

69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that **Zion was not**, for God **received it up** into his own **bosom**; and from thence went forth the saying, **ZION IS FLED**.

was he translated so that he did not see death .... A second line of counterattack was to build up the figure of Moses and to attribute to him the same transcendent qualities as Enoch .... Chronology suggest that the Enochic traditions have the primacy. It is the supporters of Moses who are trying to steal Enoch's clothes.

- d **received it up**. Compare D&C 45:11-12: "Enoch, and his brethren, ... were separated from the earth, and were received unto myself"
- e **bosom**. See COMMENTARY Moses 7:31-a, p. 143.
- f **ZION IS FLED**. See Hebrews 6:18, which speaks of those "who have fled for refuge to lay hold upon the hope set before us." Philip Alexander<sup>390</sup> argues that Enoch's title of Metatron was meant to "express the idea that Enoch was a *metator* [Latin "forerunner"] for the other adepts, showing them how they could escape from the wilderness of this world into the promised land of heaven." In similar fashion, Hebrews 6:19-20 presents Jesus as a "forerunner" who entered "into that within the veil" ahead of us.<sup>391</sup>

390 *Ibid.*, p. 107 n. 31.

391 See J. A. Barnard, *Mysticism of Hebrews*, p. 193. See also J. M. Bradshaw, *Temple Themes in the Oath*, pp. 61-62; *God's Image 1*, captions to FIGURE 6-13 and 6-14, pp. 472-473.

## Gleanings

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### Kent P. Jackson: “Never Have I Showed Myself unto Man” (Moses 7:4)<sup>1</sup>

Ether 3:15a contains a statement from the Lord that sets the brother of Jared apart from everyone who had lived on earth up to his time: “Never have I showed myself unto man whom I have created, for never has man believed in me as thou hast.” The uniqueness of ... Moriancumer’s faith justified the uniqueness of the Lord’s revelation to him. Never, the Lord told him, had anyone experienced such a manifestation — a statement made even more remarkable when we consider that such great individuals as Adam, Eve, Enoch, and Noah had preceded the brother of Jared, and each of these, according to the scriptures, had conversed with God ....

Whatever the first clause of verse 15 means, it is clear that there was something extraordinary about this appearance of the Lord to the brother of Jared. Yet we know from the scriptures that others had in fact seen God. Adam and Eve conversed with the Lord in “the presence of the Lord God” while in the Garden of Eden.<sup>2</sup> Adam and many others saw him in a great meeting not long before Adam’s death.<sup>3</sup> Enoch “saw the Lord” and spoke with him “even as a man talketh one with another, face to face”<sup>4</sup> and Noah and his sons “walked with God.”<sup>5</sup> Our problem, then, is to determine the meaning of the Lord’s statement to the brother of Jared in light of what we know of these other pre-Jaredite theophanies.

The most common approach to understanding Ether 3:15a proposes that the Lord’s statement has reference to the degree to which he revealed Himself to the brother of Jared. President Joseph Fielding Smith stated this position as follows:<sup>6</sup>

I have always considered Ether 3:15 to mean that the Savior stood before the Brother of Jared plainly, distinctly, and showed him his whole body and explained to him that he was a spirit. In his appearance to Adam and Enoch, he had not made himself manifest in such a familiar way. His appearances to earlier prophets had not been with that same fulness ....

[Joseph Fielding Smith] noted further: “The Father [Elohim] has honored Christ by placing His name upon Him, so that He can minister in and through that name *as though He were the Father*; and thus, so far as power and authority are concerned, *His words and acts become*

1 K. P. Jackson, *Never*, pp. 71, 72, 73, 74-75.

2 Moses 4:14-27.

3 D&C 107:53-54.

4 Moses 7:4.

5 Moses 8:27.

6 J. F. Smith, Jr., *Doctrines*, 1930, 1:37.



*and are those of the Father.*<sup>7</sup> When the Lord appeared in ancient times, He did so as the Father, and when He gave revelation to prophets, He spoke of the mortal mission of Jesus Christ in the third person, with the words of and from the perspective of God the Father, as though Jesus Christ were someone else. This explains Jehovah's words concerning Jesus in difficult passages such as Moses 1 and Isaiah 53.

Each of the above-mentioned explanations of Ether 3:15a presupposes a theology similar to that of Joseph Fielding Smith: "All revelation since the Fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses.<sup>8</sup> The Father [Elohim] has never dealt with man directly and personally since the Fall, and he has never appeared except to introduce and bear record of the Son."<sup>9</sup> Assuming that such is the case, this appearance to the brother of Jared is the first recorded manifestation in which He appeared and identified Himself as the Son. Elsewhere the scriptures record Him appearing or speaking as God the Father.<sup>10</sup> But to the brother of Jared He said: "Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast."<sup>11</sup>

### **Elder Orson Pratt: Enoch's Weapons (Moses 7:13)<sup>12</sup>**

I recollect reading of Enoch's having gathered his people, and that their enemies came up against them to battle. What kind of weapons did Enoch use to destroy his enemies? It says, "And he (Enoch) spake the word of the Lord, and the earth trembled, and the mountains fled, according to his command; and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."<sup>13</sup>

That was the power given to that Priesthood and authority which was conferred upon Enoch in the early ages of the world. It is also your privilege, ye servants of the living God, to obtain by faith the same blessings and the same power, that when you shall be appointed upon foreign missions, you can open your mouths by the power of the same Spirit that rested upon Enoch — that you can not only teach them what they shall do, but prophesy to the people and tell them what shall be in the future-tell them of the judgments and calamities that shall overtake the wicked. It is your privilege to prophesy to the great and to the low, to the king on his throne, to great men in high places, to the inhabitants of the earth, and to foretell that which shall befall their cities, villages, nations, countries, and kingdoms, to foretell all these things, not by your wisdom, nor by the spirit of false prophecy, but by the power of that Spirit which rested on Enoch in ancient days. With such a qualification, you could go forth and perform the mission appointed to you acceptably in the sight of God.

7 *Ibid.*, 1:29-30, emphasis added.

8 1 Nephi 19:10; 3 Nephi 11:10, 14; 15:2.

9 J. F. Smith, Jr., *Doctrines*, 1:27. See *Endnote M7-25*, p. 195.

10 E.g., Moses 6:50-52, 58-59; 7:4, 32-33, 39. See also Moses 1:1-6.

11 Ether 3:14-15.

12 O. Pratt, 18 September 1859, p. 312.

13 Moses 7:13.

### Elder Neal A. Maxwell: “A Ring of Resentment” (Moses 7:14)<sup>14</sup>

The gospel glow shining about a righteous individual or a righteous people usually attracts persecution. But this is not the only accompanying sign. Enoch could tell us something about this phenomenon; those in his ancient Zion were resented by some who “stood afar off.”<sup>15</sup> Latter-day Saints are not yet a fully worthy people, but even now there is building a visible ring of resentment around Zion today. It includes those who once had a shallow faith but are now critics. Their tree of testimony lacked root; it withered, and they plucked “it up and cast it out,”<sup>16</sup> occasionally with great public display.

### President Joseph Smith, Jr.: In the Presence of God (Moses 7:16)<sup>17</sup>

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.<sup>18</sup> This is why Abraham blessed his posterity. He wanted to bring them into the presence of God. They looked for a city, etc.<sup>19</sup> Moses sought to bring the children of Israel into the presence of God, through the power of the priesthood, but he could not.<sup>20</sup> In the first ages of the world, they tried to establish the same thing, and there were Eliases raised up who tried to restore these very glories but did not obtain them. (Enoch did for himself and those that were with him, but not for the world.) But they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, etc.<sup>21</sup>

### Hyrum L. Andrus: Calling and Election of Enoch’s People (Moses 7:16)<sup>22</sup>

Latter-day Saint literature makes several references and allusions to the church of the Firstborn: First, a revelation equates this select body or inner church with the church of Enoch.<sup>23</sup> Enoch and his people matured in the program of the Gospel until they made their calling and election sure and entered into the rest of the Lord,<sup>24</sup> endowed with His glory. Of them it was said: “The Lord came and dwelt with his people, and ... the glory of the Lord ... was upon his people.”<sup>25</sup>

To attain the celestial kingdom in the resurrection, man must receive the second Comforter, either in this life or in the spirit world after death.<sup>26</sup> A revelation stated that those who

14 N. A. Maxwell, *Prove*, pp. 17-18.

15 Moses 7:14.

16 Alma 32:38.

17 J. Smith, Jr., *Words, Before August 1839* (1), pp. 9-10, spelling and punctuation modernized.

18 See D&C 107:53-56.

19 See Hebrews 11:8-10.

20 See Exodus 19, 20; D&C 84:19-25; JST Exodus 34:1-2.

21 Ephesians 1:10.

22 H. L. Andrus, *Perfection*, pp. 374-375, 380-381.

23 D&C 76:67.

24 B. Young, 20 April 1856, p. 320.

25 Moses 7:16-17.

26 “The sealing action of the priesthood is the gateway to that kingdom. See 2 Nephi 31:17-20; Mosiah 5:15; D&C 76:51-63. It is said erroneously at times that baptism and the laying on of hands for the gift of the Holy Ghost constitute the gate to the celestial kingdom. But these ordinances are merely the gate to the path which leads to the celestial kingdom — not the gate into that kingdom. Baptism and the reception of the Holy Ghost are the gate into the earthly church of Jesus Christ, but the sealing power of the priesthood constitutes the gate into the higher or inner church which is called the church of the Firstborn” (H. L. Andrus, *Perfection*, p. 380 n. 66). See also J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-79.

are “sealed by the Holy Spirit of promise” become celestial beings in the resurrection, and that they constitute the church of the Firstborn.<sup>27</sup> Speaking of this class of beings in the resurrection, the revelation stressed: “These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.”<sup>28</sup> It is noteworthy that the verb in this statement denotes completed action. These are they who “have come,” etc. Before the resurrection, they have matured in the gospel to the point of communing with beings who reside above the veil. Having met the challenge of returning to the presence of God, they therefore will inherit celestial glory in the resurrection.

### **Elder Neal A. Maxwell: Relevance of the City of Enoch (Moses 7:18-19)<sup>29</sup>**

There are several relevant reasons for attempting to ponder probing the city of Enoch. First, in our time of increasing perplexity among nations and individual despair, it is important to realize that thousands of people ages ago successfully applied the commandments of God and thereby had great and unparalleled happiness. Second, since God sets both incentives and warnings before mankind, it is just as important to have before us the positive consequences of righteousness as well as the negative consequences of sin. Third, God preserved and prepared Enoch’s people in the midst of awful and enveloping evil, and, reassuringly, he has promised his people in our own time that though “great tribulations shall be among the children of men, ... my people will I preserve.”<sup>30</sup> The Lord has also said that the day will come when peace shall be taken from the earth, and the Devil shall have power over his dominion. And also the Lord shall have power over his saints, and shall reign in their midst.<sup>31</sup> Fourth, the pending rendezvous between the people of Enoch’s city-culture and those to be preserved on the earth at the time of Christ’s second coming will be utterly unique in all of human history and is worthy of some quiet anticipation.

### **Elder Neal A. Maxwell: “Near-Celestial Culture” (Moses 7:18-19)<sup>32</sup>**

To Enoch, whose faith moved not only mountains, but, more importantly, men; and to his successful people for showing us that it can be done: that lapsed righteousness is not inevitable and that near-celestial culture can be transmitted from generation to generation; and with anticipation of that remarkable rendezvous when this prophet and his people return.

### **Hugh W. Nibley: Equal in All Things (Moses 7:18)<sup>33</sup>**

Let me conclude with some quotations from the prophets of the restoration:<sup>34</sup>

1 The Lord spake unto Joseph Smith, Jun. [Enoch], saying: Hearken unto me, saith the Lord your God, ... who have assembled yourselves together;

3 ... it must needs be that there be an organization of my people ... in the land of Zion — [or in other words, the city of Enoch (Joseph)],

4 For a permanent and everlasting establishment and order unto my church, ...

27 D&C 76:53-54.

28 D&C 76:67.

29 N. A. Maxwell, *One Heart*, p. v.

30 Moses 7:61.

31 D&C 1:35-36.

32 N. A. Maxwell, *One Heart*, p. iii.

33 H. W. Nibley, *Some Notes*, p. 548.

34 D&C 78:1, 3-5.

5 That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

Such passages plainly look to the distinctive culture being “of one heart and one mind,”<sup>35</sup> setting them apart from all the others. “We are following,” said Brigham Young, “the customs of Enoch and the holy fathers, and for this we are looked upon as not being fit for society. We are not adapted to the society of the wicked.”<sup>36</sup>

### **Elder Alexander B. Morrison: Unity (Moses 7:18)<sup>37</sup>**

President J. Reuben Clark preached often upon the theme of unity,<sup>38</sup> using as his scriptural basis the following verse: “I say unto you, be one; and if ye are not one ye are not mine.”<sup>39</sup> Unity is indeed one of the central themes of the gospel, expressed in its perfection in the unity between Jesus and his apostles at the Last Supper.<sup>40</sup> Significantly, the people of Enoch were of “one heart and one mind,”<sup>41</sup> and in the Nephite Zion there were no contentions among the people.<sup>42</sup>

### **Terryl L. Givens and Fiona Givens: A Taxing Challenge (Moses 7:18)<sup>43</sup>**

All who have attempted to reenact Enoch’s enterprise have found the transition from worldly ways to celestial society a more taxing challenge than anticipated. The hard lesson has been, that “Zion cannot be built up unless it is by the principles of the law of the celestial kingdom.”<sup>44</sup> Rome is not the only city that cannot be built in a day.

So the work of Zion-building continues among all those who seek to do the works of Christ. God our Father authored the blueprint of our development and shepherds us along the path. Christ’s atonement makes possible the dynamic process of change, the continual redefining of ourselves through ever better choices and decisions. Obedience to His “gentle commands”<sup>45</sup> is our way of displaying trust in His counsel, and faithfulness effects the gradual changes of heart and mind that move us forward.

### **Hyrum L. Andrus: Heaven Must Be Organized on Earth (Moses 7:18)<sup>46</sup>**

Speaking of the need to establish Zion, a revelation explained: “Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; *otherwise I cannot receive her unto myself.*”<sup>47</sup> This applied to Christ receiving the Saints unto Himself either as He came to earth or in eternity. The requirement in both cases was the same. Having marveled at the myriad creations of God, the ancient patriarch Enoch said: “And thou hast taken Zion to thine own bosom, *from all thy creations*, from all eternity to all eternity.”<sup>48</sup> Presumably

35 Moses 7:18.

36 B. Young, 4 June 1864, p. 306.

37 A. B. Morrison, *Visions*, p. 113.

38 See, e.g., D. H. J. Yarn, *Religion*, p. 214.

39 D&C 38:27.

40 See John 17:20-21.

41 See John 17:20-21.

42 See 4 Nephi 1:13.

43 T. L. Givens *et al.*, *God Who Weeps*, p. 114.

44 D&C 105:5.

45 See *Hymns* (1985), How Gentle God’s Commands, #125.

46 H. L. Andrus, *Doctrines*, pp. 38-39.

47 D&C 105:5, emphasis added.

48 Moses 7:30-31, emphasis added.

this was done by their obedience to the law of Zion. That law required the Saints to meet the same challenge, if they were to be received by Christ on earth and in eternity. “As a people we are expecting the day to come when Jesus will descend in the clouds of Heaven; but before this day comes we must be prepared to receive him,” George Q. Cannon observed. “*The organization of society that exists in the heavens must exist on the earth*; the same condition of society, so far as it is applicable to mortal beings, must exist here.”<sup>49</sup>

### **Hugh W. Nibley: The Idle Rich (Moses 7:18)<sup>50</sup>**

The director of a Latter-day Saint Institute was recently astounded when [I] pointed out to him that the ancient teaching that the idler shall not eat the bread of the laborer<sup>51</sup> has always meant that the idle rich shall not eat the bread of the laboring poor, as they always have. “To serve the classes that are living on them,” Brigham Young reports from England, “the poor, the laboring men and women are toiling, working their lives out to earn that which will keep a little life in them... Is this equality? No! What is going to be done? The Latter-day Saints will never accomplish their mission until this inequality shall cease on the earth.”<sup>52</sup> But the institute director was amazed, because he had always been taught that the idle poor should not eat the bread of the laboring rich, because it is perfectly obvious that a poor man has not worked as hard as a rich man. With the same lucid logic my Latter-day Saint students tell me that [the reason] there were no poor in the Zion of Enoch [was] because only the well-to-do were admitted to the city.

### **George W. Crocheron: There Is Happiness in Consecration (Moses 7:18)<sup>53</sup>**

What was the primal cause which brought about this happy condition of society, socially, religiously and industrially? It was due to the people having consecrated their time, talents, and all their earthly possessions, to one common end — the good of the whole community. The words of the Master will find application here, “Except ye are one, ye are not mine.”<sup>54</sup> The people of Enoch were a unit in keeping the law of consecration, hence the blessings which followed. We are told that when conditions become favorable, in a future day, the glorious principle of consecration will again be introduced as a preparatory event preceding the coming of the Lord. Who will abide this great law of exaltation? Those whose eyes are single to the glory of God and to the upbuilding of his great latter-day work, for the glory of Zion, “and the perfecting of the Saints.”<sup>55</sup>

### **A. Don Sorensen: Living in Love as Equals (Moses 7:18)<sup>56</sup>**

Since love comprehends all righteousness,<sup>57</sup> the people of Zion live together in love as equals.<sup>58</sup> They have “all things common.”<sup>59</sup> They labor together as equals, each contributing to the good of all and to the work of salvation according to their individual talents.<sup>60</sup> As

49 G. Q. Cannon, 6 April 1869, p. 99, emphasis added.

50 H. W. Nibley, *Work*, p. 241.

51 See D&C 42:42.

52 B. Young, 27 May 1877, p. 47.

53 G. W. Crocheron, *City of Enoch*, p. 537.

54 D&C 38:27.

55 Ephesians 4:12.

56 A. D. Sorensen, *Zion*, p. 1625.

57 Matt. 22:36-40.

58 See D&C 38:24-27.

59 4 Nephi 1:3.

60 D&C 82:3; Alma 1:26.



equals, all receive the things that are necessary for survival and well-being, according to their circumstances, wants, and needs.<sup>61</sup> Consequently, among a people of Zion there are no rich or poor.<sup>62</sup> It is written of the ancient people of Enoch that “the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.”<sup>63</sup>

The prophets always labor to prepare people to become a people of Zion. Sometimes people embrace Zion; most often they do not. For example, the followers of Enoch built Zion, and because of their righteousness, “God received [them] up into his own bosom.”<sup>64</sup> Later, Noah declared the word of life unto “the children of men, even as it was given unto Enoch.”<sup>65</sup> Still later, Moses “sought diligently” that his people might be purified and enter the rest of God, as did Enoch’s people.<sup>66</sup> But the people of Noah and, to a lesser degree, the people of Moses “hardened their hearts”<sup>67</sup> and refused to accept the ways of Zion. On the other hand, “the people in the days of Melchizedek” were “made pure and entered into the rest of the Lord their God.”<sup>68</sup> Before 125 BCE in ancient America, King Benjamin’s people, and the Nephites who followed the prophet Alma underwent that mighty change of heart that makes a people pure.<sup>69</sup> When Jesus Christ visited his “other sheep” in ancient America after his crucifixion,<sup>70</sup> he established Zion among them. It is said of them that “there was no contention in the land, because of the love of God which did dwell in the hearts of the people .... Surely there could not be a happier people among all the people who had been created by the hand of God.”<sup>71</sup> The Bible also describes early Christians who experienced purification and lived the order of Zion.<sup>72</sup>

### **C. L. Olsen: Economic Strife Will Have an End (Moses 7:18)<sup>73</sup>**

When the revelation mentioned<sup>74</sup> shall be fulfilled — when this “permanent establishment and order” shall be set up on earth, as it assuredly will be some day in the future — the faint hope of relief which today is flickering as it were in the souls of unnumbered thousands of mortals will become a reality. Under this order, the “Order of Enoch,” industrial warfare will cease; strikes, lockouts, walkouts, picketing, etc., will be things of the past; economic strife will have an end; “profiteering” will be impossible; there will be neither rich nor poor — individual millionaires and paupers will not be found; neither will there be princely castles and gilded palaces for the favored few, nor the poor-house, as the last haven of refuge for those who have “lost out” in the battle of life. God speed the day!

### **President Brigham Young: “They Choose the Dollar” (Moses 7:18)<sup>75</sup>**

I want to wake you up, and if I had the power to lift the veil from your eyes and let you see things as they are, you would be astonished. Not but what there are a great majority of the

61 D&C 51:3, 9.

62 4 Nephi 1:3.

63 Moses 7:18.

64 Moses 7:69; Hebrews 11:5.

65 Moses 8:19.

66 Moses 8:19.

67 D&C 84:24.

68 Alma 13:10-14.

69 Mosiah 2- 5; Alma 5:3-14.

70 John 10:16; 3 Nephi 15:21.

71 4 Nephi 1:3, 15-16.

72 Acts 2:44; 4:32; 15:9.

73 C. L. Olsen, *How Long*, p. 335.

74 D&C 78:1-8.

75 B. Young, 1 January 1877, p. 305.

people are as good as they know how to be. Now I will say, bless the people, that they may do better, but show some of the Elders of Israel according to their present conduct a dollar on one side and eternal life on the other, and I fear they would choose the dollar.

**President Brigham Young: Afraid of Covetousness (Moses 7:18)<sup>76</sup>**

I am more afraid of covetousness in our Elders than I am of the hordes of hell ... All our enemies ... and all hell with them marshalled against us, could not do us the injury that covetousness in the hearts of this people could do us; for it is idolatry.

**President Brigham Young: Nothing Is Our Own (Moses 7:18)<sup>77</sup>**

No person on the earth can truly call anything his own, and never will until his has passed the ordeals we are all now passing, and has received his body again in a glorious resurrection, to be crowned by Him who will be ordained and set apart to set a crown upon our heads. Then will be given to us that which we now only seem to own, and we will be forever one with the Father and the Son, and not until then.

**President Gordon B. Hinckley: Consecration Still in Effect (Moses 7:18)<sup>78</sup>**

Animal sacrifice was done away with the sacrifice of the Son of God. But the law of sacrifice and the law of consecration were not done away with and are still in effect.

**President Marion G. Romney: Living the Principles Now (Moses 7:18)<sup>79</sup>**

While we await the redemption of Zion and the earth and the establishment of the United Order, we ... should live strictly by the principles of the United Order insofar as they are embraced in present church practices such as the fast offering, tithing and the welfare activities. Through these practices we could as individuals, if we wished to do so, implement in our own lives all the basic principles of the United Order.... What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations.

**Bishop Victor L. Brown: Preparing Ourselves (Moses 7:18)<sup>80</sup>**

It is my conviction that we cannot begin too early in life to prepare to live the law of consecration. We know of the second coming of the Savior ... We also know that we must be prepared to live the law of consecration prior to his coming. The question is—what do we do to properly prepare ourselves to live this law? I suppose the point of beginning is our conversion to the principle that everything we have really belongs to the Lord. Until we feel in total harmony with this, it will be difficult, if not impossible, for us to accept the law of consecration. As we prepare to live this law, we will look forward with great anticipation to the day when the call will come. If, on the other hand, we hope it can be delayed so we can have the pleasure of accumulating material things, we are on the wrong path.

<sup>76</sup> B. Young, 25 October 1857, p. 353. See also B. Young, 16 September 1860.

<sup>77</sup> B. Young, 5 January 1860, p. 106.

<sup>78</sup> G. B. Hinckley, *Teachings* 1997, 25 August 1996, p. 639.

<sup>79</sup> M. G. Romney, *Socialism*, p. 537. This talk was given when President Romney was an Apostle.

<sup>80</sup> V. L. Brown, *Law of Consecration*. Strictly speaking, the law of consecration (as opposed to the United Order) is something that can be lived at any time. For examples that illustrate how the law of consecration can be exercised in our lives now, see, e.g., N. A. Maxwell, *Settle*; S. B. Oveson *et al.*, *Personal Consecration*; H. B. Eyring, Jr., *Opportunities*; D. T. Christofferson, *Reflections*. See also J. M. Bradshaw, *God's Image 1*, pp. 285, 349-351, 419, 422, 423-425, 431, 443, 447, 448-449, 557, 611.

### **President Brigham Young: “In Process of Time” (Moses 7:21)<sup>81</sup>**

If I live as long as Enoch lived, who walked with the Lord three hundred and sixty-five years, can I then see a people prepared to enter at once in the celestial world? No. Many may think that Enoch and his whole city were taken from the earth directly into the presence of God. That is a mistaken idea. If, within three hundred and sixty-five years, I can see a people capable of surmounting every sin, of overcoming every evil and effect of sin to such a degree as to be separated in the flesh from the sinful portion of the world and from all the effects of the Fall — a great people as pure and holy as were the people of Enoch, I should not complain, and, perhaps, have no cause to. Yet, in the latter days, God will cut short his work in righteousness.

### **Elder Neal A. Maxwell: The “Why” Questions (Moses 7:28)<sup>82</sup>**

When you and I ask “why” questions of the Lord it is helpful to remember that the prophets themselves have asked “why” questions. Enoch asked the Lord, in view of His omnipotence and omniscience, why He wept.<sup>83</sup> Joseph Smith asked a “why” question in the form of “how long” — how long would the Lord stay His hand from protecting His people.<sup>84</sup>

### **Elder Neal A. Maxwell: Is a Fulness of Joy Possible? (Moses 7:28)<sup>85</sup>**

How can we ever expect to have a fulness of joy unless all those we love share that joy? In other words, how can there be “fulness” if there is “incompleteness”? How can loving parents, for instance, have a fulness of joy if their prodigals never really come home? ...

As in all things, what God has revealed to us is our truest guide, though more is yet to come. We know for a certainty that God weeps over the unnecessary suffering of humanity. Enoch saw Him weep!<sup>86</sup> Can the Lord ever have a fulness of joy in view of such sadness?

The resurrected Jesus did: “And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.”<sup>87</sup> ....

We weep, and should, for those who suffer because of sore sin. Moreover, we should practice longsuffering and personal patience to maximize every opportunity for their ingathering. However, some will still refuse to “come in from the cold.” Finally, each of us receives the dominant desires of his heart ....

... C. S. Lewis ... noted that some would try to use our earthly empathy and sympathy to blackmail us. Yet “the day must come when joy prevails and all the makers of misery are no longer able to affect it”<sup>88</sup> ... My own guess is that our present regrets for spiritual shortfalls will eventually be refined into a celestial empathy which recognizes moral agency’s irrevocable relationship to eternal joy.

81 B. Young, 1 January 1877, p. 305.

82 N. A. Maxwell, *That Ye May*, p. 95.

83 See Moses 7:28-29, 31.

84 See Moses 7:28-29, 31.

85 N. A. Maxwell, *That Ye May*, pp. 65-66.

86 See Moses 7:28.

87 3 Nephi 17:20.

88 C. S. Lewis, *Divorce*, p. 118.

**Elder Neal A. Maxwell: Misuse of Moral Agency (Moses 7:28-29, 32-33)<sup>89</sup>**

God's empathy is not to be defined by man's lack of empathy or by our sometimes stupid and cruel use of moral agency!

All of us should be very careful, therefore, about seeming to lecture God on suffering. God actually weeps over the suffering of His children. Enoch saw it!<sup>90</sup> He questioned God about those divine tears-especially in view of God's omnipotence and His omniscience. Why cry over one people on one planet — especially in view of how far God's vast creations stretch out?<sup>91</sup>

The Lord rehearsed for Enoch that humanity and this earthly habitat are “the workmanship of [God's] own hands,” and, further, that He gave us our knowledge and our agency. Most strikingly, the Lord then focused on the fact that the human family should love one another and should choose God as their Father. The two great commandments! Then the Lord lamented, yet “they are without affection, and they hate their own blood.”<sup>92</sup>

**Hugh W. Nibley: “Thy Curtains Are Stretched Out Still” (Moses 7:30)<sup>93</sup>**

Throughout the ancient world, the veil of the temple is the barrier between ourselves and both the hidden mysteries of the temple and the boundless expanses of cosmic space beyond. An example of the former is “the veil of Isis,” which no man has lifted, and of the latter is the veil that hangs across the back of the last chamber in the Egyptian temple, beyond which lie eternity and the worlds beyond. The Jewish literature often mentions the veils between the worlds, and the book of Moses clearly recalls the tradition of the book of Enoch: “Millions of earths like this ... would not be a beginning to the number of thy creations; and thy curtains are stretched out still.”<sup>94</sup>

**Elder Neal A. Maxwell: Reassuring Facts (Moses 7:30)<sup>95</sup>**

Notice, however, what reassured and assuaged Enoch most about Jesus amid His creations: “And *yet thou art there*, and thy bosom is there; and also thou art just; thou art merciful and kind forever”<sup>96</sup> Are not those the very same fundamental facts which you and I likewise find most crucial and most reassuring?

**William J. Hamblin: Enoch and Visionary Ascents (Moses 7:31)<sup>97</sup>**

The prototype of all visionary ascents into heaven in the *Hekhalot* literature is Enoch. Enoch is said to have put on the robes of the glory of God, which transformed him into a celestial being: “I [Enoch] had become like one of the glorious ones, and there was no observable difference.”<sup>98</sup> But this is not all, for Enoch also received a secret celestial name, Metatron, and was enthroned in Heaven. As a glorified celestial being, Enoch/Metatron figures prominently throughout all *Hekhalot* and later Kabbalistic (late medieval Jewish mystical)

89 N. A. Maxwell, *That Ye May*, p. 81.

90 See Moses 7:28-29.

91 See Moses 7:30.

92 Moses 7:32-33.

93 H. W. Nibley, *Sacred*, p. 574.

94 Moses 7:30.

95 N. A. Maxwell, *That Ye May*, p. 205.

96 Moses 7:30, emphasis added.

97 W. J. Hamblin, *Temple Motifs*, pp. 459-460.

98 F. I. Andersen, 2 Enoch, 22:8 [A], p. 139.

literature as the most important celestial personage after God himself, superior even to the archangel Michael.

Indeed, Enoch/Metatron is referred to by a number of titles and descriptions that point to his deification. Most importantly, he is called “lesser YHWH” (*Yahweh qatan*).<sup>99</sup> He is said to be “little less than God,” whose “name is like the name of his master (God)”; indeed, he is specifically called *elohim* and *shadday*, two of the names of God in the Old Testament. Enoch/Metatron is “seated on a Throne like the Throne of Glory,” and “all keys [powers of God] are committed to Metatron.” Because of the vast celestial authority he holds, “it was Metatron (rather than God) who showed himself to Moses and to the prophets.”

### **Elder Neal A. Maxwell: Sorrow for Needless Suffering (Moses 7:32-34)<sup>100</sup>**

[C]onfessing God’s hand in all things<sup>101</sup> surely does not mean ... that His hand caused the great and terrible holocaust in which six million Jews perished. Instead, Enoch saw the God of Heaven weep over needless human suffering. Asked by Enoch why He wept, God declared that He had “[given] unto man his agency,” also a “commandment that they should love one another ... but behold, they are without affection ... and the fire of mine indignation is kindled against them.”<sup>102</sup>

### **Elder Neal A. Maxwell: God’s Plan Not Suspended (Moses 7:32-34)<sup>103</sup>**

In His exchange with Enoch, the mercy and love of God and certain causes of mortal misery are made abundantly clear. Even so, God will not suspend His “plan of happiness,”<sup>104</sup> though man’s misuse of moral agency causes such gross human misery. There is no other way.

### **Elder John A. Widtsoe: Salvation Open to the Dead (Moses 7:39)<sup>105</sup>**

Many men have refused to accept the gospel, and many millions have died without hearing it. The Prophet Enoch asked the Lord if the door of salvation was closed against such individuals. The answer came that Jesus “hath pled before my face. Wherefore he suffereth for their sins; inasmuch as they will repent in the day that my chosen (Jesus) shall return unto me, and until that day they shall be in torment.”<sup>106</sup> This and other statements in the recorded words of God to Adam and the early patriarchs show that the “fathers” were taught the gospel ordinances, and were promised eternal salvation, if obedient to the Gospel, whether living or dead.

### **Hugh W. Nibley: Enoch the Perfect Leader (Moses 7:41)<sup>107</sup>**

Enoch is the great advocate, the champion of the human race, pleading with God to spare the wicked and “refusing to be comforted”<sup>108</sup> until he is shown just how that is to be done. He feels for all and is concerned for all. He is the passionate and compassionate, the magnanimous one who cannot rest knowing that others are miserable. He is the wise and obedient servant, the friend and helper of all, hence the perfect leader and ruler.

99 P. Alexander, 3 Enoch, 12:5, p. 265.

100 N. A. Maxwell, *That Ye May*, p. 29.

101 See D&C 59:21.

102 Moses 7:32-34.

103 N. A. Maxwell, *Men and Women*, p. 112.

104 D&C 42:8, 16.

105 J. A. Widtsoe, *Prophetic Value*, p. 759.

106 Moses 7:39.

107 H. W. Nibley, *Enoch*, p. 21.

108 Moses 7:44.



**President Brigham Young: Understanding Eternity (Moses 7:41)<sup>109</sup>**

Understand eternity? There is not and never was a man in finite flesh who understands it. Enoch has been referred to in this matter. How many of the Gods and kingdoms he saw when the vision of his mind was opened, matters not. If he had seen more than he could have enumerated throughout his long life, and more than all the men on earth could multiply from the time his vision opened until now, he would not have attained to the comprehension of eternity. How much Enoch saw, how many worlds he saw, has nothing to do with the case. This is a matter that wise men know nothing about.

**Elder Orson F. Whitney: My Testimony (Moses 7:41)<sup>110</sup>**

I have a testimony that this is God's truth . . . It came to me in this way: I was in Kirtland, Ohio, laboring as a missionary, and was walking up a hill toward the Temple one evening, when suddenly my mind was illumined and expanded until it seemed as if I could comprehend the whole scope of human history from the beginning, from the days of Adam down to the end of time. I saw why Adam had been, and Enoch, and Noah, and Abraham, and Christ, and the Apostles, and Joseph Smith, and Brigham Young, and the Church of Jesus Christ of Latter-day Saints. I saw the future also, the events for which this great work is preparing; and the whole plan of redemption opened before the vision of my mind. I saw nothing with my natural eyes, but from that moment I recognized my place in history; I saw what God required of me. I knew where I came from, why I am here, and where I am going. And that conviction has never left me; it is the greatest thing the Lord ever gave to me. I have had dreams. I have healed the sick by the power of God. I have been healed myself, I have been blessed in many ways, have had my prayers answered again and again; but nothing ever came to me so great as that mental or soul illumination that revealed to me my duty, and my place, in God's great scheme. That is what I call my testimony.

**President Spencer W. Kimball: "Miserable Practices" (Moses 7:48)<sup>111</sup>**

I have traveled much in various assignments over the years, and when I pass through the lovely countryside or fly over the vast and beautiful expanses of our globe, I compare these beauties with many of the dark, miserable practices of man, and I have the feeling that the good earth can hardly bear our presence upon it. I recall the occasion when Enoch heard the earth mourn, saying, "Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me?"<sup>112</sup>

**Hyrum L. Andrus: Fate of Those Who Died in the Flood (Moses 7:57)<sup>113</sup>**

The Lord explained to the patriarch Enoch that Christ would pay the debt of their sins if they would repent when the message of redemption was given to them in the spirit world, after the crucifixion, but until that time they would be in torment.<sup>114</sup> Enoch was then shown that after the resurrection of Christ "as many of the spirits as were in prison came forth, and

<sup>109</sup> B. Young, 5 March 1860, p. 17.

<sup>110</sup> O. F. Whitney, *Gospel's Plainness*, pp. 59-60.

<sup>111</sup> S. W. Kimball, *False Gods*, June 1976, p. 4.

<sup>112</sup> *Moses 7:48*.

<sup>113</sup> H. L. Andrus, *Perfection*, p. 206.

<sup>114</sup> See *Moses 7:39*.

stood on the right hand of God.”<sup>115</sup> But when God is required to exercise justice in order to bring man to repentance, man’s waywardness may evidence a lack of dedication to truth and righteousness on his part. When this is the case, man cannot be sanctified to the point that he can receive the full glory and power of celestial existence. Those who perished in the Flood are, in general, redeemed only to a terrestrial state of glory in the resurrection.<sup>116</sup>

### **Elder Neal A. Maxwell: Purpose of the Book of Mormon (Moses 7:62)<sup>117</sup>**

In varying degrees of clarity, the Psalmist, Isaiah, Enoch, and Moroni foretell how “these last records” were to emerge as “truth ... out of the earth.”<sup>118</sup> But even the unusual and remarkable externals of the book’s emergence are subsidiary to its fundamental purposes. The clear words of the Lord to Enoch confirm that the central purpose of the Book of Mormon would be “to bear testimony of mine Only Begotten; [and] his resurrection from the dead.”<sup>119</sup>

### **President Ezra Taft Benson: How God Will Preserve Us (Moses 7:62)<sup>120</sup>**

Many years before the coming of the Savior to this earth, the prophet Enoch saw the latter days. He observed the great wickedness that would prevail on the earth at this time and foretold the great tribulations” that would result from such wickedness: but in the midst of what was otherwise a very gloomy prophecy, the Lord promised, “But my people will I preserve.”<sup>121</sup> How would He do so? Note what the Lord Himself promised He would do to preserve His people. He said: “And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth unto a place which I shall prepare.”<sup>122</sup>

### **President Joseph Smith, Jr.: The New Jerusalem (Moses 7:62-63)<sup>123</sup>**

First, I shall begin by quoting from the prophecy of Enoch, speaking of the last days:<sup>124</sup>

Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, His resurrection from the dead (this resurrection I understand to be the corporeal body); yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called Zion a New Jerusalem.

Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood?

<sup>115</sup> Moses 7:57.

<sup>116</sup> D&C 76:73.

<sup>117</sup> N. A. Maxwell, *Plain and Precious Things*, p. 14.

<sup>118</sup> See Psalm 85:11; Isaiah 29:4; Moses 7:62; Mormon 8:16.

<sup>119</sup> Moses 7:62.

<sup>120</sup> E. T. Benson, *Teachings 1988*, October 1986, p. 105.

<sup>121</sup> Moses 7:61.

<sup>122</sup> Moses 7:62.

<sup>123</sup> J. Smith, Jr., *Teachings*, September 1835, pp. 84-86.

<sup>124</sup> Moses 7:62.

I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject:<sup>125</sup>

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.

I discover by this quotation, that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and cursing upon the children of Israel, for their obedience or disobedience, says thus:<sup>126</sup>

And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee ....

And again:<sup>127</sup>

Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem.

Now we learn from the Book of Mormon the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelation 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent:<sup>128</sup>

Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old.

125 Revelation 21:3.

126 Deuteronomy 30:1-4.

127 3 Nephi 20:22.

128 Ether 13:1-12.

**President Joseph Smith, Jr.: The Gathering (Moses 7:62)<sup>129</sup>**

In speaking of the gathering, we mean to be understood as speaking of it according to scripture, the gathering of the elect of the Lord out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes: yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and reign with Him a thousand years on earth, we want all honest men to have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written “Holiness to the Lord.”

**Doctrine and Covenants 84:99-102: A Song of Zion (Moses 7:63)<sup>130</sup>**

Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

The Lord hath brought again Zion;  
 The Lord hath redeemed his people, Israel,  
 According to the election of grace,  
 Which was brought to pass by the faith  
 And covenant of their fathers.

The Lord hath redeemed his people;  
 And Satan is bound and time is no longer.  
 The Lord hath gathered all things in one.  
 The Lord hath brought down Zion from above.  
 The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength;  
 And truth is established in her bowels;  
 And the heavens have smiled upon her;  
 And she is clothed with the glory of her God;  
 For he stands in the midst of his people.

Glory, and honor, and power, and might,  
 Be ascribed to our God;  
 For he is full of mercy,  
 Justice, grace and truth, and peace,  
 Forever and ever, Amen.

<sup>129</sup> J. Smith, Jr., *Teachings*, 6 January 1836, p. 93.

<sup>130</sup> Versification added. This song was revealed to the Prophet on September 23, 1832. Elder Orson Pratt taught that the prophecy in Isaiah 52:8-10 would be fulfilled at the return of Enoch's Zion to earth (O. Pratt, *Zion of Enoch*, p. 265): “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.” For more on other revealed “songs of Zion,” see EXCURSUS 2: The Song of Enoch, p. 449.

**Hyrum L. Andrus: Enoch and the Sign of the Son of Man (Moses 7:63)<sup>131</sup>**

The sign of the Son of Man will be a brilliant light, like the light of the morning that comes out of the east, and it will cover the earth. As Joseph Smith identified some of the events to precede Christ's coming in glory, he added, "Then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the son of Man will come as the sign of the coming of the Son of Man, *which will be as the light of the morning cometh out of the east.*"<sup>132</sup>

Christ's promise that Enoch and his city will return with Him, coupled with the Prophet Joseph's statement that many will consider the sign of the Son of Man to be "a planet, a comet, etc.," suggests a possible connection. Wandle Mace, a trustworthy Church member in Nauvoo, reported that he heard Joseph Smith "speak of the sign of the coming of the Son of Man, which all should see" and that it would be "the return of the City of Enoch to the earth."<sup>133</sup> When Christ comes to the world in glory, He will be attended by righteous hosts of past ages, among whom will be Enoch and his city.

**President John Taylor: Zion Below Will Meet Zion Above (Moses 7:63)<sup>134</sup>**

We will build up our Zion after the pattern that God will show us, and we will be governed by His law and submit to His authority and be governed by the Holy Priesthood and by the word and will of God. And then when the time comes that these calamities we read of shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other.<sup>135</sup>

**Donald W. Parry and Jay A. Parry: Meaning of Zion (Moses 7:63)<sup>136</sup>**

In this remarkable revelation to Enoch, the Lord reveals much regarding the latter-day Zion. He designates this city by four names: Zion, New Jerusalem, Holy City, and mine abode. The first name attests that the city will be a place of safety: the Hebrew word Zion means "stronghold" or "citadel." New Jerusalem, the second name, relates Zion to Jerusalem of ancient Palestine but is marked New to differentiate it from Old Jerusalem; the third name, Holy City, shows Zion to be consecrated and set apart from other places; and the fourth, mine abode, indicates that Zion will be the Lord's home,<sup>137</sup> where he will reign for a thousand years.

**N. T. Wright: Heaven and Earth Remade and Joined (Moses 7:63)<sup>138</sup>**

Heaven, in the Bible, is not a future destiny but the other, hidden, dimension of our ordinary life — God's dimension, if you like. God made heaven and earth; at last he will remake both and join them together forever. And when we come to the picture of the actual end in Revelation 21-22, we find not ransomed souls making their way to a disembodied heaven

<sup>131</sup> H. L. Andrus, *Doctrinal (Rev.)*, pp. 418-419.

<sup>132</sup> J. Smith, Jr., *Teachings*, 6 April 1843, p. 287. See Joseph Smith — Matthew 1:26.

<sup>133</sup> Sayings of Joseph Smith as reported by those who claimed to hear him make the statements, LDS Church History Library.

<sup>134</sup> J. Taylor, 21 March 1880, p. 253.

<sup>135</sup> Moses 7:63.

<sup>136</sup> D. W. Parry *et al.*, *Understanding the Signs*, p. 184.

<sup>137</sup> Cf. Moses 7:68 behold mine abode.

<sup>138</sup> N. T. Wright, *Surprised*, p. 19.



but rather the new Jerusalem coming down from heaven to earth, uniting the two in a lasting embrace.

**President Marion G. Romney: Obedience Sanctified Zion (Moses 7:69)<sup>139</sup>**

As disobedience brought on the flood, so obedience sanctified Enoch's Zion.

**President Joseph Smith, Jr.: The Doctrine of Translation (Moses 7:69)<sup>140</sup>**

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life and never failed of a blessing.<sup>141</sup>

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

Now this Enoch, God reserved him unto Himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of [which] there has been but little revealed. He is reserved also unto the presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise.<sup>142</sup> He is a ministering angel to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul. Therefore, Jude spoke of him:<sup>143</sup>

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Paul was also acquainted with this character, and received instructions from him:<sup>144</sup>

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

<sup>139</sup> M. G. Romney, *Silver Lining*, p. 51.

<sup>140</sup> J. Smith, Jr., *Words*, 5 October 1840, pp. 41-42, spelling and punctuation modernized. Cf. J. Smith, Jr., *Teachings*, 5 October 1840, pp. 169-171.

<sup>141</sup> Genesis 5:22-24.

<sup>142</sup> "Only a brief mention of this subject is made during the Prophet's 3 October 1841 discourse a year later, and no lengthy 'treatise' has ever been found on the 'doctrine of translation.' It is a subject the Prophet was uniquely qualified to clarify. For in the scriptures revealed through him, he had much to say on this subject—certainly more than is given in the King James version of the Bible. See, for example, Alma 45:18-19; 3 Nephi 28; 4 Nephi 1:14, 37; Mormon 8:10-12, 9:22; Ether 12:17; D&C 7; 49:8; 50:26-30; 77:7-11, 14; 84:25, 98-100; 107:48-49, 57; 110:13-16; 129:1-3; 130:4-7; 133:52-56; Moses 6:32-34, 7:13, 16-23, 27, 61-69; JST Genesis 9:21-25, 13:13, 14:25-36" (Ehat and Cook in J. Smith, Jr., *Words*, p. 52 n. 13).

<sup>143</sup> Jude 1:14-15.

<sup>144</sup> Jude 1:14-15.

Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. “Others were tortured, not accepting deliverance, that they might obtain a better resurrection.”<sup>145</sup>

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said “a better resurrection”? This distinction is made between the doctrine of the actual resurrection and translation; translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labor and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand, those who were tortured, not accepting deliverance, received an immediate rest from their labors. “And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their words do follow them.”<sup>146</sup>

They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same work, after they receive a resurrection for their bodies. But we shall leave this subject and the subject of the terrestrial bodies for another time, in order to treat upon them more fully.

### **President Joseph Smith, Jr.: Translated Beings (Moses 7:69)<sup>147</sup>**

He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while His body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of His mission, without which He could not have perfected His work, or entered into His rest. After his resurrection, He appeared as an angel to His disciples.

Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body [i.e., personage]. Jesus Christ went in body after His resurrection, to minister to resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should save the dead, than he should raise the dead.

### **President Joseph Smith, Jr.: All Saved on Same Principles (Moses 7:69)<sup>148</sup>**

I have no doubt but that the holy prophets and apostles and saints in ancient days were saved in the Kingdom of God; neither do I doubt but that they held converse and communion with them while in the flesh, as Paul said to the Corinthian brethren that the Lord Jesus

<sup>145</sup> Hebrews 11:35.

<sup>146</sup> Revelation 14:13.

<sup>147</sup> J. Smith, Jr., *Teachings*, 3 October 1841, p. 191.

<sup>148</sup> J. Smith, Jr., *Writings 2002*, 26 September 1833, p. 324.

showed himself to above five hundred saints at one time after his resurrection.<sup>149</sup> Job said that he knew that his Redeemer lived and that he should see him in the flesh in the latter days.<sup>150</sup> I may believe that Enoch walked with God and by faith was translated.<sup>151</sup> I may believe that Noah was a perfect man in his generation and also walked with God<sup>152</sup> ... but will all this purchase an assurance for me, or waft me to the regions of eternal day with my garments spotless, pure, and white?<sup>153</sup> Or must I not rather obtain for myself, by my own faith and diligence, in keeping the commandments of the Lord, an assurance of salvation for myself? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers, and listen to my cries as soon as he ever did to theirs if I come to him in the manner they did—or is he a respecter of persons?<sup>154</sup>

All must act in concert, or nothing can be done, and should move according to the ancient Priesthood: hence the Saints should be a select people, separate from all the evils of the world—choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day.<sup>155</sup>

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.<sup>156</sup>

If Enoch, Abraham, Moses, and the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle.<sup>157</sup>

... if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person.<sup>158</sup>

### **Royal Skousen: Meaning of the Word Translate (Moses 7:69)<sup>159</sup>**

We should first note that the word translate is ultimately derived from the Latin *transferre* and literally means “to carry across.” Language translation was originally viewed as a “carrying across” since in older manuscript practice the original language was often put in one column and the translation was put beside it in a parallel column. In addition, there are other meanings of the word translate that show its older meaning of “to carry across”; for instance, we talk about the city of Enoch or various prophets being translated.

149 See 1 Corinthians 15:6.

150 See Job 19:25-26.

151 See Genesis 5:24.

152 See Genesis 6:9.

153 See Mormon 9:6.

154 See Acts 10:34.

155 J. Smith, Jr., *Teachings*, 30 March 1842, p. 202.

156 *Ibid.*, 15 July 1842, p. 251.

157 *Ibid.*, 15 July 1842, p. 253.

158 *Ibid.*, 1 September 1842, p. 266.

159 R. Skousen, *Darkly*, p. 8.

**President John Taylor: Mission of Translated Beings (Moses 7:69)<sup>160</sup>**

It would appear that the translated residents of Enoch's city are under the direction of Jesus, who is the Creator of worlds; and that He, holding the keys of the government of other worlds, could, in His administrations to them, select the translated people of Enoch's Zion, if He thought proper, to perform a mission to these various planets, and as death had not passed upon them, they could be prepared by Him and made use of through the medium of the holy priesthood to act as ambassadors, teachers, or messengers to those worlds over which Jesus holds the authority.

**Robert J. Matthews: Resurrection of Translated Beings (Moses 7:69)<sup>161</sup>**

This same distinction is given in 3 Nephi 28:8, which records the promise of Jesus to the three Nephites that they will be changed in the twinkling of an eye from mortality to immortality when the Lord comes again. Mormon asked the Lord if these three had "been cleaned from mortality to immortality," and was told "no, not yet." Mormon explains that these three underwent a change in their mortal bodies, so "that they might not taste of death," but would yet undergo "a greater change" at the "last day."<sup>162</sup> I interpret that "greater change" as the actual permanent transition from death to resurrection, while their present condition—the lesser change—is the temporary state of translation. This is the same process I would conclude for all translated persons: Enoch, Moses, Elijah, and so forth. With reference to the change in "a twinkling of an eye," Elder Bruce R. McConkie has written, "All translated beings accordingly undergo what amounts to an instantaneous death and resurrection."<sup>163</sup>

**Elder Bruce R. McConkie: Resurrection of Enoch's People (Moses 7:69)<sup>164</sup>**

Those who were translated before the resurrection of our Lord "were with Christ in his resurrection"<sup>165</sup> ... It will be resurrected, not translated beings, who shall return with the city of Enoch.

**Elder Bruce R. McConkie: Dispensational Keys of Enoch (Moses 7:69)<sup>166</sup>**

As to Raphael's mortal identity we can only speculate. We do know the personages however, who restored the keys exercised in the various great dispensations mentioned in the Bible, with the exception of the dispensation of Enoch. An inference thus arises that Raphael may be Enoch or some other great prophet from his dispensation. If this assumption is correct, then the keys restored by Raphael would be those enjoyed by the saints in Enoch's day including, perhaps, the power whereby men may be translated.

**President Spencer W. Kimball: "Treasures of Knowledge" (Moses 7:69)<sup>167</sup>**

Knowledge is not merely the equations of algebra, the theorems of geometry, or the miracles of space. It is hidden treasures of knowledge as recorded in Hebrews, by which "the worlds were framed by the word of God",<sup>168</sup> by which Enoch was translated that he should not see

160 J. Taylor, *Mediation*, 1882, p. 76; J. Taylor, *Gospel Kingdom*, 1882, p. 103.

161 R. J. Matthews, *Doctrine of Resurrection*, p. 511.

162 3 Nephi 28:36-40.

163 B. R. McConkie, *Mormon Doctrine*, s. v. Translated Beings, p. 807.

164 *Ibid.*, s. v. Translated Beings, pp. 807, 808.

165 D&C 133:55.

166 *Ibid.*, p. 618.

167 S. W. Kimball, *Teachings* 1982, December 1968, p. 389.

168 Hebrews 11:3.

death; by which Noah, with a knowledge no other human had, built an ark on dry land and saved a race by taking seed through the Flood.

### Steven L. Olsen: Enoch and the Mormon Concept of Zion<sup>169</sup>

The vision of Enoch contributed to the Zion concept [in early Mormon history] in three major ways. First of all, it helped define Mormon eschatology. Enoch's vision enabled Mormonism to reject the teleology of the Apocalypse in favor of an eschatology based on geographical contingencies. As William Mulder has observed, "while other millenarians set a time [for the Second Coming] the Mormons appointed a place."<sup>170</sup>

The vision of Enoch portrays paradise as the product of a strong prophet and his devoted followers living together in divine harmony. It also suggests that when Zion perfected itself, heavenly Zion would descend with Christ at the second coming to restore paradise to earth. These events consummate the express purpose of the gathering, namely the integration of heaven and earth ...<sup>171</sup>

The basic components of the Zion concept — the city, the temple, the land, and the people of Zion, the gathering and the millennium — are all defined in terms of one another in this high point of Mormon religious rhetoric.

The vision of Enoch also helped define Zion's social order, which was called on occasion "city of Enoch" or "order of Enoch." Enoch's city came to be the divine model for the Mormons' earthly undertakings, the ideal type or cultural paradigm of Smith's subsequent commandments and revelations on the subject. According to this vision, Zion's ideal urban society would be permeated by religion. Religion, not the government, would ensure domestic tranquility. Religion, not the military, would provide for a common defense. Religion, not the market, would promote the general welfare ...<sup>172</sup>

The communalism of Enoch's Zion enabled the Mormon Prophet to reject Sidney Rigdon's communitarian following, "the Family."<sup>173</sup> In its place, Joseph Smith established the United Order or Order of Enoch ...

The third major contribution of the vision of Enoch to the Mormon concept of Zion concerns Joseph Smith's growing awareness of his mission as prophet of the Gospel's Restoration .... As the Zion concept developed, Smith better understood his duties as prophet of the Restoration. However, not until he received the vision of Enoch did he have a role model. After the vision, Smith had a clear mandate from heaven to mobilize the spiritual and material resources of his followers to restore to earth not only the primitive Church but also the heavenly city. After December 1830, Smith saw himself as a latter-day Enoch called to fulfill the promises made to the ancient founder of Zion. The flurry of excitement and activity in the Zion quest following the vision of Enoch indicates its importance for Smith and the Church of Christ. Suggestive of the personal relevance of the vision is the fact that on several occasions Smith substituted Enoch's name for his when he wished to avoid specific personal reference in his revelations.<sup>174</sup>

169 S. L. Olsen, *Mormon Ideology*, pp. 25-26. For an overview of the context and impact of Joseph Smith's revelations about the establishment of Zion in early Mormonism, see S. C. Esplin, *Let Zion*. For a perspective on the wider context of LDS millennial thought at this time, see G. Underwood, *Millenarian World*.

170 W. Mulder, *Mormonism's Gathering*, p. 252.

171 Moses 7:62-64.

172 Moses 7:18-21.

173 M. V. Backman, Jr., *Heavens*, p. 64.

174 D&C 24:7; 78:1, 4, 9; 96, heading.



**William W. Phelps: Glorious Things Are Sung of Zion<sup>175</sup>**

Glorious things are sung of Zion,  
     Enoch's city seen of old,  
 Where the righteous, being perfect,  
     Walked with God in streets of gold.  
 Love and virtue, faith and wisdom,  
     Grace and gifts were all combined.  
 As himself each loved his neighbor;  
     All were one in heart and mind.  
  
 There they shunn'd the pow'r of Satan  
     And observed celestial laws;  
 For in Adam-ondi-Ahman  
     Zion rose where Eden was.  
 When beyond the pow'r of evil,  
     So that none could covet wealth,  
 One continual feast of blessings  
     Crown'd their days with peace and health.  
  
 Then the tow'rs of Zion glittered  
     Like the sun in yonder skies,  
 And the wicked stood and trembled,  
     Filled with wonder and surprise.  
 Then their faith and works were perfect;  
     Lo, they followed their great Head!  
 So the city went to heaven,  
     And the world said, "Zion's fled!"  
  
 When the Lord returns with Zion,  
     And we hear the watchman cry,  
 Then we'll surely be united,  
     And we'll all see eye to eye.  
 Then we'll mingle with the angels,  
     And the Lord will bless his own.  
 Then the earth will be as Eden,  
     And we'll know as we are known.

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175 *Hymns* (1985), #48.

## Endnotes

- M7-1** Levenson finds a similar concept in his retranslation of the proclamation of the seraphim in Isaiah's vision. Rather than chanting: "Holy, holy, holy is the Lord of Hosts: The whole earth is full of his glory,"<sup>1</sup> Levenson<sup>2</sup> gives a more accurate reading: "The fulness of the whole earth (or, world) is his glory":

In cultic contexts, the term for "glory" (*kabod*) has a technical meaning; it is the divine radiance... that manifests the presence of God<sup>3</sup> ... If my translation of Isaiah 6:3 is correct, then the seraphim identify the world in its amplitude with this *terminus technicus* of the Temple cult. As Isaiah sees the smoke filling the Temple, the seraphim proclaim that the *kabod* fills the world (verses 3-4). The world is the manifestation of God as He sits enthroned in His Temple. The *trishagion* is a dim adumbration of the rabbinic notion that the world proceeds from Zion in the same manner that a fetus, in rabbinic etymology, proceeds from the navel.

See OVERVIEW Genesis 8, p. 278.

- M7-2** "In the meantime, the Smiths lived with Isaac Morley, a well-off convert who had worked a farm on Kirtland's northern boundary since 1812. By late spring, Joseph and Emma had set up housekeeping in the single room of a new house on Morley's property."<sup>4</sup>

- M7-3** Speaking of another such occasion, Bushman observes that the Prophet "spoke as if the revelations coming by his voice commanded him along with everyone else."<sup>5</sup> "Judging by his actions, Joseph believed in the revelations more than anyone. From the beginning, he was his own best follower. Having the word of God at his back gave him enormous confidence."<sup>6</sup>

- M7-4** Evaluating the wider context of parallels in the linkages between Enoch and Noah in the book of Moses and *1 Enoch* accounts, Cirillo writes:<sup>7</sup>

A human-like earth is not a new idea. An expression of earth as human-like in an account related to Enoch and Noah together, however, is beyond parallels. This is a substantial similarity that cannot be explained away as mere coincidence. In the [book of Moses] and in [*1 Enoch*]: A) Enoch has a vision of the impending flood;<sup>8</sup> B) Enoch sees Noah and his posterity survive;<sup>9</sup> C) Enoch knows Noah's future through an eschatological vision directed by God;<sup>10</sup> and, D) an anthropomorphized earth suffers only to be healed by Noah.<sup>11</sup> It is not difficult to consider that [*1 Enoch*] and the [book of Moses] might share the idea of Enoch and Noah having had a relationship. It is the substantial similarities of the expression of this idea that provide overwhelming cause for consideration.

- M7-5** Emphasizing the appropriateness of a Sumerian-Akkadian milieu for this concept in Moses 7, Skinner<sup>12</sup> cites S. H. Langdon<sup>13</sup> as follows: "the Sumerian Earth-mother is repeatedly referred to in Sumerian and Babylonian names as the mother of mankind ... This mythological doctrine is thoroughly accepted in Babylonian religion ... In early Accadian, this mythology is already firmly established among the Semites."

- M7-6** Compare the translation by Wise:<sup>14</sup> "let it be known to you th[at ... ] and the things you have done, and that your wi[ves ... ] they [and their] sons [and] the [w]ives o[f their sons ... ] by your licentiousness

<sup>1</sup> Isaiah 6:3.

<sup>2</sup> J. D. Levenson, *Temple and World*, pp. 289-290.

<sup>3</sup> Cf. Exodus 40:34, 1 Kings 8:11.

<sup>4</sup> R. L. Bushman, *Rough Stone*, p. 146.

<sup>5</sup> R. L. Bushman, *Creation of the Sacred*, p. 98.

<sup>6</sup> R. L. Bushman, *Rough Stone*, p. 173.

<sup>7</sup> S. Cirillo, *Joseph Smith*, p. 94.

<sup>8</sup> G. W. E. Nickelsburg, *1 Enoch 1*, 91:5, p. 409; 106:15, p. 536; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:1-66:10, p. 273; Moses 7:43.

<sup>9</sup> G. W. E. Nickelsburg, *1 Enoch 1*, 106:16-18, p. 536; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:12, p. 273; Moses 7:43, 52.

<sup>10</sup> G. W. E. Nickelsburg, *1 Enoch 1*, 106:13-18, p. 536; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 65:10-66:2, p. 273; Moses 7:44-45, 51.

<sup>11</sup> G. W. E. Nickelsburg, *1 Enoch 1*, 7:4-6, p. 182; 8:4, p. 188; 9:2, 10, p. 202; 87:1, p. 364; Moses 7:48-50.

<sup>12</sup> A. C. Skinner, *Vindicated*, p. 376.

<sup>13</sup> S. H. Langdon, *Semitic*.

<sup>14</sup> M. Wise *et al.*, *DSS*, 4Q203 Fragment 8:6-13, pp. 294-295.

on the earth, and there has been [up]on you [ ... and the land is crying out] and complaining about you [and] the deeds of your sons [ ... ] the harm that you have done to it. [ ... ] unto Raphael it has reached; and, behold, destruc[tion is coming, a great flood, and it will destroy all living things] and whatever is in the deserts and the seas.”

- M7-7** Other accounts from the ancient Near East also describe the weeping of the heavens (or the heavenly host) in response to a cataclysmic flood. In the *Epic of Gilgamesh*, the goddess Ishtar laments her support for the destruction of humanity by means of a flood:<sup>15</sup>

The goddess cried out like a woman in childbirth,

Belet-ili wailed, whose voice is so sweet:

“The olden times have turned to clay,  
because I spoke evil in the gods’ assembly,

How could I speak evil in the gods’ assembly,  
And declare a war to destroy my people?

“It is I who give birth, these people are mine!  
And now, like fish, they fill the ocean!”

In response, the heavenly host join in a chorus of weeping over the dire situation:<sup>16</sup>

The Anunnaki gods were weeping with her,  
wet-faced with sorrow, they were weeping [with her,]  
their lips were parched and stricken with fever.

- M7-8** Moses 6:59–60 reads:

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified.”

The OT1 manuscript of Moses 6:59 reads with some interesting differences:<sup>17</sup>

That inasmuch as *they* were born into the world by *the fall, which bringeth death*, by water, and blood, and the spirit which I have made, and so became of dust a living soul, even so ye must be born again<sup>18</sup> of water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, *into the mysteries of the kingdom of heaven*; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.”

- M7-9** The text reads *dammāna* [cloud], which Nickelsburg takes to be a corruption in the Aramaic.<sup>19</sup> Nibley’s interpretation of the motif of the “weeping” of clouds in this verse as a parallel to Moses 7:28 is arguable.<sup>20</sup> However his translation of *1 Enoch* 100:11–13 as a description of the weeping of the heavens is surely a misreading.<sup>21</sup>

- M7-10** Woodworth observes by way of contrast to the book of Moses that Enoch’s weeping “comes after he learns that the wicked will *not* be rescued.”<sup>22</sup> See *1 Enoch* 94:10:<sup>23</sup> “He who created you will overturn you; and for your fall there will be no compassion, and your Creator will rejoice at your destruction.”

- M7-11** Following this encounter and embrace, Paul is told by an angel:<sup>24</sup> “‘Whatever I now show you here, and whatever you shall hear, tell no one on earth.’ And he led me and showed me; and there I heard

15 A. George, *Gilgamesh*, 11:117–124, p. 92.

16 *Ibid.*, 11:125–127, p. 92.

17 S. H. Faulring *et al.*, *Original Manuscripts*, p. 102. See COMMENTARY Moses 6:59–a through g, pp. 79–80.

18 The phrase “into the kingdom of heaven” is omitted here.

19 G. W. E. Nickelsburg, *1 Enoch* 1, pp. 463–464.

20 H. W. Nibley, *Enoch*, p. 199.

21 *Ibid.*, p. 198; cf. G. W. E. Nickelsburg, *1 Enoch* 1, 100:11–13, pp. 503.

22 J. L. Woodworth, *Enoch*, p. 193 n. 45, emphasis added.

23 G. W. E. Nickelsburg, *1 Enoch* 1, 94:10, p. 460.

24 See J. K. Elliott, *Apocalypse of Paul*, 20, p. 628.

words which it is not lawful for a man to speak.”<sup>25</sup> In the version of the *Apocalypse of Paul* found at Nag Hammadi, Paul’s encounter at the entrance to the seventh heaven is told differently.<sup>26</sup> At that entrance, Paul is challenged with a series of questions from Enoch. In answer to Enoch’s final question, Paul is instructed: “Give him [the] sign that you have, and [he will] open for you.’ And then I gave [him] the sign.” Whereupon “the [seventh] heaven opened.”

**M7-12** A profitable comparison also might be made between Moses 7:69 (“ZION IS FLED”) and the Dead Sea Scrolls theme of ascension. With texts like the *Hodayot* and the *Songs of the Sabbath Sacrifice*, it seems the members of the Qumran community were interested in the ascension of not only individuals, but the whole community (cf. the City of Enoch in the book of Moses) — or at least the governing priesthood. The idea that the Heavenly Jerusalem will come down at the Eschaton is another topic worthy of further exploration.<sup>27</sup>

**M7-13** See JST Hebrews 11:40:<sup>28</sup> “without sufferings they could not be made perfect.” Cf. JST Hebrews 11:35:<sup>29</sup> “others were tortured, not accepting deliverance; that they might obtain the first resurrection.” In a later epistle, Joseph Smith explicitly connected Hebrews 11:40 to the ordinances of the temple: “as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.”<sup>30</sup> These essential earthly ordinances specifically constitute a representation of the “ultimate glorification”<sup>31</sup> that comes to the faithful when they meet God face to face in heaven. Luke Timothy Johnson<sup>32</sup> concurs with this general line of thinking, stating “that ‘perfection’ means precisely that access to God’s presence made possible through the great high priest Jesus.”<sup>33</sup>

**M7-14** Based on careful study of the Aramaic that he presumes to lie behind all uses of the term “son of man,” Maurice Casey<sup>34</sup> criticizes the work of earlier scholars such as Sigmund Mowinckel<sup>35</sup> and Frederick H. Borsch,<sup>36</sup> dismissing their notions of a “Primordial Man” and of a titular “Son of Man” as “artificial construct[s].”<sup>37</sup> In a more recent study, however, J. A. Waddell<sup>38</sup> shows that Casey’s conclusions regarding the “son of man” are problematic in several respects, and marshals evidence from *1 Enoch* that Casey ignored in his analysis. In particular:<sup>39</sup>

Casey has not taken into consideration the important evidence that the “son of man” expression in *BP* [*1 Enoch Book of Parables*] is developed by midrashing Ezekiel 1 as well as Daniel 7, and that the Son of Man figure in *BP* is clearly more than just a human being. He is also a preexistent heavenly messiah figure who functions as the eschatological judge ... Taken together, these [and other reasons] are what should lead us to conclude that “Son of Man” is a title in *BP*.

Significantly, Waddell’s analysis also:<sup>40</sup>

... indicates that the concept of the Messiah in Paul’s thought and the concept of the Messiah in the oral transmission of the earliest communities of the Jesus movement (which were later included in the written gospel accounts) grew out of the same soil [as that of the Enochic Son of Man traditions]. They were developed from the same traditions about the Son of Man that Jesus Himself spoke and taught to his disciples. In other words, it is no longer possible to view Paul’s concept of the Messiah figure in [the Epistles of Paul] and the concept of the Messiah figure in the canonical Gospels as distinct and irreconcilable conceptions. The old view that Paul’s Messiah

25 2 Corinthians 12:4.

26 See G. W. MacRae *et al.*, *Paul*, 22:23-23:30, p. 259.

27 See EXCURSUS 3: ZION IS FLED, p. 459.

28 S. H. Faulring *et al.*, *Original Manuscripts*, p. 545.

29 *Ibid.*

30 D&C 128:15.

31 H. W. Attridge *et al.*, *Hebrews*, p. 352.

32 L. T. Johnson, *Hebrews*, pp. 309-310.

33 Hebrews 2:10; 5:9; 7:19, 28; 9:9; 10:1, 14.

34 M. Casey, *Solution*.

35 S. Mowinckel, *He That Cometh*.

36 F. H. Borsch, *Son of Man*.

37 M. Casey, *Solution*, p. 25. See also Phillip Munoa’s excellent discussion of sources describing God as a glorious Man in P. B. Munoa, *Four Powers*, pp. 101-104.

38 J. A. Waddell, *Comparative Study*, pp. 76-85.

39 *Ibid.*, p. 85.

40 *Ibid.*, p. 208.

was shaped by a non-Jewish, Gentile context and that the messiah in the Gospels was shaped in a Jewish context is no longer tenable. The wedge must now be considered to have been permanently removed.”

In addition, Waddell develops his reasons for the fact that Paul only used “Son of Man” concepts and not “Son of Man” terminology.<sup>41</sup> Instead of the traditional argument that Son of Man language would have made no sense to Paul’s Gentile followers, he concludes that Paul avoided this language because of a first-century soteriological debate about how one achieved eternal life.<sup>42</sup>

- M7-15** P. B. Munoa<sup>43</sup> cites rabbinical sources giving support to the idea that Adam and God were not only identical in appearance, but also:

could be thought to share the same name, even Adam ... Lacocque, when discussing how Gnostic speculations about “Man” were anchored in the “older Israelite mentality,” quotes *Corpus Hermeticum* 10:25 to illustrate how God could be understood as a man:

Man on earth is a mortal god; God in the heavens is an immortal man.<sup>44</sup>

Though the analysis of Borsch has been justly criticized, his wide survey of sources relating to the idea of the “first man” is still useful.<sup>45</sup> Fletcher-Louis discusses the concept of “angelomorphism” in Second Temple Judaism, as expressed in the Dead Sea Scrolls, the Enoch literature, and other pseudepigrapha. Describing the destiny of the righteous of the community at Qumran, one text announces: “For these are those selected by God for an everlasting covenant and to them shall belong the glory of Adam.”<sup>46</sup> Fletcher-Louis equates this “glory of Adam” to the glory of God.<sup>47</sup>

- M7-16** In the view of Fletcher-Louis, much of the controversy can be attributed to false dichotomies that have been posited in various descriptions of the identity of the Son of Man:<sup>48</sup>

For the interpretation of Daniel 7 commentators are divided into broadly three different camps: (1) those who think the “one like a son of man” is an angel, (2) those who think that he is an individual human, the (royal) messiah, and (3) those who think he is merely a symbol representing the people of God; Israel. The debate ranges widely yet positions tend to be entrenched.

A solution to the problem entails the removal of the boundaries which force a separation between the various alternatives. In the first place it is not necessary, as commentators on all sides assume, to separate out heavenly/divine and earthly/human alternatives. There is a well-established tradition, some of the evidence for which we have examined in the preceding part of this study, that a human being or community can be angelic/divine and so the data pointing to an Israel or earthly messiah is entirely compatible with that pointing to an angel, if we have an angelomorphic human in view. Secondly, whilst there is in fact within Daniel very little evidence for an interest in a Davidic messianism there is much to suggest that a priestly figure is in view in 7:13 (cf. 9:26 where Onias III is an “anointed on”). Israel’s high priest was widely, if not universally, believed to possess a divine or angelic identity. Of course, he also represented or embodied the people of God. This is vividly expressed in his bearing of the names of the twelve tribes of Israel upon

41 *Ibid.*, pp. 186–201.

42 For a summary of the uses of the term “son of man” in the ancient literature, see S. Chialà, *Son of Man*. For a broad discussion of the use of the term “Son of Man” in the Gospels and in Daniel, see J. Ashton, *Understanding*, pp. 240–276; P. S. Alexander, *From Second Adam*, p. 114. For additional arguments specifically relating the “Son of Man” title to the Enoch and New Testament literatures, see the work of Margaret Barker (e.g., M. Barker, *Lost*, pp. 91–104; M. Barker, *Temple Themes*, pp. 46–47, 154–165, 188–189, 195–197; M. Barker, *Temple Mysticism*, pp. 100–106, 134–143).

43 P. B. Munoa, *Four Powers*, p. 102.

44 For LDS statements about how God came to be God, see, e.g., J. Smith, Jr., *Teachings*, 7 April 1844, pp. 345–346; B. Young, 5 January 1860, p. 102; B. Young, 12 June 1860–b, p. 81; B. Young, 17 June 1866, p. 249; G. Q. Cannon, 6 January 1884, p. 26; J. E. Talmage, 6 April 1915, p. 123; B. R. McConkie, *New Witness*, p. 64.

45 F. H. Borsch, *Son of Man*, pp. 55–88.

46 Rule of the Community 4:22–23 in F. G. Martinez, *DSS Translated*, p. 7.

47 C. H. T. Fletcher-Louis, *Glory*, p. 479, see also pp. 17–19. Cf. W. Blake, *Natural Religion*, p. 41; G. B. Hinckley, *Don’t Drop*, November 1994, p. 46; L. Snow, *Teachings 1984*, 15 June 1901, p. 1; J. A. Waddell, *Comparative Study*, pp. 186–201. See also the comprehensive study of the anthropomorphic conception of God in old rabbinic thought by Marmorstein (A. Marmorstein, *Doctrine*, Vol. 3), Kugel’s more recent study (J. L. Kugel, *God of Old*), E. L. Cherbonnier, *Anthropomorphism*, E. J. Hamori, *Embodied God*, and J. M. Bradshaw, *God’s Image 1*, COMMENTARY 1:12–c, p. 53; 2:26–c, p. 113.

48 C. H. T. Fletcher-Louis, *Revelation of the Sacral*, p. 257.



his breastplate. He therefore fulfills the requirement for all three interpretations: he is angelic, he represents the people of God and yet he is a concrete individual figure.

**M7-17** LDS scholar S. Kent Brown writes:<sup>49</sup>

As we noted earlier, the portrait of an anthropomorphic deity is found repeatedly throughout Jewish and Christian literature. But such an observation does not bring us full circle to what we seek, namely, a title like Man of Holiness or Man of Counsel in Moses 6:57 and 7:35. Interestingly, it is in the Nag Hammadi collection that we draw the closest to such epithets. For instance, according to the documents known as *Eugnostos the Blessed* and *The Sophia of Jesus Christ* — or the *Wisdom of Jesus Christ*—the father of the Son of Man is known as Immortal Man. Within the theological system of these two texts, there “are four principal divine beings: the unbegotten Father; his androgynous image, Immortal Man; Immortal Man’s androgynous son, Son of Man; and Son of Man’s androgynous son, the Savior” (Parrott 206). Before we proceed further, it is important to note that whereas the text called *The Sophia of Jesus Christ* is certainly a Christian production and depends substantially on *Eugnostos*, the latter document has been judged to be pre-Christian in its composition (Parrott 206–7). Thus, it cannot have been influenced by Christian notions about Jesus as Son of Man. The extended significance is that any portrayal of Jesus as Son of God, when interchanged with the notion of Jesus as Son of Man, would have been far too late to suggest that Jesus as Son of Man would necessarily mean that his father was called Man as portrayed in the later document called *The Sophia of Jesus Christ*.

According to *Eugnostos*, the older text under review here, the name Immortal Man appears nine times (Parrott 214–16 [4]; 219 [1]; 221–24 [4]). Two alternative titles appear once each, First Man (Parrott, p. 215, 78:3) and Man, (Parrott, p. 216, 8:31), underscoring the idea that the father of the figure called Son of Man was called Man and that his chief characteristics were his primacy—and thus his title First Man—and his everlastingness, all leading to his epithet Immortal Man.<sup>50</sup> And there is more.

In a tractate ascribed to Adam’s son Seth and entitled “the Second Treatise of the Great Seth,” God is referred to as “the Man,”[6] paralleling directly what we just saw in *Eugnostos* and the *Sophia of Jesus Christ*. Moreover, a fuller title for God appears as “the Man of the Greatness,” (Gibbons, p. 331, 53:4–5), an epithet which bears a notable similarity to the term Man of Holiness. The most significant observation in the text is that “the Man of the Greatness” is said to be “the Father of truth,” a clear epithet for God (*ibid.*, 53:3–4). Furthermore, deity is also called “the Man of Truth,” (*ibid.*, 53:17), presenting another instance of a remarkable similarity to a title in Moses, that of Man of Counsel. The pairings are not difficult to make, the Man of Greatness with Man of Holiness, and the Man of Truth with Man of Counsel. What is more, I think it not insignificant to note that the section containing the two titles in the book of Moses is ascribed to a record of Adam,<sup>51</sup> and the treatise in which appear the two corresponding epithets is ascribed to Adam’s righteous son, Seth. In other words, it is in records which come from the family circle of Adam that these almost identical titles for deity appear. To be sure, similar names occur in texts unrelated to Adamic documents such as that ascribed to God in *Eugnostos the Blessed*. But the names recorded there do not share the notable similarities that those from the Adam/Seth texts exhibit.

**M7-18** Elder Bruce R. McConkie comments:<sup>52</sup>

[W]hen Jesus asked the ancient disciples, “Whom do men say that I the Son of man am?”<sup>53</sup> it was as though he asked: “Who do men say that I am? I testify that I am the Son of Man of Holiness, which is to say, the Son of that Holy Man who is God, but who do men say that I am?” In this same vein, one of the early revelations given in this dispensation asks: “What is the name of God in the pure language?”<sup>54</sup> The answer: “Ahman.” Question: “What is the name of the Son of God?” Answer: “Son Ahman.”<sup>55</sup>

49 S. K. Brown, *Man and Son of Man*, pp. 68–69.

50 Cf. Moses 7:35; D&C 19: 10–12.

51 Moses 6:51–68, especially v. 57.

52 B. R. McConkie, *New Witness*, p. 59.

53 Matthew 16:13.

54 Regarding “pure language,” see Moses 6:6; COMMENTARY Moses 6:57–b, p. 78; OVERVIEW Genesis 11, pp. 381, 398.

55 See O. Pratt, 22 October 1854, pp. 99–100; J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1 (verso), ca. March 1832, 144, p. 265; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1 (verso), ca. March 1832, 144, p. 204; J. Smith, Jr. *et al.*, *Documents, July 1831–January 1833*, pp. 213–215. Cf. E. Smith, *Collection*, #29.

The term “Son Ahman” is used in Doctrine and Covenants 78:20 and 95:17.<sup>56</sup> In D&C 78:20, the text originally read “Jesus Christ,” but was later modified in the handwriting of William W. Phelps to read “Son Ahman.”<sup>57</sup> The term also appears as part of the place-name of Adam-ondi-Ahman in D&C 78:15 (1 March 1832), 107:53 (Dating uncertain<sup>58</sup>), 116:1 (19 May 1838), 117:8, 11 (8 July 1838). On the meaning of Adam-ondi-Ahman, see J. M. Bradshaw, *God’s Image 1*, EXCURSUS 38: The Meaning of Adam-ondi-Ahman, p. 622.

- M7-19** Cirillo is convinced that “the prophet is right on target” in placing the explicit use of the “Son of Man” motif “on the lips of Enoch when he speaks about Christ.”<sup>59</sup> With respect to the explanation for this congruence of texts, he can countenance no other explanation but that it:<sup>60</sup>

... indicates knowledge of the *Book of Parables* [BP] accounts of Enoch and the Son of Man .... The NT relies heavily upon the BP and uses the motif extensively in discussions of the Son of Man, without once indicating that knowledge of the Son of Man is in any way attributable to, or can be associated with, Enoch and/or Enochic materials. Yet [Joseph] Smith’s [revelation on Enoch] exhibits a relationship between Enoch and the “Son of Man” motif otherwise unknown to those reading only the Old and New Testaments. Smith recounts Enoch discussing the Son of Man a total of seven times. Could this be a mere coincidence? Of all the prophets in the [Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants], why Enoch?

- M7-20** “Sons Ahman, the human family, the children of men.”<sup>61</sup> Note the similar parallel between the “Chosen One” and the “chosen ones” in *1 Enoch*:<sup>62</sup> “On that day, I shall make my Chosen One dwell among them, ... And my chosen ones I shall make to dwell on [the earth].” Cf. *1 Enoch* 51:5:<sup>63</sup> “and the earth will rejoice, and the righteous will dwell on it, and the chosen [ones] will walk about on it.” See also the plural referent in e.g., *1 Enoch* 61:12, 13;<sup>64</sup> Isaiah 45:4; 65:9, 22; Luke 18:6. Note also the conferral upon Enoch of the title of “Son of Man,”<sup>65</sup> an identification that becomes less puzzling if Enoch is regarded as one of many who will eventually bear that title.

- M7-21** For discussions of ceremonial representations of the process of becoming a Son of God in Mesopotamian and Jewish settings, see J. M. Bradshaw, Ezekiel Mural; J. M. Bradshaw *et al.*, Investiture Panel. Fletcher-Louis similarly describes an angelomorphic form of worship in the Dead Sea Scrolls community in C. H. T. Fletcher-Louis, *Reflections*; C. H. T. Fletcher-Louis, *Glory*. For analogues in the LDS tradition, see J. M. Bradshaw, *Temple Themes in the Oath*.

- M7-22** More to the point, the Prophet urged his followers to “go on to perfection, and search deeper and deeper into the mysteries of Godliness.”<sup>66</sup> In this context, see also his frequent citations (and emendations) of Hebrews 5:1.<sup>67</sup>

- M7-23** Other than a Mandaean Enoch fragment,<sup>68</sup> the following account provides the only explicit analog we have found so far to the book of Moses idea that others besides Enoch ascended with him:<sup>69</sup>

It happened at that time, that as the children of men were sitting with Enoch he was speaking to them, that they lifted up their eyes and saw something like a great horse coming down from heaven, and the horse moving in the air [wind] to the ground, And they told Enoch what they had

56 E. J. Brandt, Ahman.

57 See J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1, 1 March 1832 (D&C 78), 146 (verso), p. 269; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1, 1 March 1832 (D&C 78), 146 (verso), p. 209).

58 See J. M. Bradshaw, *God’s Image 1*, EXCURSUS 40: Dating Joseph Smith’s Vision of Adam-ondi-Ahman, pp. 625-626.

59 S. Cirillo, *Joseph Smith*, pp. 90-91.

60 *Ibid.*, p. 91.

61 J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 1 (verso), ca. March 1832, 144, p. 265; J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, Revelation Book 1 (verso), ca. March 1832, 144, p. 206, spelling and punctuation modernized; J. Smith, Jr. *et al.*, *Documents, July 1831-January 1833*, pp. 214-215.

62 G. W. E. Nickelsburg *et al.*, *1 Enoch* 2, 45:4-5, p. 148.

63 *Ibid.*, 51:5, p. 180.

64 *Ibid.*, 61:12-13, p. 247.

65 *Ibid.*, 70:13-17, p. 321. Cf. Psalm 2:7: “Thou art my Son; this day have I begotten thee.”

66 J. Smith, Jr., *Teachings*, 16 June 1844, p. 364.

67 J. Smith, Jr., *Documentary History*, 18 June 1840, 4:136; J. Smith, Jr., *Teachings*, 1 September 1835, p. 82, 15 October 1843, p. 328, 10 March 1844, p. 338, 8 April 1844, p. 360.

68 J. P. Migne, *Livre d’Adam*, 21, p. 170.

69 A. Jellinek, *BHM* 4, pp. 131-132. This account is almost identical to the one found in M. M. Noah, *Jasher*, 3:24-38, pp. 7-8. We give Jellinek’s version from *BHM* here, as it is more difficult to find in English translation. L. Ginzberg, *Legends*, 1:129-130 summarizes this account. He adds a part to the story on his own authority, recounting that when the people searched for those who had gone with Enoch “they discovered the bodies.” Though this idea might be reasonably inferred, it is found explicitly in neither of the two original accounts.

seen. And Enoch said to them, “It is on my account that that horse is descending to the earth; the time and the day have arrived when I must go away from you and no longer appear to you.” And at that time that horse came down and stood before Enoch, and all the people who were with Enoch saw it. And then Enoch commanded, and there came a voice to him<sup>70</sup> saying, “Who is the man who delights to know the ways of the Lord his God? Let him come this day to Enoch before he is taken from us.”<sup>71</sup> And all the people gathered together and came to Enoch on that day .... And after that he got up and rode on the horse, and he went forth, and all the children of men left and went after him to the number of 800,000 men. And they went with him for a day’s journey. Behold, on the second day he said to them, “Return back to your tents; why are you coming?” And some of them returned from him, and the remainder of them went with him six days’ journey, while Enoch was saying to them every day, “Return to your tents lest you die.” But they did not want to return and they went with him. And on the sixth day men still remained, and they stuck with him. And they said to him, “We will go with thee to the place where thou goest; as the Lord liveth, only death will separate us from thee!”<sup>72</sup> And it came to pass that they took courage to go with him, and he no longer addressed<sup>73</sup> them. And they went after him and did not turn away. And as for those kings, when they returned, they made a count of all of them (who returned) to know the number of men who remained, who had gone after Enoch. And it was on the seventh day, and Enoch went up in a tempest<sup>74</sup> into heaven with horses of fire and chariots of fire. And on the eighth day all the kings who had been with Enoch sent to take the number of the men who had stayed behind with Enoch [when the kings left him] at the place from which he had mounted up into the sky. And all the kings went to that place and found all the ground covered with snow in that place, and on top of the snow huge blocks<sup>75</sup> of snow. And they said to each other, “Come, let us break into the snow here to see whether the people who were left with Enoch died under the lumps of snow.” And they hunted for Enoch and found him not because he had gone up into the sky.

Our sincere thanks to David Calabro for checking and updating Hugh Nibley’s translation of this passage.

**M7-24** As Elder Bruce C. Hafen expressed it.<sup>76</sup>

Christ’s love is so deep that He took upon Himself the sins and afflictions of all mankind. Only in that way could He both pay for our sins and empathize with us enough to truly succor us — that is, run to us — with so much empathy that we can have complete confidence that He fully understands our sorrows. So, to love as Christ loves probably means that we will taste some form of suffering ourselves, because the love and the affliction are but two sides of the same coin. Only by experiencing both sides to some degree can we begin to understand and love other people with a depth that even begins to approach Christ’s love.

Gross notes that “to imitate the ‘passion’ of a hero-savior in order to ensure salvation” is the heart of the mysteries.<sup>77</sup> Compare P. E. S. Thompson’s observation that the story of God’s choosing of Abraham — and later of Israel — “was to demonstrate that it was not an election to privilege ... but to responsibility for all mankind.”<sup>78</sup>

Commenting on Romans 8:17, LDS scholar James Faulconer observes:<sup>79</sup>

Paul puts only one condition on the heirship of those who will be adopted into the household of God: We must suffer with Christ ... He is not saying that just as Christ could not escape suffering, we too cannot escape. Rather, he says that we suffer the same thing as Christ if we are heirs with him: inheriting the same thing requires suffering the same thing.

For additional LDS perspectives on this idea, see J. M. Bradshaw, *Temple Themes in the Oath*, pp. 78, 180 n. 389.

70 Literally “a voice passed over him.”

71 “him” is emended to read “us.”

72 Cf. 2 Kings 2:2, 4, 6; Ruth 1:17.

73 I.e., “remonstrated with.”

74 I.e., “whirlwind.”

75 Literally “stones.”

76 B. C. Hafen, *Anchored*, p. 30.

77 J. Gross, *Divinization*, p. 87.

78 Cited in A. LaCocque, *Trial*, p. 19.

79 J. E. Faulconer, *Life of Holiness*, p. 405.

**M7-25** “If it was Elohim, rather than Jehovah, in the earlier appearances, then Ether 3:15a is easily understood: ‘Never have I [Jehovah] showed myself unto man.’”<sup>80</sup>

**M7-26** Cf. *The Testament of Abraham* 20:14.<sup>81</sup>

Take, then, my friend Abraham into Paradise, where there are the tents of my righteous ones and (where) the mansions of my holy ones, Isaac and Jacob, are in his bosom, where there is no toil, no grief, no moaning, but peace and exultation and endless life.

**M7-27** This millennial hymn was published in Emma Smith’s first hymnal in 1835, and has been part of LDS hymnody ever since. Kurt Kammeyer notes that the earliest published hymn tune for it (1844) “has still not been positively identified. In Emma Smith’s 1861 hymnal and the 1889 *Latter-day Saints’ Psalmody*, the tune MAJESTY was specified.”<sup>82</sup> An LDS music professor, Lewis D. Edwards, created a new tune that was used in subsequent hymnals.<sup>83</sup> However, in the 1985 *LDS Hymns*,<sup>84</sup> the words were set to the tune ELLACOMBE,<sup>85</sup> a change which has helped increase the hymn’s popularity. In other Christian denominations, this tune is paired with “I Sing the Mighty Power of God,” “The Day of Resurrection,” “Hosanna, Loud Hosanna,” and “Hail to the Lord’s Anointed,” among others.

Only verses 1, 2, and 6 of this hymn are included in the 1985 hymnal. Here are the seven original verses:

1. Let Zion in her beauty rise;  
Her light begins to shine,  
Ere long her King will rend the skies,  
Majestic and divine.  
The gospel’s spreading through the land,  
A people to prepare,  
To meet the Lord and Enoch’s band,  
Triumphant in the air.
2. Ye heralds sound the gospel trump,  
To earth’s remotest bound;  
Go spread the news from pole to pole,  
In all the nations round,  
That Jesus in the clouds above,  
With hosts of angels too,  
Will soon appear his saints to save,  
His enemies subdue.
3. But ere that great and solemn day,  
The stars from heav’n will fall,  
The moon be turned into blood,  
The waters into gall,  
The sun with blackness will be clothed,  
All nature look affright!  
While men, rebellious wicked men,  
Gaze heedless on the sight.
4. The earth shall reel, the heavens shake,  
The sea move to the north,  
The earth roll up like as a scroll,  
When God’s command goes forth;  
The mountains sink, the valleys rise,  
And all become a plain,  
The islands and the continents  
Will then unite again.

<sup>80</sup> K. P. Jackson, *Never*, p. 76 n. 16.

<sup>81</sup> J. W. Ludlow, *Abraham Meets Death*, p. 32. Compare D. C. Allison, *Testament*, 20:14, p. 382. For additional discussion, see M. R. James *et al.*, *Abraham*, pp. 72-75. Note that Harrington takes the parallel between *Testament of Abraham* and *Jubilees* 23:2 as “purely verbal.”

<sup>82</sup> E. Smith, *Collection*, #66.

<sup>83</sup> Edwards is best known as the composer of the tune for “I Know that My Redeemer Lives.”

<sup>84</sup> *Hymns* (1985), #41.

<sup>85</sup> “The tune ELLACOMBE in its present form first appeared in 1868, in the Appendix to *Hymns Ancient and Modern*, but it is an adaptation of an older tune (*Ave Maria, klarer und lichter Morgenstern*) that appeared in *Gesangbuch der Herzogl. Wirtembergischen Katholischen Hofkappelle* in 1784 (E. T. Knuth, Ellacombe).

5. Alas! the day will then arrive,  
     When rebels to God's grace,  
 Will call for rocks to fall on them,  
     And hide them from his face:  
 Not so with those who keep his law,  
     They joy to meet their Lord  
 In clouds above, with them that slept  
     In Christ, their sure reward.
6. That glorious rest will then commence,  
     Which prophets did foretell,  
 When Christ will reign with saints on earth,  
     And in their presence dwell  
 A thousand years: O glorious day!  
     Dear Lord prepare my heart,  
 To stand with thee, on Zion's mount,  
     And never more to part.
7. Then when the thousand years are past,  
     And Satan is unbound,  
 O Lord preserve us from his grasp,  
     By fire from heav'n sent down,  
 Until our great last change shall come,  
     T'immortalize this clay,  
 Then we in the celestial world,  
     Will spend eternal day.

**M7-28** This is one of three explicit references to Enoch in the current LDS hymnal.<sup>86</sup> There six references in the 1835 hymnal.<sup>87</sup> Two of these<sup>88</sup> were apparently versifications of an English interpretation of a song about Enoch given in tongues that was recorded in *Revelation Book 2*.<sup>89</sup> The 1840 collection of hymns published by the Apostles in England had an even more millennial flavor than the 1835 hymnal. Michael Hicks has discussed the changing character of the hymns selected for the 1840 and subsequent 1841 Nauvoo edition.<sup>90</sup>

**M7-29** A personal experience of President Henry B. Eyring while he served a bishop of the Stanford Ward provides an example of this godly perspective. Anticipating an encounter with a young man who had done some terribly damaging things, prepared himself to deliver a stern rebuke. He relates:<sup>91</sup>

In the midst of these fierce, angry feelings, and as the young offender was led into the room, Hal heard a calm voice in his mind. The voice said, "I'm going to let you see him as I see him." For just a moment, the disheveled, dazed youth before Hal appeared in his mind's eye in an otherworldly light: clean, strong, and faithful, a valiant son of his Heavenly Father. The vision, though fleeting, was indelible. The conversation that ensued wasn't easy, but Bishop Eyring was filled with love and hope for this Stanford Ward member.

86 *Hymns* (1985), #41 (Let Zion in Her Beauty Rise), #48 (Glorious Things Are Sung in Zion), #49 (Adam-ondi-Ahman).

87 #19, Ere Long the Vail Will Rend in Twain; #22, The Great and Glorious Gospel Light; #23, This Earth Was Once a Garden Place (Adam-ondi-Ahman); #66, Let Zion in Her Beauty Rise; #69, God Spake the Word; #76, In Ancient Days Men Fear'd the Lord. Hymns with allusions to the meeting of heavenly and earthly Zion include #29, The Towers of Zion Soon Shall Rise; #30, Let All the Saints Their Hearts Prepare; #31, Let Us Pray, Gladly Pray; #32, Awake, O Ye People; #34, There Is a Land the Lord Will Bless; #80, How Often in Sweet Meditation.

88 #19, Ere Long the Vail Will Rend in Twain; #22, The Great and Glorious Gospel Light.

89 J. Smith, Jr. *et al.*, *Manuscript Revelation Books, Facsimile Edition*, Revelation Book 2, 48 [verso], 27 February 1833, pp. 508-509. See F. G. Williams, Singing.

90 M. Hicks, *Music*, pp 28-31; M. Hicks, Emma Smith's.

91 R. I. Eaton *et al.*, *I Will Lead You*, p. 145.







FIGURE M8-1. *The Birth of Noah (Genesis 5:29)*, ca. 1896-1902  
J. James Tissot, 1836-1902

In the pseudepigraphal book of *1 Enoch*, Noah's appearance and actions as a newborn are described in ways that resemble a "full-grown" heavenly being:<sup>1</sup> "And when the child was born, his body was whiter than snow and redder than a rose, his hair was all white and like white wool and curly. Glorious [was his face]. When he opened his eyes, the house shone like the sun. And he stood up from the hands of the midwife, and he opened his mouth and praised the Lord of eternity."<sup>2</sup> Apparently, these wonders were meant to be seen as signs and portents of Noah's future achievements:<sup>3</sup> "His posture of praise anticipates his priestly duties after the Flood."<sup>4</sup> His glorious birth prefigures ... the way his life will bring glory to creation just as the high priest glorifies the sanctuary." Lamech was astonished at Noah's appearance, worrying that the Noah was not his child but rather was fathered by "the angels."<sup>5</sup> He went to see his father Methuselah, who in turn traveled to inquire of Enoch "at the ends of the earth."<sup>6</sup> Enoch set Methuselah's mind at rest, telling him that Noah was indeed Lamech's child and that his mission would be to "cleanse the earth from the corruption that is on it."<sup>7</sup> Moreover, he prophesied that Noah "and his three children [would] be saved with him, when all men on earth die."<sup>8</sup>

1 G. W. E. Nickelsburg, *1 Enoch* 1, p. 543 n. 1b-7. See Endnote M8-1, p. 243.

2 *Ibid.*, 106:2-3, p. 536.

3 C. H. T. Fletcher-Louis, *Glory*, p. 47.

4 Cf. Genesis 8:20-21.

5 G. W. E. Nickelsburg, *1 Enoch* 1, 106:6, p. 536.

6 *Ibid.*, 106:8, p. 536. Cf. J. A. Fitzmyer, *Genesis Apocryphon*, 2-5, pp. 69-75; F. G. Martinez, *Genesis Apocryphon*, 2-5, pp. 230-231.

7 *Ibid.*, 106:17, p. 536.

8 *Ibid.*, 106:16, p. 536.

# MOSES 8:1-30; GENESIS 6:14-22

## Noah and the Ark

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### Overview

WITH the close of Moses 7 we begin the story of Noah, which continues to the end of Moses 8 and on through Genesis 6:14-9:29.<sup>1</sup> The abrupt ending of the book of Moses in the middle of the story of Noah was because, in the original 1851 publication of the Pearl of Great Price, Elder Franklin D. Richards did not have access to the original manuscripts of the JST, but only to early versions of the JST published in church periodicals and to an incomplete, handwritten portion of some portions of JST Genesis. Elder Richards simply published everything he had at the time, and the missing portions within Moses 1-8 were later added by Elder Orson Pratt in the 1878 edition.<sup>2</sup>

Noah is given a place of prominence in modern revelation, standing second only to Adam in authority. The Prophet Joseph Smith taught:<sup>3</sup>

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26-28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: called of God to this office, and was the father of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

Gabriel (Noah) and Michael (Adam)<sup>4</sup> are the only angels mentioned by name in the Bible.<sup>5</sup> Gabriel interprets Daniel’s dreams<sup>6</sup> and announces the births of John the Baptist and Jesus.<sup>7</sup> In Jewish sources, he is identified as the angel who wrestled with Jacob,<sup>8</sup> the “man clothed in linen”<sup>9</sup> in Ezekiel’s vision, and the helper of the three Israelites who were thrown into Nebuchadnezzar’s fiery furnace.<sup>10</sup> Within the pseudepigraphal book of *1 Enoch*, he presides over Paradise,<sup>11</sup> performs an intercessory role for mankind, and executes God’s judgments.<sup>12</sup>

- 1 Portions of the account of Noah given in this chapter and the chapters on Genesis 7-9 were adapted from J. M. Bradshaw, *The Ark and the Tent*.
- 2 R. J. Matthews, *What Is*, pp. 31, 34.
- 3 J. Smith, Jr., *Teachings*, Before 8 August 1839, p. 157.
- 4 Daniel 10:13, 21; 12:1; Jude 1:9; Revelation 12:7.
- 5 See *Endnote M8-2*, p. 243.
- 6 Daniel 8:16, 9:21. The anonymous attendant in Daniel 7:15 is also frequently identified with Gabriel.
- 7 Luke 1:19, 26.
- 8 Genesis 32:24.
- 9 Ezekiel 9:2.
- 10 Daniel 3:25. For an accessible overview of Jewish, Christian, and Muslim Gabriel traditions, see G. Davidson, *Angels*, pp. 117, 119.
- 11 J. Milton, *Paradise Lost*, 4:549, p. 88.
- 12 Gabriel, along with Michael, is named in G. W. E. Nickelsburg, *1 Enoch 1*, 9:1, p. 202, 10:9, p. 215; G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, 40:9, p. 130, 54:6, p. 198, 71:8, p. 320.





**FIGURE M8-2. *The Vision of Daniel (detail)*, 1650  
Willem Drost, 1633-1659**

As his style attests, Drost was a close follower and perhaps a pupil of Rembrandt. According to Daniel 8:16, Gabriel was the one who was commanded to interpret Daniel's dream of the ram and the he-goat. To the kneeling Daniel, Gabriel acts as a revealer, similar to his role in the Annunciation.

**FIGURE M8-3. *The Annunciation*, ca. 1427-1432  
Workshop of Robert Campin, ca. 1378-1444**

Robert Campin, a highly successful Flemish artist generally recognized as responsible for a group of paintings attributed to the *Master of Flémalle*, "humanized subject matter, breaking with the aristocratic taste and romantic mood of the ornamental International style to portray the Annunciation taking place in a contemporary middle-class ... home"<sup>1</sup> in Tournai, Belgium. This painting of Gabriel and Mary is the center panel of the triptych that comprises the Mérode Altarpiece. The scene is beautifully described by Harold Hibbard:<sup>2</sup>



The center of the little Mérode triptych shows a homely interior in primitive, "steep" perspective ... In the center panel we see the moment before the Annunciation. The lilies in the "Islamic" vase refer to Mary's virginity and to the incarnation. The brass candlestick with its smoking candle probably symbolizes the Virgin and Child. A spark visible in the wick is explained by the liturgy of Advent. The tiny symbol of Christ floating down toward Mary's womb from the oculus window carries a cross, thus framing his tragic life within combined images of beginning and end. The little figure's penetration of the window on its heavenly beams, without breaking the glass, is a symbol of Mary's perpetual virginity, again fulfilling the prophecy of Isaiah. It seems likely that the fancily dressed messenger in the left wing who holds his hat as he pauses by the gate, is meant to be Isaiah himself; he was appointed God's messenger to Jerusalem. All of this is important and fascinating; but I think that our first reaction to the altarpiece (after getting over the surprise that it is so very small) is to delight in its charming detail, painted in warm oil colors - regardless of the symbolic meanings. Everything is in its place, Mary's room is full of Joseph's fine handiwork, and through the windows we see the clouds of a Flemish sky and the houses of a Flemish street.



**FIGURE M8-4. *Muhammad and Gabriel*, 1307**

Daniel Peterson relates the traditional story as follows:<sup>3</sup>

Muhammad began the practice of withdrawing to a cave on Mount Hira, a few miles to the northeast of Mecca, where he apparently prayed and meditated, sometimes for several days and nights in a row .... One night, toward the end of the month of Ramadan (probably of the year 610) while he was in his cave on the mountain, an angel appeared to him, commanding him to "read" or "recite" ... To the angel's command, Muhammad responded that he was not a reader ... and the angel choked him until he thought he would pass out ... [After a second refusal to read followed by choking, the] angel released [Muhammad], and then spoke words that, now canonized in the *Qur'an*, are traditionally regarded as the first revelation of God to the Prophet of Islam: "Recite [*iqra*] in the name of thy Lord ... who taught by the pen, taught the human being that which he did not know."

1 Robert Campin.

2 H. Hibbard, *Metropolitan Museum*, pp. 183, 185.

3 D. C. Peterson, *Muhammad* (2007), pp. 51-53. See Endnote M8-3, p. 243.

In Muslim teachings, Gabriel (Jibra'il) not only reveals God's word to Muhammad,<sup>13</sup> but also appears along with the Devil (Iblis) "in almost all the episodes"<sup>14</sup> of the stories of the prophets.<sup>15</sup> This is because "Iblis is the principle and the propagator of heresy and the Archangel Gabriel the personification of divine inspiration and the helper of humanity in defending itself against Satan."

Modern revelation amplifies what we know about Noah from the Bible.<sup>16</sup> His birth was a fulfillment of a covenant God made with Enoch.<sup>17</sup> He was ordained to the priesthood at age ten.<sup>18</sup> He taught the first principles and ordinances of the Gospel and announced the coming of Jesus Christ in the meridian of time.<sup>19</sup> He conferred the priesthood upon his posterity.<sup>20</sup> As part of the restoration of the Gospel, he visited the Prophet Joseph Smith.<sup>21</sup> Finally, after the Second Coming of the Savior, Noah will return to the earth to attend the marriage supper of the Lamb.<sup>22</sup>

### Noah and His Sons

Moses 6:5-23 describes the ideal family order established by Adam and Eve. This same order is implied in Moses 8:13, where Noah and his righteous sons are mentioned. The patriarchal order of the priesthood "which was in the beginning" and "shall be in the end of the world also"<sup>23</sup> is depicted as presiding over a worthy succession of generations in the likeness and image of Adam,<sup>24</sup> just as Adam and Eve were made in the image and likeness of God.<sup>25</sup>

Indeed, transcending his status as a king and priest, Noah is sometimes portrayed in the Bible as a type of God Himself.<sup>26</sup> Consider for example, the microcosmic Ark that Noah forms and fills with living creatures and food in imitation of the Creator God<sup>27</sup> and his role as captain of the Ark as it moved "upon the face of the waters"<sup>28</sup> — assuming the role of God in the original creation of the earth.<sup>29</sup> Recall also Noah's planting of an Eden-like garden after the emergence of dry land,<sup>30</sup> his later locus "in the midst of"<sup>31</sup> the most sacred place in that Garden and his pronouncement of a curse upon Canaan, the "serpent" who was responsible for the transgression of its sacred boundary.<sup>32</sup> With reference to Noah's quasi-divine status, note that in *1 Enoch*, his appearance at birth was described as so glorious that

13 D. C. Peterson, *Muhammad* (2007), pp. 51-53.

14 R. Milstein *et al.*, *Stories*, p. 14. E.g., M. i. A. A. al-Kisa'i, *Tales*; A. I. A. I. M. I. I. al-Tha'labi, *Lives*; I. Ibn Kathir, *Stories*.

15 R. Milstein *et al.*, *Stories*, p. 14.

16 For a good summary, see A. C. Skinner, Noah.

17 Moses 7:52. Cf. Moses 8:3.

18 D&C 107:42-51.

19 Moses 8:16, 19, 23-24.

20 D&C 84:14-15.

21 D&C 128:21.

22 D&C 27:5-7.

23 Moses 6:7. See also D&C 107:40-41, Abraham 1:26.

24 Moses 6:10.

25 Moses 6:9, 22.

26 See, e.g., B. Embry, *Naked Narrative*, p. 426 n. 22.

27 E. A. Harper, *You Shall Make*, pp. 53-54. Cf. J. Neusner, *Genesis Rabbah* 2, 34:6:2, pp. 3-4: "Noah was in charge of the only creatures that were destined to live and thus acted, as it were, as God's regent[, an] exalted position." *Genesis* 7:18.

28 See OVERVIEW *Genesis* 7, p. 256.

29 *Genesis* 9:20. See also OVERVIEW *Genesis* 8, p. 285.

30 Although KJV *Genesis* 9:21 translates the relevant phrase as "within" his tent, the Hebrew mirrors the description of the Tree of Life "in the midst of" the Garden of Eden (*Genesis* 2:9).

32 See OVERVIEW *Genesis* 9, p. 309.





FIGURE M8-5. *Noah Emerging from the Ark in a Pose of Resurrection, Catacombs of Saints Peter and Marcellinus, early fourth century*

The idea that Noah was a type of Christ was popular in the middle ages:<sup>1</sup>

His survival and emergence from the Ark were interpreted as prefiguring the resurrection of Christ and His emergence from the tomb — and so the resurrection to eternal life which is the hope of every Christian ... Cyril of Jerusalem even speaks of Christ as “the true Noah,” while Ephrem the Syrian tells how the hero of the Flood, although giving what rest he could, longed to see the one of whom he was the type and who would give it more amply ...

One [extreme] form of typology is allegory. For a master of allegorical interpretation every episode or utterance in the Old Testament, however obscure, contained some allusion to the facts narrated in the Gospels. It was his task to discern those hidden allusions and to reveal their hidden meanings. And the meanings could be multiple: the typologist felt free to attach to each episode as many meanings as he chose ...

The allegorical method could produce strange results. For Justin, the whole mystery of salvation through Christ is prefigured in the story of the Flood. The wood of the Ark prefigured the cross. That eight persons had been saved in the Ark (Noah and his wife, and their three sons and their wives) prefigured the resurrection of Christ which took place on the day after the Sabbath — which in the earliest liturgies was treated as the eighth day of the week as well as the first. The fact that the Flood covered the whole earth indicated that God’s message was intended for all mankind and not merely for Jews.

1 N. Cohn, *Noah’s Flood*, pp. 25-26.

“when he opened his eyes the whole house shone like the sun,”<sup>33</sup> and it is not insignificant that, in the book of Moses, Noah’s three children are explicitly called the “sons of God.”<sup>34</sup> Noah’s high standing in the eyes of God can be compared with that of Enoch, who was the only other mortal in scripture said to have “walked with God”<sup>35</sup> — meaning, some claim, that these two patriarchs attained “eternal life” while still in mortality.<sup>36</sup> Going further, Litwa understands the phrase “walked with God” to signify “travel[ing] back and forth with the gods,”<sup>37</sup> and in the case of Enoch he associates the idea with deification.<sup>38</sup> Likewise, in the account of Berossus, the flood hero does not die, but like Enoch and Utnapushtim is taken suddenly from earth and “translated to live with the gods.”<sup>39</sup> Indeed, Enoch and Noah, whose names are mentioned together three times in the story of the Flood,<sup>40</sup> are the only two included in the genealogical list of the patriarchs whose deaths are not mentioned.<sup>41</sup> Both “found life amid the curse of death,”<sup>42</sup> both were rescued from death by the hand of God,<sup>43</sup> and each in his turn a rescuer to others.<sup>44</sup> Depictions of Noah in the catacombs show him rising out of the Ark in a pose of resurrection, prefiguring the emergence of the Savior from His tomb.

33 G. W. E. Nickelsburg, *1 Enoch* 1, 106:2, p. 536. For a more extensive discussion of accounts of Noah’s “angelomorphic” appearance in pseudepigrapha, see C. H. T. Fletcher-Louis, *Glory*, pp. 33-55.

34 Moses 8:13.

35 See *Endnote M8-4*, p. 243.

36 See Kraeling and Bailey, cited in E. A. Harper, *Glad Tidings* 1, p. 14 n. 19.

37 M. D. Litwa, *We Are Being*, p. 104. See *Endnote M8-5*, p. 243.

38 *Ibid.*, p. 105. Cf. P. S. Alexander, *From Son of Adam*, p. 103.

39 See C. Westermann, *Genesis 1-11*, p. 359. See *Endnote M8-6*, p. 243.

40 Moses 8:2, Moses 8:19, and 1st Genesis 9:21-24.

41 J. H. Sailhamer, *Genesis*, p. 71. In the case of Noah, however, his death is later noted in Genesis 9:29.

42 *Ibid.*, p. 74.

43 *Ibid.*, p. 75.

44 Enoch established a city so righteous that it could be received into God’s “own bosom” (Moses 7:69), and Noah made an ark that saved all living creatures and a remnant of mankind from the Flood.

## The “Sons of God” and the “Sons of Men”

In contrast to the antediluvian “preachers of righteousness”<sup>45</sup> in the line of Seth, extracanonical traditions speak of “fornication . . . spread from the sons of Cain” which “flamed up,” and tell how “in the fashion of beasts they would perform sodomy indiscriminately.”<sup>46</sup>

The term, “sons of God,” as it occurs in the enigmatic episode of mismatched marriages in the Bible<sup>47</sup> and in passages in *1 Enoch*<sup>48</sup> has been the source of no end of controversy among scholars.<sup>49</sup> Contradicting traditions that depict these husbands as fallen angels, the book of Moses and some ancient exegetes portray them as mere mortals.<sup>50</sup> Following what became the standard tradition in the Syriac Church, that saw the “sons of God” as Sethites and the “daughters of men” as Cainites,<sup>51</sup> Ephrem the Syrian interpreted these traditions to mean that: “[T]hose who lived on higher ground,<sup>52</sup> who were called ‘the children of God,’ left their own region and came down to take wives from the daughters of Cain down below.”<sup>53</sup> An Islamic source likewise asserted: “But one errs and misunderstands [if] he says that ‘angels’ descended to ‘mortal women.’ Instead, it is the sons of Seth who descend from the holy mountain to the daughters of Cain the accursed. For it was on account of their saintliness [chastity?] and dwelling place upon the holy mountain that the sons of Seth were called *banu ‘elohim*; that is, ‘sons of God.’”<sup>54</sup> In the book of Moses, the episode is related as follows:

13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose.

15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

Noah’s preaching to the “sons of men” was completely unsuccessful. They mocked him, falsely claiming to be “sons of God” themselves:

20 And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words;

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

In sarcastically designating their wives as “daughters of men,” these sons of men deliberately deprecate the status of their wives — daughters of the sons of Noah, who were in reality “sons of God” by virtue of having received the fulness of the priesthood.<sup>55</sup>

45 Moses 6:23.

46 M. E. Stone, Question, 5, p. 119, 8, p. 121.

47 Genesis 6:1.

48 See *Endnote M8-7*, p. 244. See also J. M. Bradshaw, *God’s Image 1*, EXCURSUS 24: The Watchers, pp. 585-590.

49 For a summary, see, e.g., A. T. Wright, *Evil Spirits*, pp. 61-75; J. J. Collins, *Sons of God*, pp. 261-263. See *Endnote M8-35*, p. 250.

50 R. D. Draper *et al.*, *Commentary*, pp. 161-164.

51 Sebastian Brock in Ephrem the Syrian, *Paradise*, p. 189 n. 1:11.

52 Cf. Moses 7:17.

53 Ephrem the Syrian, *Paradise*, 1:11, pp. 81-82. See S. C. Malan, *Adam and Eve*, 3:4, p. 147; H. W. Nibley, *Enoch*, pp. 178-193; J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:41-b, p. 388.

54 J. C. Reeves, *Eutychiei*. See *Endnote M8-9*, p. 244.

55 See COMMENTARY Moses 8:13-a, p. 225; Moses 6:68-a, p. 84; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65. Cf. H. W. Nibley, *Enoch*, p. 180.

## Temple Themes in the Story of Noah

The story of Noah related in this book will include a focus on temple symbolism in the story of Noah. In doing so, it will draw parallels and contrasts with the accounts of the Creation, the Garden, and the Fall as recorded in the Bible and the book of Moses. To illuminate these and other themes we will also draw on the worldwide literature concerning Flood heroes such as Nu'u,<sup>56</sup> Nuh,<sup>57</sup> Nu Gua,<sup>58</sup> Atrahasis,<sup>59</sup> Utnapishtim,<sup>60</sup> Ziusudra,<sup>61</sup> Deucalion,<sup>62</sup> Yima,<sup>63</sup> and Manu.<sup>64</sup> Although scholars such as John Walton<sup>65</sup> and Mark Smith<sup>66</sup> have shed light on how the Genesis description of the seven days of Creation relates to cosmic temple inauguration,<sup>67</sup> as yet no one seems to have explored with a similar degree of thoroughness the many temple themes in the story of Noah.<sup>68</sup>

That the story of Noah recapitulates the stories of the Creation,<sup>69</sup> the Garden,<sup>70</sup> and the Fall of Adam and Eve<sup>71</sup> is long recognized. Generally underappreciated by modern scholarship, however, is the nature and depth of the relationship between these stories and the liturgy and layout of temples not only in Israel but also throughout the ancient Near East.<sup>72</sup> This relationship goes two ways. Not only are accounts of primeval history included as a significant part of ancient temple worship, but also, in striking abundance, themes echoing temple architecture, furnishings, ritual, and covenants are deeply woven into the sacred stories themselves. Considering the extent that the biblical accounts of the Creation, the Garden, and the Fall are replayed in the story of Noah, one may expect similar temple themes to recur.

Below we will discuss how the story of Noah not only recapitulates the stories of the Creation,<sup>73</sup> the Garden,<sup>74</sup> and the Fall of Adam and Eve,<sup>75</sup> but how it also replays the temple themes in these accounts, including the significant theme of rest.

## The Quest for Rest

In the Flood, God effectively unmakes the earth, returning it to its initial chaotic state.<sup>76</sup> Starting from this disordered state, God effects a new creation, essentially remaking the

56 E.g., A. Cotterell, *Dictionary*, p. 285.

57 References to Nuh are scattered in dozens of references throughout the *Qur'an*. For a list, see Islamic View of Noah.

58 E.g., J. M. Bradshaw, *God's Image 1*, pp. 654-657; E. M. Thury *et al.*, *Introduction*, pp. 116-117, 122-124.

59 E.g., S. Dalley, Atrahasis.

60 E.g., A. George, *Gilgamesh*.

61 E.g., T. Jacobsen, Eridu.

62 E.g., D. Leeming, *World Mythology*, p. 99, s.v. Deucalion and Pyrrha; Ovid, Ovid's Flood Story; Pseudo-Lucian, *De Dea Syria*, 11-13, pp. 33-34. See also p. 81 n. 98.

63 See J. M. Silverman, *It's a Craft*.

64 E.g., A. Cotterell, *Dictionary*, pp. 79-80.

65 J. H. Walton, *Lost World*; J. H. Walton, *Genesis 1*.

66 M. S. Smith, *Priestly Vision*.

67 For more on this subject, see J. M. Bradshaw, *Temple Themes Moses*, pp. 51-59, 293-297.

68 Though no evidence of the story of Flood being used in connection with Israelite temple ritual has been found, the story lived on as part of the sacred rites of diverse cultures elsewhere in the world. See J. M. Bradshaw, *God's Image 1*, pp. 655-656; C. Westermann, *Genesis 1-11*, p. 405.

69 See *Endnote M8-10*, p. 244.

70 See, e.g., A. J. Tomasino, *History*, p. 129.

71 See, e.g., J. H. Sailhamer, *Genesis*, p. 80; A. J. Tomasino, *History*, pp. 129-130.

72 See, e.g., J. M. Bradshaw, *Tree of Knowledge*.

73 See, e.g., J. H. Sailhamer, *Genesis*, p. 94 n. 8:20-9:17.

74 See, e.g., A. J. Tomasino, *History*, p. 129.

75 See, e.g., J. H. Sailhamer, *Genesis*, p. 80; A. J. Tomasino, *History*, pp. 129-130.

76 Cf. Jeremiah's vision of the return of primal desolation to the tribe of Judah (Jeremiah 4:23-27). See *Endnote M8-8*, p. 244.

earth for the benefit of Noah and his posterity. With direct relevance to this theme, Jon Levenson has commented insightfully on the “prominence of [the motif of] rest in ancient Near Eastern creation stories.”<sup>77</sup> He observes that:<sup>78</sup>

It is the attainment of rest which marks the completion of the act of creation in many of these stories; in others, it is the gods’ need for rest which initiates the creative process.

In the story of Noah, as in biblical and Mesopotamian stories of creation, the theme of rest plays out in three prominent respects:

1. The noisy clamor of the wicked that prevents rest
2. The labor of others that provides rest
3. The final achievement in which one enters into rest.

Each of these three motifs will be discussed in turn.

*The noisy clamor of the wicked that prevents rest.* One of the most interesting aspects of the collection of worldwide flood stories is that, as expressed by Wyatt, we do not seem to have in the surviving tradition “diverging versions” from a single source, “but rather converging ones, from many originals, whereby originally quite distinct accounts of the event, based on different local experiences, may have to some extent coalesced through literary influences.”<sup>79</sup> “It is fair to say,” continues Wyatt, “that whatever the local variations on the theme which develop, a relatively constant theological basis is maintained in all the versions, with moral or environmental tweakings here and there.”<sup>80</sup>

Considering Wyatt’s findings, it is not too surprising that certain flood story themes are very widespread. One of these is the idea of divine irritation at the loud uproar of human activity, which is found throughout the worldwide flood literature<sup>81</sup> — from the Old Babylonian *Atrahasis* myth, where the noise of the people interrupted the repose of the god Enlil,<sup>82</sup> to the Mayan *Popol Vuh* account, where the incessant noise of human ball games “disturbed the lords of the underworlds ... who lived beneath the ball court.”<sup>83</sup> It must be understood, however, that in each of these two cases the noise was symptomatic of a more serious provocation: namely human insubordination and insurrection. In the case of the *Popol Vuh*, it was not merely the “stomping about and shouting” that caused the lords of the underworlds to demand retribution, but also the fact that the guilty parties were “act[ing] arrogantly,” and failing to show appropriate “honor” and “respect” to the gods.<sup>84</sup> In the case of *Atrahasis*, it has been argued that the “noisy activities ... marked a rebellious attitude on the part of the humans who were not content with their lot but wanted to encroach on the divine territory.”<sup>85</sup>

<sup>77</sup> J. D. Levenson, *Creation*, p. 101. For an extensive discussion of the different contexts in which rest occurs in ancient Near Eastern cosmogonies, see J. H. Walton, *Genesis 1*, pp. 110-118.

<sup>78</sup> J. D. Levenson, *Creation*, p. 101.

<sup>79</sup> N. Wyatt, *Water*, pp. 218-219.

<sup>80</sup> *Ibid.*, p. 221.

<sup>81</sup> Westermann finds the theme of a primeval flood being “due to a revolt of humankind” in about one-third of the hundreds of worldwide flood accounts surveyed (C. Westermann, *Genesis 1-11*, p. 402). For a brief but dense survey of ancient flood narratives from around the world, see *ibid.*, pp. 398-405.

<sup>82</sup> E.g., “I am losing sleep [to their uproar]” (B. R. Foster, *Atrahasis*, 1:359, p. 239). See also E. A. Speiser, *Creation Epic*, 1:21-50, p. 61.

<sup>83</sup> A. J. Christenson, *Sacred Tree*, p. 3. See A. J. Christenson, *Popol Vuh 2004*, lines 1803-1822, pp. 65-66.

<sup>84</sup> A. J. Christenson, *Popol Vuh 2003*, p. 115.

<sup>85</sup> T. N. D. Mettinger, *Eden*, pp. 126-127. Compare R. E. Stokes, *Flood Stories*, p. 232 nn. 1-2. See *Endnote M8-11*, p. 245.





FIGURE M8-6. *The Crossroads*, 2009  
Luis Garay, 1965-

The *Popol Vuh*<sup>1</sup> is one of the most important sources of Maya cosmology.<sup>2</sup>

The tale ... begins with the account of a hero named One Hunahpu who often spent his days playing an ancient Maya ball game with his brother. Unfortunately, the noise of the game disturbed the lords of the underworlds (a place called Xibalba), who lived beneath the ball court. The chief lords of the underworld, named One Death and Seven Death, were determined to destroy the brothers and therefore summoned them to their realm. After a number of trials, One Death and Seven Death overcame One Hunahpu and sacrificed him by beheading him.

Later, a second set of Hero Twins defeat the lords of death and ascend to heaven.

In this beautiful illustration by the acclaimed Nicaraguan-Canadian children's book artist Luis Garay, the first set of twins, after descending to the underworld by a ladder, contemplate which direction they should go:

Crossroads are considered to be extremely dangerous by the Maya because they are focal points for the unseen power of all directions ... The Maya associated the cardinal directions with colors ... Modern rituals often begin by placing candles with these corresponding colors at the cardinal directions in order to symbolically delimit the corners of the world. Thus the brothers were tricked into following the black, or west, road — a premonition of their defeat and death since this is the road that the sun takes when it sinks into the underworld.<sup>3</sup>

1 For a summary and discussion of the *Popol Vuh*, see J. M. Bradshaw, *Gods Image 1*, EXCURSUS 55: Mesoamerican Stories of Creation and the Original Transgression, pp. 699-701.

2 A. J. Christenson, *Sacred Tree*, p. 3.

3 A. J. Christenson, *Popol Vuh 2003*, p. 122 nn. 257-258.

A related theme also appears in the Bible and in Jewish pseudepigrapha. For example, remember that it was the *noise* of Israel's idol worship that caused Moses to descend in anger from Mount Sinai,<sup>86</sup> and, similarly, that it was the *noise* of the Cainite ruckus that lured the Sethites down from their holy mountain.<sup>87</sup> Moreover, it was because "the *cry* of Sodom and Gomorrah [was] great, and because their sin [was] very grievous,"<sup>88</sup> that the Lord went down to execute His fiery judgment against them. Likewise, the noisy clamor of sin was surely an implicit backstory to Genesis 6-9, which ancient readers would have assumed as they learned of the "violence" of Noah's day.<sup>89</sup> So great was the depravity of mankind at that time the earth itself cried out in loud lamentations, "When shall I *rest*, and be cleansed from the filthiness that has gone forth out of me?"<sup>90</sup> In these stories, the noise of wickedness disturbs divine rest and apparently requires the absolute silencing of the offenders through the exercise of awesome power.

86 Exodus 32:17-19.

87 J. C. Reeves, al-Yaqubi. See also W. L. Lipscomb, Seth, 18-23, pp. 193-196.

88 Genesis 18:20-21, emphasis added. Cf. R. A. Oden, Jr., *Divine Aspirations*, p. 210, who explicitly compares the Hebrew word for the "cry" of Sodom (*ze'āqa*) to the Akkadian *rigmu* in the Atrahasis epic.

89 Moses 8:30.

90 Moses 7:48, emphasis added. See also vv. 54, 58, 61, 64. See *Endnote M8-12*, p. 245.





FIGURE M8-7. *The Golden Calf*, ca. 1896-1902  
J. James Tissot, 1836-1902

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount (Exodus 32:17-19).

*The labor of others that provides rest.* A second way in which the concept of rest functions in primeval histories is as a rationale for the creation or designation of individuals to whom one's current workload can be assigned. For example, in *Atrahasis* and *Enuma Elish*, we read that human beings were created that mankind might "assume the drudgery"<sup>91</sup> of manual labor formerly assigned to an unhappy contingent of the gods. Though this labor is described in some Mesopotamian accounts as simple earth-moving, such as the digging of the beds of the Tigris and Euphrates rivers,<sup>92</sup> a Sumerian version of the story proposes instead that the work intended for the newly created humans was principally the building of sanctuaries<sup>93</sup>— places where the gods might find rest.<sup>94</sup> Though in Genesis Adam and Eve are not asked to build a sanctuary, in essence, they are asked to maintain one. As several studies have shown,<sup>95</sup> the Garden of Eden was laid out in temple-like fashion. Moreover, the

91 B. R. Foster, *Atrahasis*, 1:191, p. 235. See also S. Dalley, *Epic*, p. 261; E. A. Speiser, *Creation Epic*, 6:8, p. 68.

92 See B. R. Foster, *Atrahasis*, 1:21-26, p. 230.

93 See T. Jacobsen, *Eridu*, pp. 145-146.

94 Longing for the return of mankind from their nomadic wanderings, Nintur expressed her hopes as follows: "May they come and build cities and cult places, that I may cool myself in their shade" (*ibid.*, p. 145).

95 G. K. Beale, *Temple*, pp. 66-80; J. M. Bradshaw, *God's Image 1*, pp. 146-49; R. N. Holzapfel *et al.*, *Father's House*, pp. 17-19; J. M. Lundquist, *Reality*; J. Morrow, *Creation*; D. W. Parry, *Garden*; D. W. Parry, *Cherubim*; J. A. Parry *et al.*, *Temple in Heaven*; T. Stordalen, *Echoes*, pp. 112-116, 308-309; G. J. Wenham, *Sanctuary Symbolism*.



FIGURE M8-8. King Bearing Building Tools, Ur-Nammu Stele, ca. 2100 BCE

In its broad outlines the Mesopotamian ritual text *Enuma Elish* is an account of how Marduk achieved preeminence among the gods of the heavenly council through his victorious battles against the goddess Tiamat and her allies. The subsequent creation of the earth and of mankind in the story was a prelude to the building of Marduk's temple in Babylon. In return for his fealty in executing the construction of a new temple, the fruits of the victory won by the gods were transmitted to the mortal king. This was done both through divine sanction for his kingship — expressed explicitly in the rituals of investiture<sup>1</sup> — and also through the commission given him to build a royal palace of his own, its function paralleling in the secular world that of the temple in the religious domain.

1 J. M. Bradshaw and R. J. Head, Investiture Panel.

Hebrew terms employed in God's instructions for them to "dress and keep"<sup>96</sup> this garden sanctuary are used elsewhere in the Bible for the temple duties of the Levites.<sup>97</sup> In short, Adam's calling in the Garden of Eden is to serve as an archetypal Levite, engaged in daily "temple work."<sup>98</sup>

In subsequent chapters of Genesis, Noah takes on a priestly role in similitude of Adam. For example, in Genesis 6:9, he is described by the Hebrew *tamim*, a term used to describe the defect-free condition of sacrificial animals that can apply equally well to individuals serving in the temple.<sup>99</sup> In *Jubilees*, he "made atonement for all the land."<sup>100</sup> In addition to serving in priestly functions, Noah also became a successor to Adam in kingship.<sup>101</sup> Like Adam, who

96 The Hebrew terms in Genesis for "to dress" (*abad*) and "to keep" (*šamar*) respectively connote "to work, serve, till" (F. Brown *et al.*, *Lexicon*, 712b-713c) and "keep, watch (guard), preserve" (*ibid.*, 1036b).

97 See, e.g., Numbers 3:8, where it says that the Levites "shall keep (*šamar*) all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service (*abad*) of the tabernacle."

98 See J. M. Bradshaw, *Moses Temple Themes*, pp. 173-183.

99 See C. Westermann, *Genesis 1-11*, p. 414 n. 6:9.

100 O. S. Wintermute, *Jubilees*, 6:2, p. 66, J. C. VanderKam, *Book of Jubilees*, 6:2, p. 36: "atoned ... for all the sins of the earth."

101 F. Josephus, *Antiquities*, 1:3:3, p. 28 speaks of Noah's "government." The *Qur'an* likewise sees Noah as a *caliph* or vice-regent successor to Adam (see I. Zilio-Grandi, *Paradise*, p. 83).

received a “diamond of Paradise”<sup>102</sup> that was “whiter than snow,”<sup>103</sup> Noah is equipped with stones that “shine forth in darkness”<sup>104</sup> as he travels in the Ark.<sup>105</sup> The Prophet Joseph Smith said<sup>106</sup> “Noah, who is Gabriel[,] ... stands next in authority to Adam in the Priesthood,” being “called of God to this office,” like Adam as “the father of all living” and as having “dominion,” having “held keys first on earth, and then in heaven.”<sup>107</sup> This is consistent with descriptions of Noah’s counterparts who were incorporated into later versions of the flood literature in the ancient Near East. Noah’s Mesopotamian equivalents were not seen merely as priests but rather as kings<sup>108</sup> who were, like Adam, authorized to officiate in sacred offices by virtue of their regal status.<sup>109</sup>

Not surprisingly the theme of rest from hard labor is prominent in the story of Noah from its very beginning. Noah’s name is almost certainly related to a Hebrew root meaning “to rest,”<sup>110</sup> and Lamech’s speech at Noah’s birth focuses on the hope that Noah will provide relief from “our work and toil of our hands, because of the ground which the Lord hath cursed.”<sup>111</sup> Thus as an analogue to Mesopotamian creation stories, Noah’s birth and the subsequent setting up of his posterity as a new race of mankind are motivated by Lamech’s desire to achieve rest by delegating labor to others.

*The final achievement in which one enters into rest.* The third aspect of rest in the story of Noah is perhaps the most important. Note that in ancient Near East creation accounts, rest is not only the motive for undertaking Creation in the first place, but also the happy end that follows Creation as the culminating event of the triumphant victory of order and divine dominion over chaos. In the biblical account, as in *Enuma Elish*,<sup>112</sup> God rests when His work is finished.<sup>113</sup> When He does so, taking His place in the midst of creation and ascending to His throne, a temple made with divine hands comes into full existence as a functional sanctuary<sup>114</sup> — a “control room of the cosmos,”<sup>115</sup> as Walton terms it. This current scholarly understanding of the process outlined in Genesis 1 as the organization<sup>116</sup> of a world fit to serve as a dwelling place for God is in contrast to the now scientifically<sup>117</sup> and theologically<sup>118</sup> discredited traditional view that the biblical story merely describes in poetic terms the discrete steps of an ex nihilo material creation followed by a simple cessation of activity. Instead, from this updated perspective we can regard the seventh day of creation as the enthronement of God and the culmination of all prior creation events.<sup>119</sup> True rest is finally achieved only when God rules supreme in His divine temple — and His righteous and duly-appointed king rules on earth.

102 G. Weil, *Legends*, p. 83.

103 al-Tabari, *Creation*, pp. 132-133, p. 303; A. I. A. I. M. I. I. al-Tha’labi, *Lives*, p. 61.

104 Ether 3:4.

105 See *Endnote M8-13*, p. 245.

106 J. Smith, Jr., *Teachings*, 2 July 1839, p. 157.

107 Moreover, Noah was said to have “taught the things of God, even as it was in the beginning” (Moses 8:16), i.e., as it was in the days of Adam.

108 See, e.g., N. Wyatt, *Water*, pp. 206-207. See *Endnote M8-14*, p. 245.

109 See *Endnote M8-15*, p. 246.

110 R. S. Hess, *Studies*, p. 28. See *Endnote M8-16*, p. 246.

111 Moses 8:8-9. See *Endnote M8-17*, p. 246.

112 E. A. Speiser, *Creation Epic*, 1:75, p. 61.

113 See V. Hurowitz, *I Have Built*, pp. 95, 330-31.

114 J. H. Walton, *Lost World*, pp. 84, 88; J. H. Walton, *Genesis 1*, pp. 116-118.

115 J. H. Walton, *Genesis 1*, p. 115.

116 See *Endnote M8-18*, p. 246.

117 J. M. Bradshaw, *God’s Image 1*, p. 538.

118 *Ibid.*, COMMENTARY Moses 2:1-f, pp. 94-95.

119 J. H. Walton, *Lost World*, pp. 72-73, 75; J. H. Walton, *Genesis 1*, pp. 116-117, 178-184.





**FIGURE M8-9. Noah Sees the Ark in Vision**  
Stephen T. Whitlock, 1951-

**SEE FRONTSPIECE FOR A LARGER IMAGE**

In this detail from a window of the Holy Trinity Church in Stratford-upon-Avon, England, God shows the plans for the Ark to Noah just as He later revealed the plans for the Tabernacle to Moses. The hands of Deity hold the heavenly veil as Noah, compass in his left hand, watches intently.

Whether speaking of the heavenly temple or of its earthly models, the theme of access to hidden knowledge is inseparably connected with the passage through the veil.<sup>1</sup> With respect to the heavenly temple, scripture and tradition amply attest of how a knowledge of eternity is available to those permitted to enter through the divine veil. For example, Jewish and Christian accounts describe a “blueprint” of eternity worked out in advance and shown on the inside of that veil to prophetic figures as part of their heavenly ascent.<sup>2</sup> In a similar vein, Islamic tradition speaks of a “white cloth from Paradise” upon which Adam saw the fate of his posterity.<sup>3</sup> Nibley understood the “great round” of the hypocephalus as an Egyptian attempt to capture the essence of such pictures of eternity and showed how similar concepts have appeared in the literature of other ancient cultures.<sup>4</sup>

- 1 See, e.g., M. Barker, *Boundary*, pp. 215-217; M. Barker, *Temple Theology*, p. 28; H. W. Nibley, *Teachings of the PGP*, 10, p. 117; cf. J. Smith, Jr., *Documentary History*, 27 November 1832, 1:299.
- 2 For examples, see, e.g., J. M. Bradshaw, *God's Image 1*, COMMENTARY Moses 1:27-b, pp. 62-63.
- 3 M. i. A. A. al-Kisa'i, *Tales*, p. 82.
- 4 See H. W. Nibley *et al.*, *One Eternal Round*, pp. 188-585; H. W. Nibley, *Abraham 2000*, pp. 42-73.

## The Ark and the Tabernacle

*Revelation as the Source of Temple Plans.* John Lundquist describes the ancient expectation that temple plans are to be received by revelation. For example:<sup>120</sup>

Gudea of Lagash was visited in a dream in a temple of Lagash and shown the plan of the temple by a goddess, who gave him a lapis lazuli tablet on which the plan of the temple was written.<sup>121</sup> Perhaps the best example of this aspect of temple building is the Sinai episode itself, in which, according to D. N. Freedman, “this heavenly temple or sanctuary with its throne room or Holy of Holies where the deity was seated on his cherubim throne constituted the [pattern (Hebrew *tabnît*)] or structure seen by Moses during his sojourn on the same mountain.”<sup>122</sup>

Thus the heavenly temple became the pattern for the earthly Tabernacle built by Moses.

Of significance is that, apart from the Tabernacle of Moses<sup>123</sup> and the Temple of Solomon,<sup>124</sup> Noah's Ark is the only man-made structure mentioned in the Bible whose design was directly revealed by God.<sup>125</sup>

<sup>120</sup> J. M. Lundquist, *Temple, Covenant, and Law*, p. 302.

<sup>121</sup> T. Jacobsen, *Cylinders of Gudea*, Cylinder A, 5:1ff., p. 393, 6:3ff., p. 395.

<sup>122</sup> D. N. Freedman, *Temple Without Hands*, p. 26.

<sup>123</sup> Exodus 25:8-40.

<sup>124</sup> 1 Chronicles 28:11-12, 19.

<sup>125</sup> Genesis 6:14-16. Cf. E. A. Harper, *You Shall Make*, pp. 55-56; L. M. Morales, *Tabernacle Pre-Figured*, pp. 147-149.



FIGURE M8-10. *The Ark and Its Occupants*, Beatus of Santo Domingo de Silos (Silos Apocalypse), 1109  
Petrus

Cohn describes ancient Christian conceptions of the shape of the Ark:<sup>1</sup>

As described by Origen, the Ark was a truncated pyramid, measuring 300 cubits by fifty at the base and only one cubit by one at the apex. It had five decks: the upper three for the human beings, for clean animals, and for carnivores and reptiles respectively; the lower two for food and offal. Later writers produced variations: the Ark had four floors occupied, in descending order, by the Noah family, domestic animals, reptiles, and wild animals; or it had three floors, for the Noah family surrounded by birds, for clean animals, and for unclean animals. But the Ark remained pyramidal in shape until the twelfth century, when it came to be thought of as a rectangular house with a sloping roof.

<sup>1</sup> N. Cohn, *Noah's Flood*, p. 38.

*Parallels between the Ark and the Tabernacle.* Like the Tabernacle, Noah's Ark "was designed as a temple."<sup>126</sup> The Ark's three decks suggest both the three divisions of the Tabernacle and the threefold layout of the Garden of Eden.<sup>127</sup> Indeed, each of the decks of Noah's Ark was exactly "the same height as the Tabernacle and three times the area of the Tabernacle court."<sup>128</sup> The same Hebrew word (*mikseh*) was used for the animal skin covering of the Ark and that of the Tabernacle.<sup>129</sup>

<sup>126</sup> C. H. T. Fletcher-Louis, *Glory*, p. 41. See also Wyatt's discussion of the arks of Noah and Moses, the Ark of the Covenant, and the story of Utnapishtim in *Gilgamesh* (N. Wyatt, Water, pp. 214-216).

<sup>127</sup> J. M. Bradshaw, *Moses Temple Themes*, pp. 77-87. Cf. Ephrem the Syrian, *Paradise*, p. 53; A. S.-M. Ri, *Caverne Syriacque*, p. 208. See the discussion in E. A. Harper, *You Shall Make*, p. 50 of readings of Genesis 6:16 in the Targums and the *Septuagint*, and for a description of parallels in 1 Kings 6:6 and Ezekiel 41:7.

<sup>128</sup> J. D. G. Dunn *et al.*, *Commentary*, p. 44. In other words, the dimensions of the Tabernacle courtyard have "the same width [as the Ark] but one-third the length and height" (Ronald Hendel in H. W. Attridge *et al.*, *Harper-Collins Study Bible*, p. 14 n. 6:14-16). See *Endnote M8-19*, p. 246.

<sup>129</sup> Genesis 8:13; Exodus 26:14; 35:11; 36:19; 39:34; 40:19; Numbers 3:25; 4:8, 10, 11, 12, 25. See G. J. Wenham, *Genesis 1-15*, p. 187.



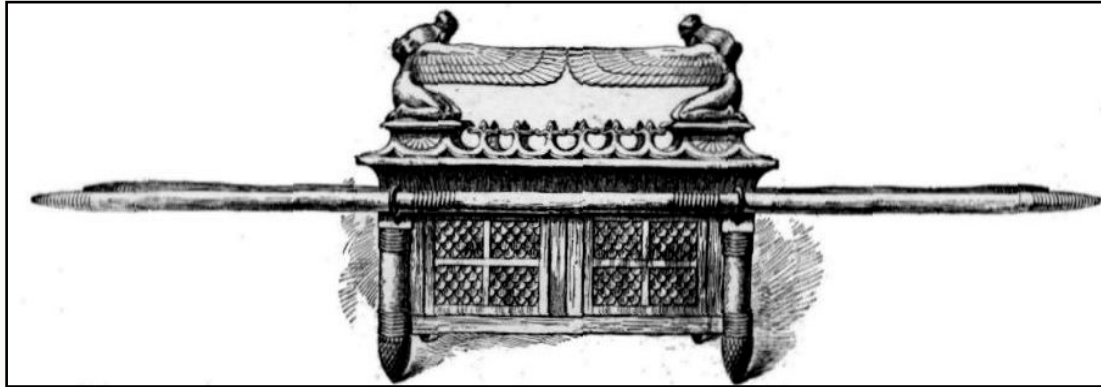


FIGURE M8-11. *The Ark of the Covenant*, ca. 1896-1902  
J. James Tissot, 1836-1902

The Ark of the Covenant was associated with symbols of the higher priesthood.<sup>1</sup> Citing Moses as the prototype of king, priest, and prophet in the Old Testament, Widengren notes his possession of three objects as emblems of these respective offices: the verdant rod or staff,<sup>2</sup> the manna,<sup>3</sup> and the tablets of law.<sup>4</sup> The first and third of these can be compared to the cedar staff and the Tablets of Destiny that the Mesopotamian king Enmeduranki received at his enthronement.<sup>5</sup> These tangible “tokens of the covenant,”<sup>6</sup> emblems of Moses’ threefold office provided in each case by God Himself, seem to have been the very objects later transferred to the temple ark,<sup>7</sup> whose symbolism was carried forward in early Christian sacramental altars as fragments of the wooden cross of Christ, crumbs of the bread of the Eucharist with associated grains of frankincense, and the bone relics of the saints within whom was written the law of the new covenant.<sup>8</sup> A copy of the Gospels, the “New Law,” was also sometimes kept on the altar during the Eucharist. It is not without significance that Eastern Christians also called their sanctuary altar a throne.

1 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 39-41.

2 Exodus 4:17 — used anciently as a weapon and corresponding to the later symbol of a sword.

3 Exodus 16:33-34 — perhaps relating to the shewbread that only the priests were to eat. Cf. Matthew 12:4; Mark 2:26; Luke 6:4.

4 Exodus 31:18.

5 The Tablet of Destinies conferred divine authority on its holder. In the Babylonian creation epic *Enuma Elish*, Marduk’s status as king of the gods is legitimized by his ownership of the tablet.

6 H. W. Attridge *et al.*, *Hebrews*, p. 236. Cf. Exodus 25:16; Hebrews 9:4.

7 Hebrews 9:4. Contrast Exodus 25:16, which seems to be arguing polemically against anything other than the Tablets residing in the Ark of the Covenant (J. M. Bradshaw, *God’s Image 1*, pp. 680-681).

8 *Ibid.*, pp. 658, 679-681; cf. Jeremiah 31:33; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25.

Further strengthening the association between the Ark and the Tabernacle is that the Hebrew term for Noah’s Ark (*tevah*) later became the standard word for the Ark of the Covenant in Mishnaic Hebrew.<sup>130</sup> In addition, the *Septuagint* used the same Greek term, *kibotos*, for both Noah’s Ark and the Ark of the Covenant.<sup>131</sup> The ratio of the width to the height of both these arks is 3:5.<sup>132</sup> John Tvedtnes takes *tevah* as a borrowing from an Egyptian term that can have the meaning of “shrine”.<sup>133</sup>

As such, it is the small “house” in which the statue of the god is placed and in which it can be carried in procession on the festivals.

The shrine in such processions would have functioned similarly to the Ark of the Covenant in corresponding Jerusalem temple rites that celebrated the “conquering power over the primeval waters.”<sup>134</sup>

130 V. P. Hamilton, *Genesis 1-17*, p. 280. See Exodus 27. Cf. J. W. Wevers, *Notes*, p. 83 n. 6:14.

131 C. Dogniez *et al.*, *Pentateuque*, p. 150 n. Genesis 6:14, pp. 314-315 n. Exodus 2:3.

132 See Genesis 6:15 and Exodus 25:10.

133 Letter to Douglas Clark on 4 January 1989, attached to J. A. Tvedtnes, 2 August 2012. See *Endnote M8-20*, p. 247.

134 J. H. Eaton, *Psalms Commentary*, pp. 125-126. Cf. S. Mowinckel, *Psalms*, 1:177-180. See *Endnote M8-21*, p. 247.

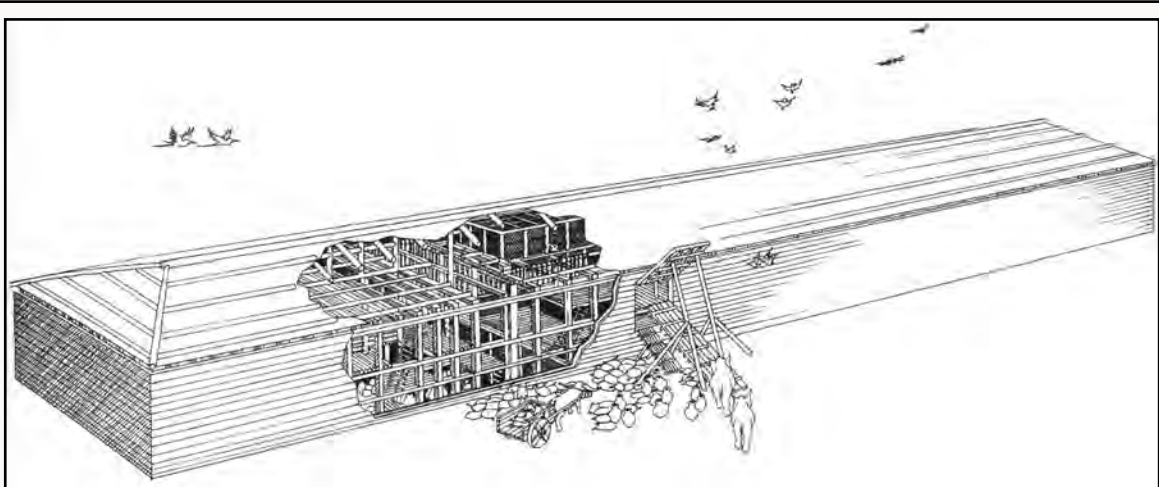


FIGURE M8-12. A Modern Depiction of the Ark, 1998

The description of the Ark is terse and in some respects enigmatic. Gordon Wenham translates Genesis 6:14-16 as follows:<sup>1</sup>

14 Make yourself an ark of gopher wood. You shall make the ark with reeds and seal it inside and out with pitch.

15 This is how you are to make it: the length of the ark shall be three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

16 You shall make a [light<sup>2</sup>] for the ark and complete it to a cubit upwards. You shall put a door in the side of the ark. Lower, second, and third decks you shall make.

<sup>1</sup> G. J. Wenham, *Genesis 1-15*, p. 149.

<sup>2</sup> Wenham translates the uncertain Hebrew term *tsohar* as “roof.” The KJV translates it as “window.” However: “According to rabbinic interpretation *tsohar* was a precious stone that shone in the ark” (U. Cassuto, *Noah to Abraham*, p. 63). Cf. Ether 3:1-4, 6:2-3.

Marking the similarities between the shape of the Ark of the Covenant and the chest-like form of Noah’s Ark, Westermann describes Noah’s Ark as “a huge, rectangular box, with a roof.”<sup>135</sup> Some describe the roof as flat along the whole length of the vessel<sup>136</sup> whereas others interpret the phrase “in a cubit shalt thou finish it above”<sup>137</sup> to indicate a plan for sloping the roof slightly.<sup>138</sup> The biblical account makes it clear that the Ark “was not shaped like a ship and it had no oars,” “accentuating the fact that Noah’s deliverance was not dependent on navigating skills, [but rather happened] entirely by God’s will,”<sup>139</sup> its movement solely determined by “the thrust of the water and wind.”<sup>140</sup> Likewise, whether the dimensions of the seven-storied ark (or “temple”<sup>141</sup>) in the Mesopotamian story of *Gilgamesh*<sup>142</sup> represent the shape of “a sea-going ziggurat”<sup>143</sup> or instead a “floating microcosm”<sup>144</sup> in the form of a gigantic cube, the nautical improbability of such a vessel affirms the miraculous nature of the rescue.

<sup>135</sup> C. Westermann, *Genesis 1-11*, p. 418.

<sup>136</sup> E. A. Harper, *You Shall Make*, p. 46.

<sup>137</sup> Genesis 6:16.

<sup>138</sup> See COMMENTARY Moses 8:16-b, p. 236.

<sup>139</sup> R. M. Zlotowitz *et al.*, *Bereishis*, p. 230; cf. U. Cassuto, *Noah to Abraham*, pp. 60-61; L. M. Morales, *Tabernacle Pre-Figured*, pp. 146-147.

<sup>140</sup> U. Cassuto, *Noah to Abraham*, p. 60. This recalls the ancient Sumerian story of Enki’s Journey to Nibru, in which the boat’s movement is not directed by its captain, but rather the boat “departs of its own accord” (J. A. Black *et al.*, *Enki’s Journey*, 83-92, p. 332).

<sup>141</sup> I.e., *ekallu* (11:96). See Mallowan, cited in N. Wyatt, *Water*, p. 215.

<sup>142</sup> A. George, *Gilgamesh*, Standard Version 11:57-62, p. 90.

<sup>143</sup> S. W. Holloway, *What Ship*, p. 346. See Endnote M8-23, p. 247.

<sup>144</sup> Jean Bottéro, cited in R. S. Hendel, *Shape*, p. 129.

FIGURE M8-13. *The Ark of Moses*, 1996

Writes Jonathan Kirsch:<sup>1</sup> “The Hebrew term used by the biblical author to describe the frail little boat of woven reeds in which the baby was sheltered is *tevah*, a word that appears elsewhere in the Bible only once, and then to describe the mighty vessel in which Noah and a precious remnant of human and animal life sought refuge from the flood that destroyed the rest of life on earth. Something momentous was at stake, we are meant to understand: the survival of an enslaved people and the destiny of humankind would depend on the ark that now floated in the shallows of the Nile and the goodly child who was sheltered inside.” Moses’ journey through the reeds also foreshadowed the way he would someday “lead the liberated people through the Sea of Reeds.”<sup>2</sup>

1 J. Kirsch, *Moses*, p. 43.

2 E. Fox, *Exodus*, p. 17 n. 3.

FIGURE M8-14. *The Entry of the Animals into Noah's Ark*, 1613  
Jan Brueghel the Elder, 1568-1625

“The sprawling backdrop [of this painting] was filled with detailed vegetation, for which the artist had become famous and which secured his legacy during his lifetime. The scene teemed with nature’s creatures, domestic and wild, from the tiniest to the most imposing, painted from life at Infanta Isabella’s menagerie of exotic animals in Brussels. Reminiscent of other Jan Brueghel paintings of animals in nature, the tableau reflected the interest and curiosity about natural history ... When biblical balance and harmony broke down and precipitated the flood, animals were invited to the Ark, as if world survival would have been unthinkable without them. Assembled in this unreal scene in their most realistic attire, they seemed unaware of the importance of the occasion. Oblivious to the clouds building in the horizon, many strayed from the shepherded line moving toward the Ark in the far distance. Distracted, churlish, and unruly, they seized a moment of human inattention to wander off into mayhem.”<sup>1</sup>

1 P. Potter, Painting.

Consistent with the emphasis on deliverance by God rather than through human navigation, the Hebrew word used in Genesis for ark (*tevah*) reappears only once in the Bible: in the story of the infant Moses, whose deliverance from death was also made possible by a free-floating watercraft—specifically a reed basket.<sup>145</sup> Below we will discuss the likelihood that reeds were also used in the construction of Noah's ark.

There are other similarities besides the resemblances in form between the Ark and the Tabernacle. For example, according to Tvedtnes, Jewish texts indicate that God commanded Noah and his family to refrain from sexual activity while in the Ark, “just as under the Mosaic code, it was forbidden for three days prior to going to the Tabernacle or temple and before approaching Mount Horeb [Sinai].”<sup>146</sup> In addition, scholars have noted that in the Mesopotamian story of *Gilgamesh*, there is a similarity of the loading of the ship to the loading of goods into a temple.<sup>147</sup> Likewise, Sailhamer observes that the account of the entry of the animals into the Ark seems to have been shaped so as to highlight parallels with the Tabernacle:<sup>148</sup>

Both narratives... emphasize that entry into the Ark/Tabernacle is to be accompanied by an animal offering. At the close of the description of the building of the Tabernacle,<sup>149</sup> when the completion of the Tabernacle has been recorded,<sup>150</sup> the command is given for it to be set up and readied for use.<sup>151</sup> When it is readied and the glory of the Lord has filled the Tabernacle,<sup>152</sup> provisions are made for “drawing near” to the Tabernacle.<sup>153</sup> One may “draw near” only by bringing an animal offering that is “unblemished” (*tamim*).<sup>154</sup> Thus just as the completed Tabernacle can be entered only with the “unblemished animals” as an offering, so Noah's entry into the Ark is tied to his taking with him “seven pairs” of every clean animal.<sup>155</sup>

More generally, Morales discusses the centrality of the theme of entering and leaving the Ark as reason “to suspect an entrance liturgy ideal at work,”<sup>156</sup> with all “entries” as being via Noah,<sup>157</sup> the righteous and unblemished priestly prototype.<sup>158</sup> When at last, “the Lord shut him in”<sup>159</sup> the Ark, both the day “of salvation of the righteous (by entrance)” and “the judgment of the wicked (by barred entrance)” had come.<sup>160</sup>

145 Exodus 2:3, 5. See U. Cassuto, *Noah to Abraham*, p. 59. See Endnote M8-24, p. 247.

146 J. A. Tvedtnes, 2 August 2012. See Exodus 19:15. Cf. 1 Samuel 21:5

147 N. Wyatt, *Water*, p. 215. Cf. S. W. Holloway, *What Ship*, p. 346. See A. George, *Gilgamesh*, 11:81-85, p. 91.

148 J. H. Sailhamer, *Genesis*, p. 85.

149 Exodus 35-39.

150 Exodus 39:43.

151 Exodus 40:1-33.

152 Exodus 40:34-48.

153 E.g., Leviticus 9:5.

154 Leviticus 1:3.

155 Though in the case of Noah, it seems he did not offer sacrifice until after the ship ran aground at Mount Ararat, Patai documents the practice of ritual slaughter of animals aboard ships during long sea voyages (R. Patai, *Children of Noah*, p. 99).

156 L. M. Morales, *Tabernacle Pre-Figured*, p. 170.

157 *Ibid.*, p. 174.

158 *Ibid.*, pp. 179-189.

159 Genesis 7:16.

160 L. M. Morales, *Tabernacle Pre-Figured*, p. 178. See a related motif in the story of Abraham and Lot (COMMENTARY Genesis 11:27-a, p. 424). See also a related discussion of this motif in J. M. Bradshaw, *Standing*. See also Jason Silverman's discussion of the Zoroastrian story of Yima who, after a warning from the god Ahura Mazda, built a four-sided *Vara* (“enclosure”) for protection of humans, cattle, dogs, fires, and plants from bad winters and subsequent spring flooding: “The inhabitants of the *Vara* are those who are ritually pure” and the term *vara* normally denotes “an area enclosed for reasons of ritual purity ... [T]he *Vara* of Yima has three sections, just as the sacred ritual precinct has three grooves that mark it off from the outside world” (J. M. Silverman, *It's a Craft*, p. 207). Silverman goes on to discuss the how the “paradise” of Yima relates to the Persian notion of a walled garden domain, and shows how the *Vara* “functions as a condensation of Zoroastrian eschatological hope — it is a microcosm of the world as it will be *sans* Angra Mainyu's influence” (*ibid.*, p. 210). In this sense, it can be compared with the Jewish idea of a New Jerusalem (*ibid.*, pp. 211-220).





FIGURE M8-15. *Cypress Trail*, 1945; Eugene Francis Savage, 1883-1978

“Savage’s depiction of the Seminole attire is considered extraordinarily accurate and it was based upon firsthand obtained clothing samples his descendants still have today. The bright clothing of the Seminoles, particularly that of the women, is extraordinarily colorful, consisting of small bright patches of colored cotton sewn together in a quilt-like fashion ... Not all of the Seminole contact with modern America went so well or was so pretty to look at. In the 1930s even the slow-to-action Federal government started to pay attention to the depredations that the Florida land boom and development had on the Seminole nation, particularly on the Everglades, as it flushed out a native population that had been pretty much in hiding since the Seminole Wars of the 1840s. By then the waterways and swamp foliage cover which had served them so well started to disappear as lakes were drained and trees cut down. While there were supporters of an Everglades National Park in the 1930s, efforts to buy land and preserve areas from development by Congress were stalled by critics who called the proposed legislation the ‘alligator and snake swamp bill’ .... [It] wasn’t until December 6, 1947 that President Harry S. Truman dedicated the Everglades National Park.”<sup>1</sup>

1 A. Boyle, *Seminole Dreams*.

With respect to the construction materials used to make Noah’s Ark, Genesis 6:14 reads:

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

The referent for the term “gopher wood” — unique in the Bible to Genesis 6:14 — is uncertain.<sup>161</sup> Most modern exegetes envisage a resinous timber, and some take the Hebrew term “gopher” to mean cypress wood specifically.<sup>162</sup> Because it is resistant to rot, the cypress tree was the main wood used in ancient times for the building of ships<sup>163</sup> and the construction of coffins.<sup>164</sup>

An extensive mythology about the cypress tree exists in cultures throughout the world. It is known for its fragrance and longevity<sup>165</sup> — qualities that naturally have linked it with ancient literature describing the Garden of Eden.<sup>166</sup> A sixteenth-century Islamic depiction places a cypress tree directly behind the central figures of Adam and Eve.<sup>167</sup> Consistent with this association, cypress trees were used to make temple doors — gateways to Paradise.<sup>168</sup>

161 See, e.g., U. Cassuto, *Noah to Abraham*, p. 61.

162 E.g., R. Alter, *Five Books*, Genesis 6:14, p. 41; K. L. Barker, *Zondervan*, Genesis 6:14, p. 14. Cf. A. Chouraqui, *Bible*, Genesis 6:14, p. 27: “Fais-toi une caisse en bois de cyprès [Make a chest of cypress wood].” See also A. Kaplan, *La Torah Vivante*, p. 17 n. 6.14 cyprès. For more on Chouraqui’s unique approach to Bible translation, see M. Watson, *Deluge*.

163 J. Feliks, *Cypress*.

164 K. Kyriakou, *Tree*, p. 2. Cf. H. A’lam, *Cypress*.

165 See *Endnote M8-25*, p. 247.

166 See, e.g., J. M. Bradshaw, *God’s Image 1*, *ENDNOTE E-111*, p. 729.

167 See *ibid.*, *FIGURE E25-2*, p. 593.

168 E.g., 1 Kings 6:34 (KJV mistranslates the wood as “fir”).





FIGURE M8-16. Marsh Arabs in Southern Iraq Make Reed Huts, 2009

The millennia-old culture of the marsh Arabs has been in rapid decline. “The marshes provided ample refuge for rebellious tribes increasingly at odds with outside authorities, from British colonial rulers to Saddam Hussein’s Republican Guards ... Dam and irrigation projects executed in the 1970s cut the annual flow of water in the Euphrates by more than one-third. That began the depletion of the marshes, reducing permanent wetlands and spring floods that had carried nutrient-laden sediments. The *coup de grâce* came after the 1991 Gulf War, when Shiite Muslims in the south rose up against Saddam. After their defeat, the regime’s soldiers burned and bombed marsh villages, while its engineers completed massive dikes and canals to divert the entire flow of the Euphrates away from the marshes. Satellites beamed ghastly images of the unfolding ecological catastrophe. By 2000, marshes that had covered nearly 4,000 square miles — comparable to Florida’s Everglades — had almost disappeared.”<sup>1</sup>

<sup>1</sup> Marsh Arabs.

The possibility of conscious rhyming wordplay in the juxtaposition of gopher and *kopher* (“pitch”) within the same verse cannot be ruled out. As Harper notes, the Hebrew word *kopher* may have evoked for the ancient reader “the rich cultic overtones of *kaphar* ‘ransom’ with its half-shekel temple atonement price,<sup>169</sup> *kapporeth* ‘mercy seat’ over the Ark of the Covenant,<sup>170</sup> and the verb *kipper* ‘to atone’ associated with so many priestly rituals.”<sup>171</sup> Some of these rituals involve the action of smearing or wiping — the same movements by which pitch is applied.<sup>172</sup> Noting the cultic correspondences among these descriptive terms for the Ark and the Tabernacle, Harper observes:<sup>173</sup> “The [Ark] becomes the place of mercy and ransom when the waters cover over and atone for the violence of the world.” Just as God’s presence in the Tabernacle preserves the life of His people, so Noah’s Ark preserves a righteous remnant of humanity along with representatives of all earth’s creatures. Thus Westermann writes:<sup>174</sup> “The parallel between the Ark and the Tabernacle has a profound meaning.”

In the Mesopotamian stories of *Atrahasis*<sup>175</sup> and *Gilgamesh*,<sup>176</sup> the flood hero obtains the construction materials for the building of a boat by tearing down a reed hut. The basic construction idea of such huts is that poles of resinous wood would have framed and supported woven reed mats.<sup>177</sup> The reed mats would be stitched to the hull and covered with pitch to make them waterproof.<sup>178</sup> These building techniques are still in use today.<sup>179</sup>

<sup>169</sup> Exodus 30:11-13.

<sup>170</sup> Exodus 25:17-22.

<sup>171</sup> Exodus 29-30; Leviticus and Numbers *passim*.

<sup>172</sup> See J. M. Bradshaw, *God’s Image 1*, Endnote 3-57, p. 211; E. A. Harper, *You Shall Make*, pp. 3-4. See Endnote M8-26, p. 247.

<sup>173</sup> E. A. Harper, *You Shall Make*, p. 56. See Endnote M8-27, p. 248.

<sup>174</sup> C. Westermann, *Genesis 1-11*, p. 421.

<sup>175</sup> S. Dalley, *Atrahasis*, 3:21-22, p. 29.

<sup>176</sup> A. George, *Gilgamesh*, 11:22-24, p. 89.

<sup>177</sup> See discussion of the hypothesis that analogous structures in First Dynasty Egypt were adopted from Mesopotamian temple architecture in J. M. McCann, *Woven*, p. 117.

<sup>178</sup> See Endnote M8-28, p. 248.

<sup>179</sup> See Endnote M8-29, p. 248.



FIGURE M8-17. *Isimud Introduces Worshipper to Enki, Seated In His Abzu Sanctuary*  
Morgan Cylinder Seal 202, The Pierpont Morgan Library, ca. 2340-2150 BCE.

Although reed huts may sometimes serve as secular enclosures, references to them in *Atrahasis*,<sup>180</sup> *Gilgamesh*,<sup>181</sup> and *Enuma Elish*<sup>182</sup> clearly point to their ancient use as sanctuaries. Oppenheim notes that these structures, which have been used since the fourth millennium BCE, “left sundry traces in the ritual practices, the sacred furniture of the later [Mesopotamian] temples, as well as in the material features of their architecture.”<sup>183</sup> Further connecting these sanctuaries to the themes of the Flood story, Oppenheim ties the origins of reed huts in Mesopotamia to those of early boats and naval processions that paraded from one temple to another.<sup>184</sup> In addition, McCann argues for archaeological connections to Egyptian New Kingdom ritual boats, in which the reed shrine “encases the hull; that is, only stern and sternpost appear.”<sup>185</sup> Drawing from the early discussions of Hilprecht on the *magur*- or *makurru*-boat of Mesopotamia that was “especially effective during the [times of] deluge, when its exclusive purpose was ... to protect men and beasts against the waters from below and the pouring rain from above,”<sup>186</sup> Nibley discussed parallels with watercraft described in Mesopotamian and biblical flood stories as well as the ships of the Jaredites.<sup>187</sup> From a variety of ancient sources, he also documented traditions of “shining stones.” Such stones were prepared for the Jaredite boats and also were said to have been the source of light for Noah’s Ark.<sup>188</sup>

180 S. Dalley, *Atrahasis*, 3:21-22, p. 29.

181 A. George, *Gilgamesh*, 11:22-24, p. 89.

182 E. A. Speiser, *Creation Epic*, 1:71-79, pp. 59-60.

183 A. L. Oppenheim, *Mesopotamian Temple*, p. 158.

184 See also, e.g., J. A. Black *et al.*, *Enki’s Journey*; J. A. Black *et al.*, *Nanna-Suen’s Journey*; J. A. Black *et al.*, *Ninurta’s Return*; J. A. Black *et al.*, *Šulgi and Ninlil’s Barge*.

185 Pearce Paul Creasman and Noreen Doyle, cited in J. M. McCann, *Woven*, p. 118. See *Endnote M8-30*, p. 248.

186 H. V. Hilprecht, *Earliest Version*, p. 53.

187 See H. W. Nibley, *Babylonian Background*, pp. 359-364; H. W. Nibley, *Approach*, pp. 336-337, 343-348; H. W. Nibley, *Teachings of the Book of Mormon*, 4:285-288. See also B. A. Gardner, *Second Witness*, 6:195-199. Compare also the description of the Jaredite crafts (Ether 2:16: “they were ... like unto the lightness of a fowl upon the water”) to the claim that “one of the very few scraps of information we have on the historical Sea Peoples of the Late Bronze Age Mediterranean is that their vessels had the shape of aquatic fowls” (W. van Binsbergen, *Ethnicity*, p. 136).

188 See *COMMENTARY* Genesis 6:16-a, p. 236. See also *GLEANINGS* Moses 8, p. 222.



**FIGURE M8-18. *The Nkoya King Mwene Mutondo at the Kazanga Festival, Kaoma District, Zambia, 2003***

Van Binsbergen describes the Kazanga festival:<sup>1</sup>

In recent decades, now that Nkoya musical and ritual culture has come to be largely virtualized, it is still through the annual two-day Kazanga festival (a radical transformation of an ancient royal harvest festival, discontinued in the late 19th century) that the Nkoya through a rich repertoire of music and dance present their identity to the wider world at the regional and national level ... In its original form the Kazanga festival had considerable parallels with the Egyptian king's *heb sed* festival: although this would ideally only be held at thirty years intervals it also involved the erection of royal pavilions and the immolation of captives.

Van Binsbergen claimed other Egyptian connections, too:<sup>2</sup>

The Nkoya mythical material turned out to contain several intriguing parallels with one of the principal Ancient Egyptian royal titles, *nsw-bt*, "The One of the Reed and the Bee," as attested in writing and iconography from earliest dynastic times onward. Thus the apical ancestress of the Nkoya, Libupe, in the mythical account appears as a Queen Bee travelling with her Swarm and landing at the land of Nkoya – which was the name of a deserted forested area at the Kabompo/Zambezi confluence before it became an ethnic designation.

<sup>1</sup> W. van Binsbergen, *Continuity*.

<sup>2</sup> W. van Binsbergen, *Reed and bee*. Cf. H. W. Nibley, *Abraham 2000*, pp. 608-647.

In FIGURE M8-17, we see Enki seated in his rectangular sanctuary made of reeds. He presided both as the god of wisdom and of the freshwater ocean that existed under the land, called the Abzu, or Engur.<sup>189</sup> In some parts of the ancient Near East, kings and priests entered into reed sanctuaries to commune with the gods in a manner analogous to the entry of Israelite kings and high priests into the Holy of Holies in biblical temples.

In FIGURE M8-18 the Nkoya king is seated at the ceremonial architecture built of reeds during the Kazanga festival. Van Binsbergen,<sup>190</sup> who has documented "myth diffusion from the ancient Near East into central Africa ... draws ... close comparison between the oral traditions of the Nkoya in the *Likota lya Bankoya*<sup>191</sup> and ... Mesopotamian mythic accounts of the theophany at the reed hut temple."<sup>192</sup> In explanation of the king's role in the ancient Near East, Thorkild Jacobsen writes that this form of communication with the gods:<sup>193</sup>

... is intimately connected with the king's role as diviner, seer, and prophet. This side of kingship was very important in older times; the king was, as priest-king, mediator between the people and the gods, and by discovering the gods' will and obeying it. He ensured peace and prosperity.

<sup>189</sup> J. A. Black et al., *Literature of Ancient Sumer*, p. 330. See *Endnote M8-31*, p. 249.

<sup>190</sup> *Ibid.*

<sup>191</sup> J. M. McCann, *Woven*, p. 121 n. 25 writes: "These oral traditions were first collected and written down by the first Christian missionaries among the Nkoya. They were edited into their present format by Wim van Binsbergen in 1988."

<sup>192</sup> *Ibid.*, p. 6.

<sup>193</sup> T. Jacobsen, *Eridu Genesis*, p. 136.





**FIGURE M8-19. Reed Huts and Boats in the Euphrates Flood Plain, 1916**  
Gertrude Bell, 1868-1926

Gertrude Bell — an English writer, traveller, political officer, administrator, archaeologist, and spy — described the scene: “We went up the Euphrates all morning. It is the most curious sight. The whole country is under water, the villages, which are mainly not sedentary, but nomadic, are built on floating piles of reed mats, anchored to palm trees, and locomotion is entirely by boat.”<sup>1</sup>

1 Album W.

In a Sumerian account commonly called the *Eridu Genesis*, Ziusudra, one name used for the Mesopotamian flood hero, enters into the “reed hut temple,”<sup>194</sup> where he stands “day after day” listening to the “conversation” of the divine assembly.<sup>195</sup> Eventually, Ziusudra hears the deadly oaths of the council of the gods following their decision to destroy mankind by a devastating flood. Regretting the decision of the divine assembly, the god Enki contrives a plan to warn Ziusudra and to instruct him on how to build a boat that will save him and his family. Evoking ancient Near East parallels in which the gods whisper their secrets to mortals standing on the other side of temple screens or partitions separating the divine and human realms,<sup>196</sup> Enki conveys his warning message privately through the thin wall of Ziusudra’s reed sanctuary.<sup>197</sup>

And as Ziusudra stood there beside it he went on hearing:

“Step up to the wall to my left and listen!  
Let me speak a word to you at the wall and may you grasp what I say,  
May you heed my advice!”

Related accounts describe Enki’s subsequent instructions to Ziusudra. He was told to tear down the reed hut temple and to use the materials to build a boat.<sup>198</sup>

The Mesopotamian flood stories list three kinds of boat-building materials: wood timbers, reeds, and pitch.<sup>199</sup> The list in the Bible is identical except that it gives the second item

194 J. M. McCann, *Woven*, p. 113.

195 T. Jacobsen, *Eridu*, 89-92, p. 158.

196 See *Endnote M8-32*, p. 249.

197 T. Jacobsen, *Eridu*, 93-96, p. 158.

198 E.g., S. Dalley, *Atrahasis*, 3:21-22, p. 29; A. George, *Gilgamesh*, 11:22-24, p. 89.

199 See *Endnote M8-33*, p. 249.



FIGURE M8-20. *Marsh Arab Village, 1974*  
Nik Wheeler, 1939-

Thanks to an ambitious “Eden Again” project, by 2010 “about a third of the original river marshes [were] covered with water once again. Teams of international experts, Nature Iraq employees and representatives of three Iraqi ministries are demolishing dams, channeling water from the canals back into parched areas, sowing native plants and studying the composition of species and the development of plant and animal populations.”<sup>1</sup>

1 S. Shafy, Iraq’s Garden of Eden.

as “rooms” rather than “reeds.” Concluding “that the apparent lack of the reed hut or primeval shrine in the Genesis flood account demands closer inspection,”<sup>200</sup> Jason McCann observes,<sup>201</sup> as does Elizabeth Harper,<sup>202</sup> that re-pointing the vowels in the corresponding Hebrew term in the Bible which was originally unmarked would lead to an alternate translation signifying an ark that was “woven-of-reeds.” Lexical findings from elsewhere in the Bible argue in defense of the following translation of Genesis 6:14 in the *New Jerusalem Bible*:<sup>203</sup>

Make yourself an ark out of resinous wood. Make it with reeds and caulk it with pitch inside and out.

Thus, by a translation that recognizes “reeds,” not “rooms” as the second element in the building materials for Noah’s Ark, a puzzling inconsistency with the Mesopotamian accounts is resolved, at the same time further connecting the Ark with the temple.

200 J. M. McCann, *Woven*, pp. 131-132.

201 See *ibid.*, pp. 124-134 for an extended discussion of this translation issue.

202 E. A. Harper, *You Shall Make*, pp. 7-8.

203 R. De Vaux, *Bible*, Genesis 6:14, p. 25. In the original French translation the text reads: “Fais-toi une arche en bois résineux, tu la feras en roseaux et tu l’enduiras de bitume en dedans et en dehors.”



## Moses 8:1-30; Genesis 6:14-22: Text and Commentary

<p style="text-align: center;">CHAPTER 8 (February 1831)</p> <p style="text-align: center;"><i>ENOCK AND METHUSELAH (PP. 223-224)</i></p> <p><b>A</b>ND all the days of Enoch were <sup>a</sup>four hundred and thirty years.</p> <p>2 And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; <sup>a</sup>for he truly covenanted with Enoch that Noah should be of the fruit of his loins.</p> <p>3 And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and <sup>a</sup>he took glory unto himself.</p> <p>4 And there came forth <sup>a</sup>a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.</p> <p>5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;</p> <p>6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;</p> <p>7 And all the days of Methuselah were <sup>a</sup>nine hundred and sixty-nine years, and he died.</p> <p style="text-align: center;"><i>LAMECH (P. 224)</i></p> <p>8 <sup>a</sup>And Lamech lived one hundred and eighty-two years, and begat a son,</p> <p>9 And he called his name <sup>a</sup>Noah, saying: <sup>b</sup>This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.</p> <p>10 And Lamech lived, after he begat Noah, <sup>a</sup>five hundred and ninety-five years, and begat sons and daughters;</p> <p>11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.</p> <p style="text-align: center;"><i>NOAH AND HIS SONS (PP. 225-226)</i></p> <p>12 <sup>a</sup>And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham.</p> <p>13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called <sup>a</sup>the sons of God.</p> <p style="text-align: center;"><i>MISMATCHED MARRIAGES (PP. 226-227)</i></p> <p>14 And when <sup>a</sup>these men began to multiply on the face of the earth, and daughters were born unto them, <sup>b</sup>the sons of men saw that <sup>a</sup>those daughters were <sup>c</sup>fair, and they <sup>f</sup>took</p>	<p>them wives, <sup>g</sup>even as they chose.</p> <p>15 And the Lord said unto Noah: <sup>a</sup>The daughters of thy sons have sold themselves; for behold <sup>b</sup>mine anger is kindled against the sons of men, for <sup>c</sup>they will not hearken to my voice.</p> <p style="text-align: center;"><i>NOAH TEACHES THE GOSPEL (PP. 227-231)</i></p> <p>16 And it came to pass that Noah prophesied, and taught <sup>a</sup>the things of God, even as it was in the beginning.</p> <p>17 And the Lord said unto Noah: <sup>a</sup>My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.</p> <p>18 And in those days there were <sup>a</sup>giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.</p> <p>19 And <sup>a</sup>the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his <sup>b</sup>Gospel unto the children of men, even as it was given unto Enoch.</p> <p>20 And it came to pass that <sup>a</sup>Noah called upon the children of men that they should repent; but they <sup>b</sup>hearkened not unto his words;</p> <p>21 And also, after that they had heard him, they came up before him, saying: Behold, <sup>a</sup>we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not <sup>b</sup>eating and drinking, and <sup>d</sup>marrying and giving in marriage? And <sup>e</sup>our wives bear unto us children, and the same are <sup>f</sup>mighty men, which are like unto men of old, men of great renown. And they <sup>g</sup>hearkened not unto the words of Noah.</p> <p>22 And <sup>a,b</sup>God saw that the wickedness of men had become great in the earth; and <sup>c</sup>every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.</p> <p>23 And it came to pass that <sup>a</sup>Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words;</p> <p>24 Believe and repent of your sins and be <sup>a</sup>baptized in the name of Jesus Christ, the Son of God, <sup>b</sup>even as our fathers, and ye shall <sup>c</sup>receive the Holy Ghost, <sup>d</sup>that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they <sup>d</sup>hearkened not.</p> <p style="text-align: center;"><i>CORRUPTION OF ALL FLESH AND THE RIGHTEOUSNESS OF NOAH (PP. 231-234)</i></p> <p>25 <sup>a</sup>And it repented Noah, and <sup>b</sup>his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.</p>	<p>26 And the Lord said: I will destroy man whom I have created, from the face of the earth, both <sup>a</sup>man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and <sup>b</sup>he hath called upon me; for <sup>c</sup>they have sought his life.</p> <p>27 And thus Noah found grace in the eyes of the Lord; for Noah was a <sup>a</sup>just man, and <sup>b</sup>perfect <sup>c</sup>in his generation; and <sup>d</sup>he walked with God, as did also his three sons, Shem, Ham, and Japheth.</p> <p>28 The earth was <sup>a</sup>corrupt before God, and it was filled with violence.</p> <p>29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.</p> <p>30 And <sup>a</sup>God said unto Noah: The end of all flesh is come before me, for the earth is filled with <sup>b</sup>violence, and behold I will <sup>c</sup>destroy <sup>d</sup>all flesh <sup>e</sup>from off the earth.</p> <p style="text-align: center;"><i>NOAH BUILDS THE ARK (PP. 235-238)</i></p> <p>14 <sup>a</sup>Make thee an <sup>b</sup>bark of <sup>c</sup>gopher wood; <sup>d</sup>rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.</p> <p>15 And this is the fashion which thou shalt make it of: The length of the ark shall be <sup>a</sup>three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.</p> <p>16 <sup>a</sup>A window shalt thou make to the ark, and <sup>b</sup>in a cubit shalt thou finish it above; and <sup>c</sup>the door of the ark shalt thou set in the side thereof; with <sup>d</sup>lower, second, and third stories shalt thou make it.</p> <p>17 And, behold, I, even I, do bring a <sup>a</sup>flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.</p> <p>18 But <sup>a</sup>with thee will I establish my covenant; and thou shalt come into the ark, <sup>b</sup>thou, and thy sons, and thy wife, and thy sons' wives with thee.</p> <p>19 And of every living thing of all flesh, <sup>a</sup>two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.</p> <p>20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort <sup>a</sup>shall come unto thee, to keep them alive.</p> <p>21 And take thou unto thee of all food that is eaten, and <sup>a</sup>thou shalt gather it to thee; and it shall be for food for thee, and for them.</p> <p>22 Thus did Noah; according to all that God commanded him, <sup>a</sup>so did he.</p>
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1 And all the days of Enoch were **four hundred and thirty years**.

2 And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; **for he truly covenanted with Enoch** that Noah should be of the fruit of his loins.

3 And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and **he took glory unto himself**.

4 And there came forth **a great famine into the land**, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;

7 And all the days of Methuselah were **nine hundred and sixty-nine years**, and he died.

- 1 a **four hundred and thirty years**. KJV reads: “three hundred sixty and five years.”<sup>1</sup> The difference can be accounted for by adding Enoch’s age of sixty-five years in Moses 6:25 — the age at which Methuselah was born to him and at which he received his prophetic call<sup>2</sup> — to the three hundred sixty-five years representing the length of Enoch’s ministry during the “days of Zion.”<sup>3</sup>
- 2 a **for he truly covenanted with Enoch**. God’s covenant to Enoch that Noah should be his descendant is not mentioned in the Bible, nor is it mentioned in the book of Moses except in this verse. However, we are informed by scripture that Enoch saw that Noah should be saved from the Flood<sup>4</sup> and that the Lord “covenanted with Enoch, and sware unto him with an oath” that “the earth might never more be covered by the floods.” Enoch was also told that the Son of Man would come again “in the days of wickedness and vengeance” and that He would “call upon the children of Noah.”<sup>5</sup>
- 3 a **he took glory unto himself**. Although it is tempting to conclude that Methuselah “was not taken” with those of the city of Enoch before the Flood because of his vaunting, the only reason explicitly given in scripture is “that the covenants of the Lord might be fulfilled ... that Noah should be of the fruit of [Enoch’s] loins.”<sup>6</sup> Methuselah, the son of Enoch, will become the grandfather of Noah.
- 4 a **a great famine in the land**. Mosiah 1:17 explains that one purpose of “famine and sore afflictions” is to “stir [the people] up in remembrance of their duty.”<sup>7</sup> In some cases prophets have been specifically commanded to use their sealing power to “smite the earth with famine”<sup>8</sup> or dearth of rain.
- 7 a **nine hundred and sixty-nine years**. Methuselah, the oldest living man on record in the Bible, died the same year as the Flood. Adding the age of Methuselah when Lamech was

1 Genesis 5:25.

2 Moses 6:26.

3 Moses 7:69.

4 Moses 7:42-43.

5 Moses 7:50-51, 59-60.

6 Moses 8:2.

7 Mosiah 9:3.

8 Helaman 10:6. Cf. Helaman 11:4-15; 1 Kings 17:1.

7 And all the days of Methuselah were *nine hundred and sixty-nine years*, and he died.

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name *Noah*, saying: *This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*

born (187)<sup>9</sup> to Lamech's age when Noah was born (182)<sup>10</sup> and Noah's age when the Flood began (600),<sup>11</sup> we arrive at nine hundred sixty-nine.

8 a **And Lamech lived one hundred and eighty-two years, and begat a son.** With Harper, we take this verse as signaling the formal beginning of the Flood story.<sup>12</sup>

9 a **Noah.** Noah's name is almost certainly related to a Hebrew root meaning "to rest."<sup>13</sup> The name of Noah had been revealed previously to Enoch.<sup>14</sup> Consistent with this concept, Enoch reveals the name of Noah to Lamech in the pseudepigraphal Enoch literature.<sup>15</sup>

b **This son shall comfort us concerning the work and toil of our hands, because of the ground which the Lord hath cursed.** Regarding the cursing of the ground, see Moses 4:23. Of course Lamech did not know that the most significant relief from work and toil eventually would come not from Noah's labors on the land but rather from the personal part his son would play in God's provisional lifting of the curse itself. "Noah is saved in order to worship, to offer the sacrifice ... that is a 'rest/comforting' (*hannichoach*), that turns cursing into a blessing.<sup>16</sup> Noah's priestly mediation is the means by which relief from the toil of the cursed ground became a reality.<sup>17</sup> 'For God as well as for humanity, Noah is consolation for the fall of Adam.'"<sup>18</sup>

Although the meaning of Noah's name (i.e., "rest") seems clear as it stands, the explanation for it provided by Lamech in Genesis 5:29 (i.e., "comfort" or "relief") is problematic.<sup>19</sup> In other words, the derivation of his name from the Hebrew leads us to expect the verse to read either "he called his name Noah, saying: This son shall give us rest ..." or "he called his name Nahman, saying: This son shall comfort us ..." The names of Noah and Nahman (or Menahem) are both witnessed in the late *Haggadah*,<sup>20</sup> and Jewish commentators often incorporated both interpretations.<sup>21</sup> According to Harper,<sup>22</sup> however, "the use of the imprecise word play ... is well within the bounds of biblical naming conventions which are rarely precise. It provides an unusual juxtaposition of comfort with work to make a daring and provocative claim. Noah will be the one to relieve the world of the consequences of the curse on the [ground]."<sup>23</sup> The alternative suggestions, that the "comfort" referred to is an etiological allusion to the initiation of viticulture and wine-making<sup>24</sup> or relates to his invention of the plow and other farming implements,<sup>25</sup> seem far-fetched.

9 Moses 8:5.

10 Moses 8:8.

11 Genesis 7:6.

12 E. A. Harper, *Glad Tidings* 1, pp. 4-5.

13 R. S. Hess, *Studies*, p. 28.

14 Moses 7:42-43.

15 G. W. E. Nickelsburg, *1 Enoch* 1, 106:18, p. 536.

16 See Genesis 8:21.

17 D. Damrosch, *Narrative Covenant*, p. 130.

18 L. M. Morales, *Tabernacle Pre-Figured*, p. 186.

19 See *Endnote M8-16*, p. 246.

20 U. Cassuto, *Adam to Noah*, pp. 288-289.

21 R. M. Zlotowitz *et al.*, *Bereishis*, 1:176-177 n. 29.

22 See E. A. Harper, *Glad Tidings* 1, pp. 11-46 for an extended discussion of problems of interpretation in Genesis 5:29. See also G. W. E. Nickelsburg, *1 Enoch* 1, p. 548 n. [106:]16-18.

23 E. A. Harper, *It's All*, p. 3. See also V. P. Hamilton, *Genesis* 1-17, p. 259. See Genesis 3:17; Moses 4:23.

24 E.g., C. Westermann, *Genesis* 1-11, p. 360.

25 E.g., S. A. Berman, *Midrash Tanhuma*, 11, p. 34; R. M. Zlotowitz *et al.*, *Bereishis*, 1:176-177 n. 29.

10 And Lamech lived, after he begat Noah, **five hundred and ninety-five years**, and begat sons and daughters;

11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.

12 And Noah was **four hundred and fifty years old**, and begat Japheth; and **forty-two years afterward he begat Shem of her who was the mother of Japheth**, and when he was **five hundred years old he begat Ham**.

13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called **the sons of God**.

10 a **five hundred and ninety-five years.** From Genesis 7:6, we can infer that Lamech died five years before the Flood.

12 a **And Noah ... begat Japheth; ... Shem ... and ... Ham.** Though it is not specifically said of Ham as it is of Japheth that he came from the same mother as Shem, other references to Noah's "wife" imply that the sons had the same mother.<sup>26</sup>

The birth order of the three sons is in question. In OT1 and OT2 the sense of this verse was left unchanged, consistent with the KJV's statement that Shem was the oldest son.<sup>27</sup> However, sometime between 1831 and the Prophet's death in 1844, the OT2 wording was crossed out, and a revision corresponding to the current version of Moses 8:12 was pinned to the manuscript.<sup>28</sup> This revision unambiguously describes Japheth as the oldest son. It is not known if Joseph Smith authorized this change. Inexplicably, KJV Genesis 10:22, which reads "Japheth the elder," was changed in the JST to read "Shem ... which was the elder."<sup>29</sup>

Some Jewish sources specifically name Japheth as the oldest son. For example, Rashi writes that "Japheth was the eldest, but Shem is mentioned first because he was a righteous man, he was born circumcised [a sign of righteousness], and Abraham descended from him."<sup>30</sup> Note that a reversal of fortunes for the oldest son would be consistent with a recurrent pattern in Genesis.<sup>31</sup> In further confirmation of Shem's righteousness, *midrash* notes that he "was also a High Priest,"<sup>32</sup> and the Temple would one day be built in his territory.<sup>33</sup> *Jasher* 5:16 reads: "And Naamah [Noah's wife] conceived and bore a son, and named him Japheth ... and conceived again and bore a son and he called him Shem."<sup>34</sup> Japheth is listed first in the table of the nations in Genesis 10:2-5.<sup>35</sup> That Shem is listed first in Genesis 5:32; 6:10; 7:13; 9:18; 10:1, 1 Chronicles 1:4, and Moses 8:27 may reflect his importance to the Israelites as their ancestor.<sup>36</sup>

13 a **the sons of God.** The term "sons of God," as it occurs in the enigmatic episode of mismatched marriages in the Bible<sup>37</sup> has been the source of no end of controversy among scholars. In contrast to traditions that depict these husbands as fallen angels, the book of Moses and various ancient Christian exegetical traditions portray them as mere mortals. Later Jewish and Islamic traditions often follow the same line of interpretation, namely that the "sons of God" are righteous descendants of Seth. Kass explains their conclusions: "Though it is true that the line of Seth is given in 'the book of the generations of Man [*adam*],' this text twice makes clear the connection of [m]an with God: Man is made in the likeness of '*elohim*.'"<sup>38</sup>

26 Genesis 6:18; 7:7, 13; 8:16, 18. See R. D. Draper *et al.*, *Commentary*, p. 159.

27 S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 111; OT2, p. 623.

28 R. J. Matthews, *Plainer*, pp. 81-82.

29 S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 119; OT2, p. 633. See COMMENTARY Genesis 10:21-a, p. 368.

30 Cited in R. M. Zlotowitz *et al.*, *Bereishis*, 1:179. Cf. *ibid.*, 1:224-225 n. 10.

31 See J. M. Bradshaw, *God's Image 1*, EXCURSUS 8: The Origin and Premortal Existence of Human Spirits, p. 541.

32 See JST Genesis 14:27.

33 R. M. Zlotowitz *et al.*, *Bereishis*, 1:179.

34 *Ibid.*, 1:179.

35 The Hebrew text of Genesis 10:21 is somewhat ambiguous as to whether Shem or Japheth was born first.

36 R. D. Draper *et al.*, *Commentary*, p. 159. See JST Genesis 9:29 and 10:21.

37 Genesis 6:1-4.

38 Moses 6:8-9.

13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.

14 And when **these men** began to multiply on the face of the earth, and daughters were born unto them, **the sons of men saw that those daughters were fair**, and they **took them wives**, even as they chose.

Further [Adam] begets Seth in his image and likeness: Seth is thus a likeness of a likeness of God. (Earlier ... Seth had been named with explicit reference to God: *‘elohim* ‘appointed’ the seed for Seth, as a replacement for Abel.”<sup>39</sup>)

In the context of this verse, the term “sons of God” may be interpreted more specifically to refer to individuals who have received the fulness of the priesthood and have had their calling and election made sure.<sup>40</sup> As defined in D&C 76:56-60: “They are they who are priests and kings, who have received of his fulness, and of his glory; And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God — Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s. And they shall overcome all things.” Unlike priesthood ordinations performed by men, the ordinance that conveys this power is administered directly by God Himself: “And [the high priesthood after the order of the covenant which God made with Enoch] was delivered unto men by the calling of his own voice.”<sup>41</sup>

- 14 a **these men**. In other words, the sons of Noah.
- b **the sons of men saw that those daughters were fair**. OT2 reads “the sons of men saw that their daughters were fair.”<sup>42</sup> The current text dates from the 1902 edition of the Pearl of Great Price.<sup>43</sup>
- c **the sons of men**. In other words, men who stand outside the oath and covenant of the priesthood.
- d **those daughters**. In other words, the daughters of the sons of God, the granddaughters of Noah.
- e **fair**. Hebrew *tobhoth*, literally “good,” but often used in similar contexts to mean specifically “good in appearance, beautiful,” as in Exodus 2:2.<sup>44</sup>
- f **took them wives**. The Hebrew expression is the normal one for legal marriage. “The passage contains not a single word ... alluding to rape or adultery or to any act against the Lord’s will.”<sup>45</sup> What Moses 8:15 condemns is marriage outside the covenant by the granddaughters of Noah and the refusal of the “sons of men” to hearken to the voice of the Lord.
- g **even as they chose**. In other words, “just as their fancy chose.”<sup>46</sup> Although these few words — appended to the routine mention that the sons of men took wives — may seem innocuous to the modern reader, they would have been evidence to the ancient Israelite of a deliberate subversion of the established marriage selection process.<sup>47</sup> The choice of a mate is here portrayed as a process of eyeing the “many beauties who take [one’s] fancy”

39 L. R. Kass, *Wisdom*, p. 158. See Moses 6:2

40 See COMMENTARY Moses 6:68-a, p. 84; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-65.

41 JST Genesis 14:29.

42 S. H. Faulring *et al.*, *Original Manuscripts*, p. 624.

43 K. P. Jackson, *Book of Moses*, p. 45.

44 U. Cassuto, *Adam to Noah*, p. 294.

45 *Ibid.* Cf. R. M. Zlotowitz *et al.*, *Bereishis*, 1:182 n. 2.

46 C. Westermann, *Genesis 1-11*, p. 364.

47 R. M. Zlotowitz *et al.*, *Bereishis*, 1:182 n. 2.



14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, **even as they chose**.

15 And the Lord said unto Noah: **The daughters of thy sons have sold themselves**; for behold **mine anger is kindled** against the sons of men, for **they will not hearken to my voice**.

16 And it came to pass that Noah prophesied, and taught **the things of God, even as it was in the beginning**.

17 And the Lord said unto Noah: **My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years**; and if men do not repent, I will send in the floods upon them.

rather than “discovery of a counterpart, which leads to living as one in marriage.”<sup>48</sup> “It would be characteristic of heroes (like Cain’s Lamech) to find and seize the beautiful daughters, almost as trophies.”<sup>49</sup> The Hebrew expression underlying the phrase “the sons of men saw that those daughters were fair” parallels the temptation in Eden: “the woman saw that the tree ... became pleasant to the eyes.”<sup>50</sup> The words describe a strong intensity of desire fueled by appetite — which Alter renders in his translation as “lust to the eyes.”<sup>51</sup> In both cases, God’s law is subordinated to the appeal of the senses.<sup>52</sup>

- 15 a **The daughters of thy sons have sold themselves.** A similar phrase occurs in 2 Kings 17:17, where the Israelites are accused of having “sold themselves to do evil in the sight of the Lord.”<sup>53</sup> The Hebrew term *wayyitmakkeru* is used here in the sense of selling oneself into slavery. Compare the Qumran *Book of the Giants*<sup>54</sup> where the *gibborim* are condemned for their “prostitution in the land.” Nibley explains that the “daughters who had been initiated into a spiritual order, departed from it and broke their vows, mingling with those who observed only a carnal law.”<sup>55</sup>
- b **mine anger is kindled.** See COMMENTARY Moses 6:27-f, p. 57.
- c **they will not hearken to my voice.** Their refusal to hearken to God’s own voice is the catalyst that sets in motion the ministry of Noah.<sup>56</sup>
- 16 a **the things of God, even as it was in the beginning.** In other words, the principles and ordinances of the Gospel as first revealed to Adam. Draper *et al.* observe that grammatical constructions that include disagreement in number (“things” — plural; “was” — singular) are common in Semitic tongues,<sup>57</sup> though the possibility of a grammatical infelicity seems equally likely.
- 17 a **My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years.** In other words, “My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years.”<sup>58</sup> The “breath” or “spirit” referred to is the “breath of life”<sup>59</sup> whose presence or absence determines life or death.<sup>60</sup> Whereas some biblical exegetes prefer to see the mention of one

48 C. Westermann, *Genesis 1-11*, p. 371. Cf. Moses 3:22-24.

49 L. R. Kass, *Wisdom*, p. 157.

50 R. Alter, *Five Books*, p. 28 n. 2 comely. See Moses 4:12.

51 *Ibid.*, p. 24.

52 N. M. Sarna, *Genesis*, p. 25.

53 Cf. 1 Kings 21:20.

54 F. G. Martinez, *Book of Giants* (4Q203), 8:6-9, p. 260. See COMMENTARY Moses 6:55-a, p. 77.

55 H. W. Nibley, *Enoch*, p. 180.

56 Moses 8:19.

57 R. D. Draper *et al.*, *Commentary*, p. 163.

58 N. M. Sarna, *Genesis*, pp. 45-46.

59 Moses 3:7; Genesis 6:17.

60 G. J. Wenham, *Genesis 1-15*, p. 141.

17 And the Lord said unto Noah: **My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them**

18 And in those days there were **giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.**

19 And **the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.**

hundred twenty years as “a reference to the interval of time remaining before the Flood,”<sup>61</sup> the book of Moses seems to describe instead a limitation in the length of the individual lifespan for succeeding generations.<sup>62</sup> “In the post-flood period the recorded ages steadily decline, and later figures very rarely exceed 120.”<sup>63</sup> “The duration of human life is drastically shortened, the diminution being emblematic of moral and spiritual degeneration.”<sup>64</sup> “This is parallel to [Moses 4:28, 31] where the person is excluded from the tree of life.”<sup>65</sup> “Perhaps a shorter life span could limit the damage any beastly man might cause ... Perhaps if men learned from observing the deaths of others that they too had limited time, they would use it better. Perhaps if they could not pretend to immortality, they would be more open to the truly eternal.”<sup>66</sup>

**b My Spirit shall not always strive with man.** This phrase is often misunderstood to mean more generally an end to God’s patience in working with sinners and that, when this point has been reached, God will withdraw the influence of His Spirit from the intransigent rebellious. Any truth to this idea has nothing to do with the meaning of this phrase in its scriptural context. The word “spirit” mentioned in this verse should not be capitalized, since it refers to the animating spirit of each individual that gives life to the body, not to the Holy Spirit whose role is to provide divine guidance.

**18 a giants ... sought Noah to take away his life.** Compare Moses 7:15, 8:26. The term “giants” corresponds to the Hebrew term *nephilim*.<sup>67</sup> The account of Josephus confirms the events described in modern revelation:<sup>68</sup> “For the tradition is that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children.”

**19 a the Lord ordained Noah after his own order.** In other words, the Lord ordained Noah to “the Holy Priesthood, after the Order of the Son of God.”<sup>69</sup>

**b Gospel.** This same Gospel, along with its ordinances, was received and preached by Adam.<sup>70</sup> Alma 13:6 confirms that it is the duty of the higher priesthood “to teach [God’s] commandments unto the children of men, that they also might enter into his rest.”<sup>71</sup> Joseph Smith said:<sup>72</sup> “[T]he Gospel has always been the same; the ordinances to fulfill its requirements, the same, and the officers to officiate, the same; therefore, as Noah was ‘a preacher of righteousness’<sup>73</sup> he must have been baptized and ordained to the priesthood by the laying on of hands, etc.”

61 N. M. Sarna, *Genesis*, p. 46. See also OVERVIEW Genesis 7, p. 256; V. P. Hamilton, *Genesis 1-17*, p. 269.

62 K. Schmid, *Genesis*, pp. 38-40 sees in the description of Moses age and condition at death in Deuteronomy 34:7 an allusion to Genesis 6:3 (Moses 8:17).

63 G. J. Wenham, *Genesis 1-15*, p. 142.

64 N. M. Sarna, *Genesis*, p. 46. See Sumerian and Egyptian parallels in J. H. Walton, *Genesis*, pp. 44-45.

65 C. Westermann, *Genesis 1-11*, p. 326.

66 L. R. Kass, *Wisdom*, pp. 160-161.

67 See COMMENTARY Moses 7:15-a, p. 134.

68 F. Josephus, *Antiquities*, 1:3:1, pp. 27-28.

69 D&C 107:3. Cf. Alma 13:1-2, 9; JST Genesis 14:28.

70 J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:58-59, pp. 400-401.

71 R. D. Draper *et al.*, *Commentary*, p. 167. See Moses 6:27, 32-33; 7:10-12.

72 J. Smith, Jr., *Teachings*, 1 September 1842, p. 264.

73 2 Peter 2:5.

20 And it came to pass that Noah called upon the children of men that they should repent; but they **hearkened not** unto his words;

21 And also, after that they had heard him, they came up before him, saying: Behold, **we are the sons of God; have we not taken unto ourselves the daughters of men?** And are we not **eating and drinking, and marrying and giving in marriage?** And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

20 a **Noah called upon the children of men that they should repent.** Making a call for repentance to the people was required by ancient concepts of biblical law “in order to establish intentionality and the degree of criminal responsibility. Their refusal to heed the call defines the degree of the criminal responsibility of the antediluvian sinners, and, consequently, the justice of their punishment.”<sup>74</sup>

b **hearkened not.** The repetition of this phrase in Moses 8:21 and in Moses 8:24 underscores mankind’s deliberate refusal of the Lord’s entreaties.

21 a **we are the sons of God; have we not taken unto ourselves the daughters of men?** Careful reading of vv. 20-21 reveals that these wicked men are *not* the sons of God but are falsely claiming to be. Note that the verse immediately previous asserts that “Noah called upon the children of men,”<sup>75</sup> not the “sons of God.” Satan made the same duplicitous self-assertion as these men in Moses 5:13, saying: “I am also a son of God.”

In sarcastically designating their wives as “daughters of men,” these puffed-up sons of men are also deliberately deprecating the former status of these women as “daughters of thy sons”<sup>76</sup> — in other words, daughters of the sons of Noah, who were in reality “sons of God.”<sup>77</sup> In brief, the light-minded dissimulations of these men turn the real situation upside down: they, the sons of men, make themselves out to be the sons of God while dishonoring their wives — the daughters of the sons of God — by characterizing them as the daughters of men.

b **eating and drinking, and marrying and giving in marriage.** “These words convey a sense of both normalcy and prosperity,”<sup>78</sup> conditions of the mindset of the worldly in the time of Noah that Jesus said would recur in the last days.<sup>79</sup> Bruner perceptively observes:<sup>80</sup> “One of the most surprising facts in Jesus’ end-time teaching now is that the last times will be normal. According to this passage, there will be parties, gourmet meals, courtships, and weddings right into the cataclysmic coming of the Son of Man ... That is instructive. The Great Tribulation occurs while superficially all seems well. To the unobservant, it’s party time.”

c **eating and drinking.** In other words, “wining and dining.”<sup>81</sup>

d **marrying and giving in marriage.** OT1 and OT2 read: “marrying and given in marriage.”<sup>82</sup> The change to “giving,” which matches the term to KJV Matthew 24:38, first appeared in the 1878 edition of the Pearl of Great Price.<sup>83</sup>

74 D. Dimant, Noah, p. 132.

75 Moses 8:20.

76 Moses 8:15.

77 See COMMENTARY Moses 8:13-a, p. 225.

78 R. D. Draper *et al.*, *Commentary*, p. 168.

79 Matthew 24:37-39.

80 F. D. Bruner, *Matthew 13-28*, p. 524.

81 *Ibid.*, Matthew 24:38, p. 524.

82 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 111, 624. Cf. F. D. Bruner, *Matthew 13-28*, Matthew 24:38, p. 524: “marrying and being given in marriage.”

83 K. P. Jackson, *Book of Moses*, p. 140.

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And **our wives bear unto us children**, and the same are **mighty men, which are like unto men of old, men of great renown**. And they **hearkened not** unto the words of Noah.

22 And **God saw that the wickedness of men had become great in the earth**; and every man was **lifted up in the imagination of the thoughts of his heart, being only evil continually**.

23 And it came to pass that **Noah continued his preaching** unto the people, saying: Hearken, and give heed unto my words;

- e **our wives bear unto us children**. Having been told by Noah that all mankind would be destroyed by the Flood if they did not repent, these same “sons of God” are said in rabbinic sources to have defiantly replied, “If this is the case, we will stop human reproduction and multiplying, and thus put an end to the lineage of the sons of men ourselves.”<sup>84</sup>
- f **mighty men, which are like unto men of old, men of great renown**. Parallel phrases in KJV Genesis 6:4 read more literally in Hebrew as follows: “the *gibborim* that are of old, the men of the name (*ha-shem*).” See OVERVIEW Moses 6, p. 41; OVERVIEW Genesis 11, pp. 388, 390; and COMMENTARY Genesis 11:4-c, p. 414.
- g **hearkened not**. See COMMENTARY 8:20-b, p. 229 and Moses 8:24.
- 22 a **God saw that the wickedness of men had become great in the earth**. The construction of this phrase is a deliberate parallel with Moses 8:14. Whereas “the sons of men saw that those daughters were fair” and acted according to their corrupted judgment, “God saw that the wickedness of men had become great in the earth” and determined to “destroy man.”<sup>85</sup> “God blessed mankind that they should be fertile and fill the earth,”<sup>86</sup> and He implemented His promise: men began to multiply on the face of the ground.<sup>87</sup> Man, however, was an ingrate: he, too, increased, but it was evil-doing that he increased;<sup>88</sup> truly, he filled the earth, but he did so with violence.”<sup>89</sup>
- b **wickedness of men**. OT1 and OT2 read “wickedness of man.”<sup>90</sup> The change to “wickedness of men” first appeared in the 1878 edition of the Pearl of Great Price.<sup>91</sup>
- c **every man was lifted up in the imagination of the thoughts of his heart, being only evil continually**. Literally “every product of the thoughts of his heart was nothing but evil all the time.”<sup>92</sup> “In biblical psychology, mental phenomena fall within the sphere of the heart, which is the organ of thought, understanding, and volition, not of feeling. In later Hebrew, *yetser*, ‘the thing devised, the product,’ is the term for the innate impulses or drives in human beings that dispose them to good (*yetser tov*) or evil (*yetser ra*) and that can be controlled and directed by the exercise of the will. God’s observation is a judgment on the moral state of man at that specific time.”<sup>93</sup>
- 23 a **Noah continued his preaching**. Noah’s persistence in his efforts to bring his generation to repentance is highlighted by the repetition of the description of his preaching in Moses 8:16, 20, and 23. The threefold scriptural reiteration of his preaching mission is matched by the people’s threefold refusal to hearken to his voice.<sup>94</sup>

84 M.-A. Ouaknin et al., *Rabbi Éliézer*, 22, p. 136.

85 Moses 8:26.

86 Moses 2:28.

87 Moses 8:14.

88 Moses 8:22.

89 U. Cassuto, *Adam to Noah*, p. 302. See Moses 8:30.

90 S. H. Faulring et al., *Original Manuscripts*, pp. 111, 624.

91 K. P. Jackson, *Book of Moses*, p. 140.

92 N. M. Sarna, *Genesis*, pp. 46-47.

93 *Ibid.*, p. 47.

94 Moses 8:20, 21, 24.

24 Believe and repent of your sins and **be baptized** in the name of Jesus Christ, the Son of God, **even as our fathers**, and ye shall **receive the Holy Ghost, that ye may have all things made manifest**; and if ye do not this, the floods will come in upon you; nevertheless they **hearkened not**.

25 And **it repented Noah**, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

24 a **be baptized**. Cf. Moses 6:52-53, 65-66; 7:11.

b **even as our fathers**. OT1 and OT2 read: “even as our fathers did.”<sup>95</sup> The change to “even as our fathers” first appeared in the 1902 edition of the Pearl of Great Price.<sup>96</sup>

c **receive the Holy Ghost**. OT1 reads “receive the gift of the Holy Ghost.”<sup>97</sup>

d **that ye may have all things made manifest**. It is by the Holy Ghost that we “may know the truth of all things.”<sup>98</sup> More specifically, however, through additional ordinances associated with the “power and authority of the higher, or Melchizedek Priesthood,” individuals may “have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.”<sup>99</sup> Affirming that the right of access to the highest privileges of the priesthood is available to all willing to meet its qualifications, the Prophet Joseph Smith said:<sup>100</sup> “Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with [knowledge of] these things, and then we shall be among that number when Christ comes.”

e **hearkened not**. See COMMENTARY 8:20-b, p. 229 and Moses 8:21. Only after we are told for the third time that the people “hearkened not” to Noah does God announce His judgment.<sup>101</sup>

25 a **it repented Noah**. “Many passages in the King James version state that the Lord, in Old Testament times, ‘repented’ of some deed, or some action that He had thought to do. It should be noted that in some of these instances the meaning does not imply that the Lord repented of a moral evil, but only that He was sorrowful over some consequence. In fact, the meaning of the Hebrew word *nicham*, which is often translated ‘to repent’ in the King James Version, is ‘to sigh,’ and by extension ‘to be sorry, moved to pity or compassion,’ and also ‘to rue, suffer, grieve, or repent.’<sup>102</sup> However since the English word “repent” is connected in modern usage to wrongdoing, it is probably best that some other word be used in describing the doings of the God of Israel.”<sup>103</sup>

Changes consistent with this idea were made by Joseph Smith to the wording of the KJV in Moses 8:25, 26; Exodus 32:14; 1 Samuel 15:11; 2 Samuel 24:16; Psalms 135:14; Jeremiah 18:8, 10; 26:3, 13, 19; 42:10; Amos 7:3, 6; and Jonah 3:10. Said the Prophet:<sup>104</sup> “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. As it read, Genesis 6:6, ‘It repented the Lord that he had made man on the earth’; also, Numbers 23:19, ‘God is not a man, that he should lie; neither the Son of man, that he should repent’;

95 S. H. Faulring *et al.*, *Original Manuscripts*, p. 111, 625.

96 K. P. Jackson, *Book of Moses*, p. 140.

97 S. H. Faulring *et al.*, *Original Manuscripts*, p. 111.

98 Moroni 10:5.

99 D&C 107:18-19. See R. D. Draper *et al.*, *Commentary*, pp. 169-170.

100 J. Smith, Jr., *Teachings*, 2 July 1839, p. 162.

101 Moses 8:26.

102 See E. T. Rasmussen, *OT Commentary*, p. 26.

103 R. J. Matthews, *Plainer*, p. 311.

104 J. Smith, Jr., *Teachings*, 15 October 1843, p. 327.



25 *And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.*

26 *And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his life.*

27 *And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.*

which I do not believe. But it ought to read, ‘It repented Noah that God made man.’ This I believe, and then the other quotation stands fair.” For a general discussion of how Joseph Smith’s approach to translation differs from that of scholars, see ENDNOTE M8-34, p. 249.

**b** *his heart was pained ... and it grieved him at the heart.* The three Hebrew roots (*naham*, *asa*, *asabh*) — respectively corresponding to Noah’s repentance or regret, the making of mankind, and Noah’s grief — repeat the verbs in identical order used by Lamech in his optimistic speech of naming for Noah (“comfort,” “work,” and “toil”). Noah’s bitter disappointment clashes with Lamech’s hoped-for comfort point-by-point. “An English translation cannot bring out the ironic punning of the Hebrew text.”<sup>105</sup> Compare the grief of Enoch described in OVERVIEW Moses 7, pp. 110.

**c** *it grieved him at the heart.* The Hebrew root at the core of this phrase “is used to express the most intense form of human emotion, a mixture of rage and bitter anguish. Dinah’s brothers felt this way after she was raped;<sup>106</sup> so did Jonathan when he heard Saul planned to kill David;<sup>107</sup> and David reacted similarly when he heard of Absalom’s death.<sup>108</sup> A deserted wife feels this way.<sup>109</sup> The word is used of God’s feelings in only two other passages.<sup>110</sup> Only here is the verb supplemented by the phrase ‘to his heart’ ... underlining the strength of God’s reaction to human sinfulness.”<sup>111</sup>

26 **a** *man and beast, and the creeping things, and the fowls of the air.* Sea creatures are not mentioned, as they will continue to live during the Flood.

**b** *he hath called upon me.* In other words, Noah has called upon God for divine protection.

**c** *they have sought his life.* Cf. Moses 8:18.

27 **a** *just man.* The Hebrew term *tsaddik*, used here for the first time in the Bible, “implies one who is adjudged to be ‘in the right,’ which is its meaning in such texts as Exodus 23:7, Deuteronomy 25:1, and Proverbs 17:15. Accordingly, the term *tsaddik* describes one whose conduct is found to be beyond reproach by the divine Judge.”<sup>112</sup> The description of Noah’s virtues put us on notice “that it is these qualities, not heroic manliness (prized everywhere else), that are divinely favored.”<sup>113</sup> “Noah stood the supreme test of manliness by living as an almost solitary righteous person for six hundred years in contrast to the violence around him.”<sup>114</sup>

105 G. J. Wenham, *Genesis 1-15*, p. 144.

106 Genesis 34:7.

107 1 Samuel 20:34.

108 2 Samuel 19:2.

109 Isaiah 54:6.

110 Psalm 78:40; Isaiah 63:10.

111 *Ibid.*, pp. 144-145.

112 N. M. Sarna, *Genesis*, p. 50.

113 L. R. Kass, *Wisdom*, p. 163.

114 Hirsch, cited in R. M. Zlotowitz *et al.*, *Bereishis*, 1:223 n. 9.

27 And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and **perfect in his generation**; and **he walked with God**, as did also his three sons, Shem, Ham, and Japheth.

28 The earth was **corrupt** before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.

30 And **God said unto Noah**: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth.

- b **perfect.** The Hebrew term *tamim*, used here for the first time in the Bible “is mostly found in ritual contexts” and “describes a sacrificial animal that is without blemish, as in Exodus 12:5 and Leviticus 1:3, 10. Only such an animal is acceptable to God, says Leviticus 22:17-25. As applied to human beings, *tamim* acquired a moral dimension connoting ‘unblemished’ by moral fault — hence a person of unimpeachable integrity. Such an individual enjoys God’s fellowship, according to Psalms 15 and 101:6.”<sup>115</sup> Together the juxtaposed words *tsaddik tamim* in this verse signify “wholly righteous.”<sup>116</sup>
- c **in his generation.** In other words, “among his contemporaries” or “during the age in which he lived.”<sup>117</sup> Note that unlike the book of Moses, the Hebrew text and its KJV translation appear in the plural: “generations.”
- d **he walked with God.** Noah’s high standing in the eyes of God can be compared with that of Enoch, who was the only other mortal in scripture said to have “walked with God”<sup>118</sup> — meaning, some claim, that these two patriarchs attained the promise of “eternal life” while still in mortality.<sup>119</sup>
- 28 a **corrupt.** The core idea of being “corrupt” in all its occurrences in this passage is that of being “ruined” or “spoiled.”<sup>120</sup> “The key Hebrew stem *sh-h-t* occurs seven times in the narrative.”<sup>121</sup> “In order to grasp the full significance of the verb *sahath* here, we must bear in mind the words of Jeremiah 28:3-4 concerning the potter: ‘So I went down to the potter’s house, and there he was working at his wheel. And the vessel he was making of clay was spoiled.’ The material did not receive the form that the potter wished to give it; it assumed another shape and the vessel was spoiled in his hand. Then the potter changed the material back into a shapeless mass, and made of it another vessel in accordance with his desire.”<sup>122</sup>
- 30 a **God said unto Noah.** In Mesopotamian accounts of the Flood, the supreme god consults only with his divine assembly about the Flood, and the flood hero learns about the impending destruction only when one of the lesser gods surreptitiously conveys the secret to him. Here, however, the most high God decides to make Noah aware of His intentions and speaks directly to him. Because the order to board the Ark occurs forty days after the New Year, it is reasonable to suppose that this first communication occurred on the first day of the New Year.<sup>123</sup>

115 N. M. Sarna, *Genesis*, p. 50.

116 U. Cassuto, *Noah to Abraham*, pp. 48-49.

117 *Ibid.*, pp. 49-50.

118 For more on a related expression used to describe Abraham and Isaac, see COMMENTARY Moses 6:34-d, p. 64.

119 See Kraeling and Bailey, cited in E. A. Harper, *Glad Tidings* 1, p. 14 n. 19.

120 V. P. Hamilton, *Genesis 1-17*, p. 278.

121 N. M. Sarna, *Genesis*, p. 51.

122 U. Cassuto, *Noah to Abraham*, p. 53.

123 *Ibid.*, p. 71; N. M. Sarna, *Genesis*, p. 51.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will **destroy all flesh from off the earth**.

- b **violence.** The Hebrew term *hamas* corresponds to synonyms such as “falsehood,’ ‘deceit,’ or ‘bloodshed.’ It means, in general, the flagrant subversion of the ordered processes of law.”<sup>124</sup> This description is in stark contrast to the just conduct of Noah.<sup>125</sup> “Self-conscious men ... betake themselves to war and to beautiful (but not good) women, seeking recognition for their superhuman prowess. Whether from rage over mortality, from jealousy and resentment, or from a desire to gain favor from beautiful women, or to avenge the stealing of their wives and daughters, proud men are moved to the love of glory, won in bloody battle with one another. The world erupts into violence, the war of each against all. What ensues is what [English philosopher Thomas] Hobbes would later call ‘the state of nature,’ that is, the state characterized by absence of clear juridical power and authority, in which the life of man is nasty, brutish, and — through violence — short. Bloody destruction covers the earth.”<sup>126</sup>
- c **destroy all flesh from off the earth.** The Hebrew verb for “destroy” (*mashitam*) is “identical with the one used three times above in the sense of ‘corrupt’ and so inscribes a pattern of measure for measure.”<sup>127</sup> What man has ruined, God will obliterate. *Mashitam* is sometimes translated “wipe out” or “blot out” because “it is used of erasing names from records<sup>128</sup> and wiping plates.”<sup>129</sup> Since water was sometimes used for achieving this result,<sup>130</sup> the very word chosen perhaps hints at how the complete annihilation of mankind will be secured.”<sup>131</sup>
- d **all flesh.** Most scholars interpret the term “all flesh” to mean that the destruction will include both mankind and land animals.
- e **from off the earth.** *Genesis Rabbah* understood this phrase as “with the earth,” saying: “Even the three handbreadths of earth which the plow can penetrate in the earth [i.e., the topsoil] were wiped away by the water.”<sup>132</sup> “This reflects the biblical idea that moral corruption physically contaminates the earth, which must be purged of its pollution.”<sup>133</sup>

The book of Moses ends here with verse 30. From here on, the numbering of chapters and verses will follow the Bible, beginning with Genesis 6:14.

124 N. M. Sarna, *Genesis*, p. 51. Cf. U. Cassuto, *Noah to Abraham*, pp. 52-53.

125 Moses 7:27.

126 L. R. Kass, *Wisdom*, p. 162.

127 R. Alter, *Five Books*, p. 41 n. 13 destroy. Cf. R. M. Zlotowitz *et al.*, *Bereishis*, 1:234 n. 17.

128 E.g., Exodus 17:14; 32-32-33.

129 2 Kings 21:13.

130 Numbers 5:23.

131 G. J. Wenham, *Genesis 1-15*, p. 145. Cf. U. Cassuto, *Adam to Noah*, pp. 304-305.

132 J. Neusner, *Genesis Rabbah* 1, 31:7:1, p. 320.

133 N. M. Sarna, *Genesis*, p. 51.

*14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*

- 14 a **Make thee an ark.** It is significant that, apart from the Tabernacle of Moses<sup>134</sup> and the Temple of Solomon,<sup>135</sup> Noah's Ark is the only man-made structure mentioned in the Bible directly designed by God. The Prophet Joseph Smith said:<sup>136</sup> "The construction of the first vessel was given to Noah, by revelation. The design of the Ark was given by God, a 'pattern' of 'heavenly things'."<sup>137</sup>

Like the Tabernacle, Noah's Ark "was designed as a temple."<sup>138</sup> Indeed, each of the three decks of Noah's Ark was exactly "the same height as the Tabernacle and three times the area of the Tabernacle court."<sup>139</sup> The same Hebrew word (*mikseh*) was used for the animal skin covering of the Ark and that of the Tabernacle.<sup>140</sup>

- b **ark.** The Hebrew word used in Genesis for ark (*tevah*) reappears only once in the Bible: in the story of the infant Moses, whose deliverance from death was also made possible by a free-floating watercraft—specifically a reed basket.<sup>141</sup> "In both cases there is to be saved from drowning one who is worthy of salvation and is destined to bring deliverance to others."<sup>142</sup>

Strengthening the association between the Ark and the Tabernacle is that the Hebrew term for Noah's Ark, *tevah*, later became the standard word for the Ark of the Covenant in Mishnaic Hebrew.<sup>143</sup> In addition, the *Septuagint* used the same Greek term, *kibotos*, for both Noah's Ark and the Ark of the Covenant.<sup>144</sup> The ratio of the width to the height of both these arks is 3:5.<sup>145</sup> John Tvedtnes<sup>146</sup> takes *tevah* as a borrowing from an Egyptian term that can have the meaning of "shrine." Such a shrine "would have functioned similarly to the Ark of the Covenant in corresponding Jerusalem temple rites that celebrated the 'conquering power over the primeval waters.'"

The biblical account makes it clear that the Ark "was not shaped like a ship and it had no oars."<sup>147</sup> Marking the similarities between the shape of the Ark of the Covenant and the chest-like form of Noah's Ark, Westermann<sup>148</sup> describes Noah's Ark as "a huge, rectangular box, with a roof."<sup>149</sup>

- c **gopher wood.** The referent for the term "gopher wood" — unique in the Bible to Genesis 6:14 — is uncertain. Most modern exegetes envisage a resinous timber, and some take the Hebrew term gopher to mean cypress wood specifically. Because it is resistant to rot, the cypress tree was the main wood used in ancient times for the building of ships<sup>150</sup> and the construction of coffins.<sup>151</sup> The cypress is known for its fragrance and longevity — qualities that naturally have linked it with ancient literature describing the Garden of Eden.

134 Exodus 25:8-40.

135 1 Chronicles 28:11-12, 19.

136 J. Smith, Jr., *Teachings*, 15 July 1842, p. 251.

137 Hebrews 8:5.

138 C. H. T. Fletcher-Louis, *Glory*, p. 41.

139 J. D. G. Dunn *et al.*, *Commentary*, p. 44.

140 Exodus 26:14; 35:11; 36:19; 39:34; 40:19; Numbers 3:25; 4:8, 10, 11, 12, 25.

141 Exodus 2:3, 5.

142 U. Cassuto, *Noah to Abraham*, p. 59.

143 V. P. Hamilton, *Genesis 1-17*, p. 280.

144 C. Dogniez *et al.*, *Pentateuque*, p. 150 n. Genesis 6:14; pp. 314-315 n. Exodus 2:3.

145 See Genesis 6:15 and Exodus 25:10.

146 Letter to Douglas Clark on 4 January 1989, attached to J. A. Tvedtnes, 2 August 2012.

147 R. M. Zlotowitz *et al.*, *Bereishis*, p. 230.

148 C. Westermann, *Genesis 1-11*, p. 418.

149 See FIGURE M8-12, p. 213.

150 J. Feliks, *Cypress*.

151 K. Kyriakou, *Tree*, p. 2. Cf. H. A'lam, *Cypress*.

14 Make thee an ark of **gopher wood**; **rooms shalt thou make in the ark**, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be **three hundred cubits**, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A **window** shalt thou make to the ark, and **in a cubit shalt thou finish it above**; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

The possibility of conscious rhyming wordplay in the juxtaposition of gopher and *kopher* (“pitch”) within the same verse cannot be ruled out. As Harper notes, the word *kopher* may have evoked, for the ancient reader, “the rich cultic overtones of *kaphar* ‘ransom’ with its half-shekel temple atonement price,<sup>152</sup> *kapporeth* ‘mercy seat’ over the Ark of the Covenant,<sup>153</sup> and the verb *kipper* ‘to atone’ associated with so many priestly rituals.”<sup>154</sup>

- d rooms shalt thou make in the ark.** Some scholars<sup>155</sup> have argued for the re-pointing of the Hebrew vowels (i.e., from *qinnim* = “nests” to *qanim* = “reeds”) so as to understand this phrase differently: i.e., “thou shalt make the ark with reeds.” By a translation that recognizes “reeds,” not “rooms” as the second element in the building materials for Noah’s Ark, a puzzling inconsistency with the Mesopotamian accounts can be resolved, at the same time further connecting the Ark with the ancient Near East temples sometimes made with reeds. Hugh Nibley has discussed biblical parallels with watercraft made from reeds described in Mesopotamian flood stories as well as the ships of the Jaredites.<sup>156</sup>
- 15 a three hundred cubits.** “Although a length of 300 cubits is no small measurement, yet it is not so very big when compared to the extravagant measurements of the ship given in the Babylonian tradition of the Flood. According to Berossus the length of the boat was five stadia, that is, almost a kilometer.”<sup>157</sup>
- 16 a A window.** OT2 has “And windows.”<sup>158</sup> Others translate the obscure Hebrew term *tsohar* as “roof.”<sup>159</sup> From a variety of ancient sources, Nibley has documented understandings of the term that refer to traditions of “shining stones.” Such stones are said to have been found both in the Jaredite boats and also in the Ark of Noah.<sup>160</sup> Similarly, the *Vara* of the Avestan “flood” hero Yima contained “a variety of sources of artificial light which make a year seem like a day.”<sup>161</sup> Research in radioluminescence<sup>162</sup> has provided insights into some of the possibilities by which light could be generated over long periods without an external power source.
- b in a cubit shalt thou finish it above.** Cassuto interprets the phrase as follows: “Finish the construction of the Ark on top in such a way that there should remain a cubit’s breadth only, that is . . . that the roof should slope down on both sides along the length of the ark, leaving above, between the two sloping sides, a horizontal area one cubit wide, likewise along the whole length of the Ark.”<sup>163</sup>

152 Exodus 30:11-13.

153 Exodus 25:17-22.

154 Exodus 29-30; Leviticus and Numbers *passim*.

155 E.g., E. A. Harper, *You Shall Make*, pp. 7-8; J. M. McCann, *Woven*, pp. 9-17; G. J. Wenham, *Genesis 1-15*, p. 173.

156 H. W. Nibley, *Babylonian Background*, pp. 359-364; H. W. Nibley, *Approach*, pp. 336-337, 343-348; H. W. Nibley, *Teachings of the Book of Mormon*, 4:285-288.

157 U. Cassuto, *Noah to Abraham*, pp. 62-63.

158 S. H. Faulring *et al.*, *Original Manuscripts*, p. 625.

159 E.g., V. P. Hamilton, *Genesis 1-17*, pp. 282-283; G. J. Wenham, *Genesis 1-15*, p. 173.

160 H. W. Nibley, *Babylonian Background*, pp. 364-379; H. W. Nibley, *Approach*, pp. 337-339, 348-358; H. W. Nibley, *Teachings of the Book of Mormon*, 4:288-289. See also B. A. Gardner, *Second Witness*, 6:195-199.

161 J. M. Silverman, *It’s a Craft*, p. 195. See F. M. Müller, *Vendidad*, Fargard 2, 2:39 (129)-2:40 (131), p. 20.

162 N. Read *et al.*, *New Light*.

163 U. Cassuto, *Noah to Abraham*, p. 65.



16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and **the door of the ark** shalt thou set in the side thereof; with **lower, second, and third stories** shalt thou make it.

17 And, behold, I, even I, do bring a **flood of waters** upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But **with thee will I establish my covenant**; and thou shalt come into the ark, **thou, and thy sons, and thy wife, and thy sons' wives with thee**.

19 And of every living thing of all flesh, **two of every sort shalt thou bring into the ark**, to keep them alive with thee; they shall be male and female.

- c **the door of the ark.** Morales discusses the centrality of the theme of entering and leaving the Ark as reason “to suspect an entrance liturgy ideal at work,”<sup>164</sup> with all “‘entries’ as being via Noah,”<sup>165</sup> the righteous and unblemished priestly prototype.<sup>166</sup> When at last, “the Lord shut him in”<sup>167</sup> the Ark, both the day “of salvation of the righteous (by entrance)” and “the judgment of the wicked (by barred entrance)” had come.<sup>168</sup>
- d **lower, second, and third stories.** The Ark’s three decks suggest both the three divisions of the Tabernacle and the threefold layout of the Garden of Eden.<sup>169</sup> JST substitutes “chambers” for “stories.”<sup>170</sup>
- 17 a **flood of waters.** The Hebrew word *mabbul* is used only in the narrative of the flood of Noah and in Psalm 29:10, where reference is made to the same event.<sup>171</sup> According to Jewish commentators Ibn Ezra and Radak, a “flood of waters” is specifically described because *mabbul* is related to a root that means “falling” and is also related to “intermingling” and thus can apply to anything that falls from heaven, such as snow, fire, or hail.<sup>172</sup> Can this be a measure-for-measure punishment for the intermingling of the covenant and non-covenant people that occurred as part of the mismatched marriages?
- 18 a **with thee I will establish my covenant.** OT1 adds: “even as I have sworn unto thy father, Enoch, that a remnant of thy posterity should be preserved among all nations.”<sup>173</sup> OT2 reads: “even as I have sworn unto thy father, Enoch, that of thy posterity should come all nations.”<sup>174</sup> The covenant mentioned here will be established in Genesis 9:1-17.<sup>175</sup>
- b **thou, and thy sons, and thy wife, and thy sons' wives with thee.** Thus the standard count of eight persons aboard the ark.<sup>176</sup>
- 19 a **two of every sort shalt thou bring into the ark.** Sailhamer<sup>177</sup> observes that the account of the entry of the animals into the Ark seems to have been shaped so as to highlight parallels with the Tabernacle: “Both narratives ... emphasize that entry into the Ark/Tabernacle is to be accompanied by an animal offering. At the close of the description of the building of the

164 L. M. Morales, *Tabernacle Pre-Figured*, p. 170.

165 *Ibid.*, p. 174.

166 *Ibid.*, pp. 179-189.

167 Genesis 7:16.

168 *Ibid.*, p. 178. See a related discussion of this motif in J. M. Bradshaw, *Standing*.

169 J. M. Bradshaw, *Moses Temple Themes*, pp. 77-87.

170 S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 112, OT2, p. 625.

171 U. Cassuto, *Noah to Abraham*, pp. 66-67.

172 R. M. Zlotowitz *et al.*, *Bereishis*, 1:233-234 n. 17.

173 S. H. Faulring *et al.*, *Original Manuscripts*, p. 112.

174 *Ibid.*, p. 625.

175 See COMMENTARY Genesis 9:9-a, p. 316.

176 1 Peter 3:20.

177 J. H. Sailhamer, *Genesis*, p. 85.

19 And of every living thing of all flesh, **two of every sort shalt thou bring into the ark**, to keep them alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort **shall come unto thee**, to keep them alive.

21 And take thou unto thee of all food that is eaten, and **thou shalt gather it to thee**; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, **so did he**.

Tabernacle,<sup>178</sup> when the completion of the Tabernacle has been recorded,<sup>179</sup> the command is given for it to be set up and readied for use.<sup>180</sup> When it is readied and the glory of the Lord has filled the Tabernacle,<sup>181</sup> provisions are made for ‘drawing near’ to the Tabernacle.<sup>182</sup> One may ‘draw near’ only by bringing an animal offering that is ‘unblemished’ (*tamim*).<sup>183</sup> Thus just as the completed Tabernacle can be entered only with the ‘unblemished animals’ as an offering, so Noah’s entry into the Ark is tied to his taking with him ‘seven pairs’ of every clean animal.<sup>184</sup> Though in the case of Noah it seems that he did not offer sacrifice until after the ship ran aground at Mount Ararat, Patai<sup>185</sup> documents the practice of ritual slaughter of animals aboard ships during long sea voyages.

20 a **shall come unto thee**. Some readers take this as implying “that the animals would arrive spontaneously.”<sup>186</sup> However, OT1 and OT2 read: “shalt thou take into the ark,”<sup>187</sup> consistent with the verb “bring” in Genesis 6:19.

21 a **thou shalt gather it to thee**. OT1 and OT2 read: “thou shalt gather fruit of every kind unto thee in the ark.”<sup>188</sup>

22 a **so did he**. “Noah asks no questions and raises no objections. Speechlessly, he obeys ... Noah takes instruction in the service of preserving not only his own life but also the life of the whole world. Though he will not be its helmsman — the Ark, being but a box, will merely float upon the waters, unguided by human art — Noah willingly accepts responsibility to manage affairs aboard the Ark, exercising dominion over the animals for their own good.<sup>189</sup> In complying with God’s command, Noah vindicates his election and raises hope for the future.”<sup>190</sup>

OT1 appends: “even so, Amen.”<sup>191</sup>

178 Exodus 35-39.

179 Exodus 39:43.

180 Exodus 40:1-33.

181 Exodus 40:34-48.

182 E.g., Leviticus 9:5.

183 Leviticus 1:3.

184 Genesis 7:2.

185 R. Patai, *Children of Noah*, p. 99.

186 G. J. Wenham, *Genesis 1-15*, p. 175 n. 19-20. Cf. U. Cassuto, *Noah to Abraham*, pp. 69-70; R. M. Zlotowitz *et al.*, *Bereishis*, 1:238 n. 20.

187 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 112, 626.

188 *Ibid.*, pp. 113, 626.

189 See Moses 2:28.

190 L. R. Kass, *Wisdom*, p. 164.

191 S. H. Faulring *et al.*, *Original Manuscript*, p. 113.

## Gleanings

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### Joseph Smith, Jr.: The Priesthood Is Unchanged From the Beginning<sup>1</sup>

The Priesthood continued from Lamech to Noah: “And God said unto Noah, The end of all flesh is before me, for the earth is filled with violence through them and behold I will destroy them with the earth.”<sup>2</sup>

Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah that he talked with him [Noah] in a familiar and friendly manner, that he continued to him the keys, the covenants, the power and the glory, with which He blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last time; for because all the ordinances and duties that have ever been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensation, shall all be had in the last dispensation.

### Rabbi Meir Zlotowitz: *Tzaddik*—Righteous<sup>3</sup>

There are three words formed from the same root, expressing the same concept ... *Tzaddik* is a righteous person; *zedek* is justice in a court of law; *zedakah* is “charity.” Three words. In common parlance and understanding they are commonly taken as three widely varying ideals: People think of a *tzaddik* as a “righteous person” who engages in religious ritual, other-worldly pursuits, or even asceticism. *Tzedakah*, charity and benevolence based on the circumstances of one in need, is far removed from *zedek* the strict and scrupulous application of principles of law without regard to the need or circumstances of the litigants.

But the Hebrew language teaches us otherwise. All three words are derived from *tzdk* — justice. All three concepts are different expressions of the same theme: that God has created the world with a plan and that every human being must see himself as an executor of that plan. Whether in his personal life, his legal dealings, or his disbursements to the needy, a Jew must see himself as an administrator of justice, apportioning his emotions, time, wisdom, and resources according to the wishes of their ultimate Owner ....

The *Torah* testifies that Noah was totally righteous, a *tzaddik*. By definition he was a man whose life was an unending pattern of justice. Like the righteous judge who apportions fairly between the claims of those who appear before him, Noah dealt with the myriad conflicting claims that make up every human life, and apportioned his time and patience, his wisdom and knowledge, his wealth and property between himself, his family, and his neighbors. God’s testimony to Noah’s righteousness is the most eloquent of statements; an unimpeachable guarantee that his every act was measured and considered — and just ....

1 J. Smith, Jr., *Teachings*, 5 October 1840, p. 171.

2 Genesis 6:13.

3 R. M. Zlotowitz *et al.*, *Bereishis*, 1:198-199, 202, 215-216.

To save earthly life by means of an ark and miraculous salvation from the ravages of the Flood would hardly have sufficed if the sin that finally caused the Flood had remained totally unredeemed. Therefore, the Ark had to be more than a protection against the raging elements without; it had to enclose within it a disparate collection of thousands of creatures led and cared for by Noah and his family, forcing them together, imposing upon them an awesome regimen of selflessness that allowed not a free moment for self-indulgence. Thereby, a human tradition was re-imposed. Cain asked, “Am I my brother’s keeper?” Noah answered, “Yes. I am the keeper of everyone, from human being to gnat, from docile lamb to voracious lion” ....

The total care and maintenance of the Ark and its inhabitants became the responsibility of Noah. The *Midrash* relates that he was crippled by a blow from a lion angry that its repast was once delayed. There were miracles enough in the Ark and it would have been a simple matter for God to provide each animal with fresh sustenance day by day in its own chamber. At the very least, there could surely have been a way to spare Noah the excruciating tasks of trudging from chamber to chamber throughout the day to bring food for each living creature.

Of course, his task could have been eased, but that would have destroyed a vital function of the Ark. For the Ark was an incubator of goodness. A necessary ingredient of the salvation was God’s command that the conditions for future survival be developed in the Ark. So Noah and his family became caretakers for all surviving animal life, laboring, trudging, serving, so that when the progenitors of humanity emerged from the Ark to rebuild the deluged remains of the earth they would do it with a reborn awareness of the role of man as a caring, unselfish being.

### Hugh W. Nibley: Luminous Stones<sup>4</sup>

[T]he Babylonian texts do not tell us how the Ark was lighted and the Bible mentions only a *tsohar*, about the nature of which the rabbis could never agree.<sup>5</sup> Jared’s shining stones<sup>6</sup> have been held up to ridicule as a remarkable piece of effrontery and the invention of a diseased imagination. Yet it can now be shown beyond any dispute:<sup>7</sup>

1. That there existed throughout the world in ancient and medieval times the report of a certain stone, the Pyrophilus, that would shine in the dark. This stone, it was believed, was a pure crystal and could only be produced and made luminous by the application of terrific heat. It had the miraculous quality of enabling its possessor to pass unharmed through the depths of the water.
2. The story is not a folk tale but is found only in the recondite writings of the most celebrated scholars in the East and West, who passed the tale around among them. The wonderful shining stone is found only in the possession of a Cosmocrator, like Solomon, its most famous owner being Alexander the Great.
3. The Alexander accounts of the stone are actually much older than Alexander, and have easily been traced back to the Babylonian *Gilgamesh Epic*, in which the stone appears as the Plant of Life which Gilgamesh seeks from Utnapishtim, the Babylonian Noah. The Pyrophilus legend

4 H. W. Nibley, *Approach*, pp. 337-339.

5 H. Freedman *et al.*, *Midrash*, 31:11, 1:244. Cf., e.g., M. i. A. A. al-Kisa’i, *Tales*, p. 102; Y. i. Chaviv, *Ein Yaakov*, p. 690; H. Freedman *et al.*, *Midrash*, 31:11, 1:244; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 23, pp. 139-140; R. M. Zlotowitz *et al.*, *Bereishis*, 1:232 n. 16.

6 Ether 3:1-6.

7 H. W. Nibley, *Babylonian Background*, pp. 364-379; H. W. Nibley, *Approach*, pp. 348-358.

wherever it is found has accordingly been traced back ultimately in every case to the story of Noah.

4. The most wonderful object in the inmost shrine of the great cult center of Aphek, in Syria, where the deeds of Noah and the story of the flood were celebrated in word and ritual, was a stone that shone in the dark.
5. One of the explanations of the *Zohar* given by the ancient rabbis was that it was a polished jewel which Noah hung up in the Ark so that he could tell night from day; the source of this seems to be a very brief, obscure, and little-known remark in the *Palestinian Talmud* and attributed to R. Ahia ben Zeira, to the effect that “in the midst of the darkness of the Ark Noah distinguished day from night by the aid of pearls and precious stones, whose lustre turned pale in the daylight and glittered at night.” This is far from the Ether account, which could hardly have been inspired by it, even if the writer of the Book of Mormon had known of this still untranslated passage from the *Talmud Jerushalmi*. But it is obviously an echo of the old account of the shining stones, whose association with Noah no one suspected until the discovery of the *Gilgamesh Epic*. It was that discovery which put scholars on its trail at the end of the last century.

Now whether the ark of Noah was actually lit by shining stones or not is beside the point, which is that the idea of stones shining in the darkness of the ark was not invented by Joseph Smith or anybody else in the nineteenth century, but was known to the ancient rabbis in an obscure and garbled version, was clearly indicated in the properties of a very ancient shrine dedicated to the Syrian Noah, and was mixed in among the legends of the very ancient Alexander cycle by means of which scholars quickly and easily ran it down to its oldest visible source, namely the old Sumerian Epic of the Babylonian Noah. However ridiculous the story of the shining stones may sound to modern ears, there is no doubt that it is genuine old stuff, going back to the proper sources as far as Ether is concerned.

### Joseph Smith, Jr.: Spirits in Prison To Be Set at Liberty

[W]e have an account of our Savior preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah;<sup>8</sup> and what did He preach to them? That they were to stay there? Certainly not! Let his own declaration testify:<sup>9</sup> “He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”<sup>10</sup>

[T]hose characters referred to by Isaiah will be visited by the Priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah were visited by our Savior [who possessed the everlasting Melchizedek Priesthood] and had the Gospel preached to them by Him in prison.<sup>11</sup>

8 1 Peter 3:19-20.

9 Luke 4:18.

10 J. Smith, Jr., *Teachings*, 15 April 1842, p. 219.

11 *Ibid.*, p. 222.





## Endnotes

**M8-1** Commenting on the specific attributes mentioned in the passage, Nickelsburg writes: “[T]he similarity to Daniel 7:9 suggests a divine being, and one who looks like an old man.<sup>1</sup> Noah’s hair is matched by the splendor of the child’s countenance and by his eyes, which blaze like sunlight.<sup>2</sup> The child’s precocious actions complement his supernatural glory. Though newborn, he is able to stand upright and praise God.”<sup>3</sup> Comparable accounts of wondrous births appear in the stories of Enoch, Melchizedek, Cain, and Moses.<sup>4</sup>

Dimant<sup>5</sup> summarizes another miraculous birth as follows:

A curious parallel to Noah’s miraculous birth, appended to 2 *Enoch* (chapters 69-70), puts in relief the significance of Noah’s own story. Most of 2 *Enoch* relates Enoch’s ascension through the seven heavens to see the Great Glory. At the end, however, a narrative about an unknown brother of Noah, Nir, is appended. The story tells about Nir’s miraculous birth, and his delivery from the Flood by being transported into paradise for seven years. Nir is invested with priesthood by his grandfather Methuselah, is renamed Melchizedek,<sup>6</sup> and after the Flood fathers a high-priestly genealogy. The emphasis on Nir’s righteousness, wisdom, and priesthood renders this story a parallel version to that of Noah.”

**M8-2** Raphael is named along with Gabriel and Michael in the apocryphal book of Tobit (S. Sandmel *et al.*, Tobit, 12:15, p. 63) and D&C 128:21. Besides identifying the Gabriel with Noah and Michael with Adam, Joseph Smith also taught that the “Ancient of Days” spoken of by Daniel (Daniel 7:9, 13, 22. Cf. D&C 27:11; 116:1; 138:38) was “the oldest man, our Father Adam” and that the “Son of Man” spoken of in the same chapter was Jesus Christ (J. Smith, Jr., *Teachings*, Before 8 August 1839, p. 157. Cf. D&C 45:39; 49:6, 22; 58:65; 61:38; 63:53; 64:23; 65:5; 68:11; 76:16; 109:5; 122:8; 130:3, 12, 14, 15, 17, 22; Moses 6:57; 7:24, 47, 54-56, 59, 65; Abraham 3:27; Joseph Smith—Matthew 1:26, 36, 37, 41, 43, 48). Note that the term “Son of Man” does not appear in the Book of Mormon.

**M8-3** Peterson discusses alternatives to the traditional story in D. C. Peterson, *Muhammad* (2007), pp. 52-54 and D. C. Peterson *et al.*, Theophany, including the idea that it was God rather than Gabriel who first appeared to Muhammad.

**M8-4** Regarding the application of this phrase to Enoch and his people, see Moses 6:39, 7:69. In addition, Abraham is commanded by the Lord to “walk before me” in Genesis 17:1, and Isaac speaks of “The Lord, before whom I walk” in Genesis 24:40.

**M8-5** C. Westermann, *Genesis 1-11*, p. 358 links the concept of walking with God to 1 Samuel 25:15f, “where [the phrase] describes friendly everyday conduct with regard to one’s neighbors. The old tradition understood the words in the sense that Enoch stood in a direct and immediate relationship to God ... and so was entrusted with God’s plans and intensions.” By extension, this idea may be applied to Noah, of whom the same scriptural phrase is used. See also J. C. VanderKam, *Enoch*, pp. 12-13.

**M8-6** Berossus, *History* writes:

Xisuthrus then paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honor. To this he added, that they should return to Babylonia; and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

1 Cf. Revelation 2:14, where woolly hair is an attribute not only of the eternal God but of the risen Christ.

2 Cf. Daniel 10:6 and Revelation 2:14, where the eyes of the angel and of Christ are likened to mere torches and flames.

3 *Ibid.*, p. 543 n. 1b-7.

4 C. H. T. Fletcher-Louis, *Glory*, pp. 49-55.

5 D. Dimant, Noah, p. 131.

6 Genesis 14:18; Psalm 110:4.

Similarly, in *Gilgamesh*, Utnapishtim and his wife were rewarded with immortality: “In the past Utnapishtim was a mortal man, but now he and his wife shall become like us gods.”<sup>7</sup> Dimant notes that in the *Animal Apocalypse* (1 Enoch 85-90, Ethiopic version), Noah becomes angelomorphic (transformed from animal to human in the allegory).<sup>8</sup>

- M8-7** It has been suggested that the Enoch story that we have may have been a Second Temple embellishment of an older tradition, aimed at creating polemics against the Zadokite priests of the Second Temple, whom the Enochic writers saw as corrupt. When the story speaks of angels descending from heaven to marry the daughters of men, it may simply be a metaphor for the corrupt temple priests marrying foreign women outside the covenant.<sup>9</sup>
- M8-8** Of course, to say that God “unmakes” creation is an exaggeration. For example E. A. Harper, *The Flood: Re-creation sees the Deluge as a “nuanced de-creation”* that preserves a remnant of every facet of the old creation and preserves its original separations and divisions. As will be discussed further below, God’s “re-creation” is also nuanced in the sense that His instructions to Noah both recapitulate His commandments to Adam and also modify them in significant ways.
- M8-9** For valuable overviews of a range of different interpretations for the term “sons of God” in this context, see J. J. Collins, *Sons of God*, pp. 260-263; C. Westermann, *Genesis 1-11*, pp. 371-373; A. T. Wright, *Evil Spirits*, pp. 61-75. In light of these accounts, the possibility that some or all of the wicked husbands mentioned were immortals might be definitely ruled out were it not for a retrospective journal entry summarizing a 13 April 1843 discourse by Joseph Smith. Of relevance is the fact that the major doctrinal themes that preceded this reference included the physical details of the resurrected body (“the Spirit of God flowing in the veins instead of the blood”) and the condemnation of “those who know the Gospel and do not obey” to “prison” as described in Isaiah 23:<sup>10</sup>

Now the history of Josephus,<sup>11</sup> in speaking of angels came down and took themselves wives of the daughters of men, See Genesis 6th chapter, 1-2 verses. These were resurrected bodies, violated the celestial laws.

At face value, the last phrase could be taken as asserting that the angels, possessing resurrected bodies, violated celestial laws in taking wives of the daughters of men. Perhaps the only way to reconcile the statement attributed to Joseph Smith regarding Josephus’ description of the Watchers as resurrected beings with previously cited evidence of their being mortals is to interpret the Prophet’s comment “These were resurrected bodies, violated the celestial laws” as an argument for the falsity of Josephus’ description. In other words, the phrase might be conjecturally reconstructed to give a sense something like the following: “Since angels have resurrected bodies, Josephus’ account of them taking mortal wives cannot be true, for such a union would have violated celestial laws.” Unfortunately, apart from dismissing the statement altogether, that is as far as such speculation on how to harmonize these different ideas can take us.

- M8-10** Sailhamer has commented on the relationship between the accounts of the Creation, the covenant at Mount Sinai, and the Flood as follows:<sup>12</sup>

One of the clearest indications [that the Creation account of Genesis 1 has been composed to foreshadow the giving of the covenant at Mount Sinai] is the pattern of “ten words.” Just as the whole of the covenant could be stated in “ten words,”<sup>13</sup> so the whole of the universe could be created in “ten words.”<sup>14</sup> The same pattern lies behind the account of the Flood. Through the whole of the account there is the same tenfold repetition of “and God/the Lord said”<sup>15</sup> ... Such patterns are a part of the whole of the compositional scheme of the book. Within the structure of Genesis, the number ten is unusually dominant, e.g., ten individuals in the lists of names in chapter 5 and chapter 11, and the tenfold reiteration of the promised blessing throughout the book.

7 A. George, *Gilgamesh*, 11:203-204, p. 95.

8 D. Dimant, *Noah*, p. 134.

9 See, e.g., David W. Suter, *Tradition and Composition in the Parables of Enoch*.

10 As reported in E. England, Laub, p. 25, grammar of the original retained.

11 See T. W. Franxman, *Genesis*, p. 81; F. Josephus, *Antiquities*, 1:3:1, pp. 27-28.

12 J. H. Sailhamer, *Genesis*, p. 94 n. 8:20-9:17.

13 I.e., the Ten Commandments — see Exodus 34:28.

14 I.e., “And God said” occurs ten times in Genesis 1: vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29.

15 Genesis 6:7a, 6:13a, 7:1a, 8:15 (twice), 8:21a, 9:1a, 9:8a, 9:12a, 9:17.

- M8-11** In *Enuma Elish*, the noisy ways of the lesser gods that disturbed Tīamat are described as being “mutinous” in the translation of Speiser,<sup>16</sup> though Dalley renders the term more neutrally as “troublesome.”<sup>17</sup> For a general discussion of the idea of revolt against the gods in the related story of *Atrahasis*, see R. A. Oden, Jr., *Divine Aspirations*.

It is important to note that there is much more complexity to the use of the motif of noise in related Mesopotamian literature than we have presented here. See Chen for a thorough discussion of how the theme of noise is also used strategically in other ways in *Atrahasis*:<sup>18</sup>

... to create a logical connection and progression among different episodes of the flood epic, more obvious in the [Old Babylonian] version than in the late recensions. Here it is important to recapitulate the story line more concisely: the hard toil the senior gods imposed on the junior gods led to the latter group's noise of groaning and grumbling, which in turn led the labour gang to make the noise of defiance and rebellion outside the door of Enlil's residence. To resolve the crisis, human beings were created and the task of labour was transferred on to them, so was the noise, which foreshadows the coming crisis. As the growing human population make too much noise, Enlil was disturbed in his repose. To put down that noise, Enlil sent plague to stem rapid and boisterous human growth. Human beings on the other hand, under the instructions given by Enki to Atrahasis, countered Enlil's attack by making a louder noise. They also shifted their devotion from their patron deities to the deities responsible for the plague in order to ward off the attack. As the attack was lifted, human beings recovered, and so did their disturbing noise to Enlil. Such confrontation was repeated two more times in the epic, until at last the frustrated Enlil decided to send the Flood to wipe out the entire human race once for all. The noises of the destructive agents, Adad, Anzu, and the Flood, even frightening the gods, smothered the human noise of vitality and replaced it with the human noise of groaning and the noise of the mother goddess' cry (even that died away because of the excess of the goddess' grief), an indication of the human race's destruction.

The use of the motif of noise in the flood epic seems to be its author's ingenious (re)interpretation of the cause of destruction and reorganization of the sequence of events in the Sumerian compositions dealing with catastrophe.

- M8-12** Cf. Pseudo-Philo, *Biblical Antiquities*, 1:20, p. 77: “This child [Noah] will give rest to us and to the earth from those [wicked] who are therein” (emphasis added); G. W. E. Nickelsburg, *1 Enoch* 1, 106:17, p. 536: “And he will cleanse [or calm<sup>19</sup>] the earth from the corruption that is on it.”
- M8-13** Many ancient traditions tell about shining stones within Noah's Ark and parallels with the sixteen shining stones of the Brother of Jared<sup>20</sup> in the Book of Mormon.<sup>21</sup> Nibley also points out connections between such stones and the biblical Urim and Thummim, as explicitly described in Ether 3:23-28. See C. Van Dam, *Urim and Thummim* for a detailed study of the Urim and Thummim. See N. Read *et al.*, *New Light* for a suggestive but now dated discussion of the scientific studies of radioluminescent light.
- M8-14** J. R. Davila, Flood Hero finds the evidence for Noah's kingship more ambivalent than does Wyatt. The Old Babylonian versions of the Sumerian King List<sup>22</sup> say that kingship descended from heaven to earth exactly twice: once “right at the beginning of civilized life and again after the flood.”<sup>23</sup> However, Davila concludes that the inclusion of a flood hero in this list was a late addition.

Note that Yima, the hero of the Zoroastrian flood story, is explicitly called a king.<sup>24</sup> In some of these accounts, Yima is said to have ruled over a golden age of humanity that came to an end because he sinned and, in likeness of the result of the transgression of Adam and Eve, human beings lost their immortality.<sup>25</sup>

16 E. A. Speiser, *Creation Epic*, 1:49, p. 61. See also 1:21-50, p. 61.

17 S. Dalley, *Epic*, p. 234.

18 Y. S. Chen, *Traditions*, pp. 391-392.

19 See *ibid.*, pp. 547-548 n. [106:]16-18.

20 Ether 2:22-25, 3:1-6.

21 See H. W. Nibley, *Babylonian Background*, pp. 364-379; H. W. Nibley, *Approach*, pp. 337-339, 348-358; H. W. Nibley, *Howlers*, p. 244; H. W. Nibley, *Teachings of the Book of Mormon*, 4:288-289. Cf., e.g., M. i. A. A. al-Kisa'i, *Tales*, p. 102; Y. i. Chaviv, *Ein Yaakov*, p. 690; H. Freedman *et al.*, *Midrash*, 31:11, 1:244; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 23, pp. 139-140; R. M. Zlotowitz *et al.*, *Bereishis*, 1:232 n. 16.

22 M. W. Chavalas, *Ancient Near East*, p. 82.

23 W. G. Lambert, *Babylonian Wisdom*, p. 154.

24 D. Leeming, *World Mythology*, s. v. Zoroastrian Mythology, p. 412.

25 See A. Ferdowsi, *Shahnama*, pp. 7-8; F. M. Müller, *Yasts*, 19:(7):35-36, 38, pp. 293-295.

**M8-15** Wyatt argues that the “ritual preparation of priests, with elaborate unction procedures ... was undoubtedly modeled on royal conventions,” and that the duties of priests were, strictly speaking, certain duties of the king that he had delegated to them because he could not perform the ongoing volume of required rituals personally. In Egypt, Ugarit, and Israel “only the king had, *ex officio*, direct access to the gods. All other priest were strictly deputies.”<sup>26</sup>

**M8-16** Hess mentions related West Semitic name vocalizations from as early as the third millennium BCE. He also cites the Hurrian version of the *Gilgamesh* epic, where the initial element of the personal name na-ah-ma-zu-le-el “invites comparison with the biblical Noah.”<sup>27</sup>

While the meaning of Noah’s name seems clear as it stands, the explanation for it provided by Lamech in Genesis 5:29 is problematic. *Genesis Rabbah* explains:<sup>28</sup>

R. Yohanan said, “The name has no bearing on the interpretation that is given to it, and the interpretation has no bearing on the name. [The explanation does not fit the name that is explained.]

“Either the Scripture should have said, ‘This one will give us rest’ [using the root *nch*, corresponding to the name Noah], or the text should have said, ‘He called his name Nahman,’ for ‘this one will give us relief.’ [The explanation given in the Scripture is for the name Nahman, not the name Noah.] But is it possible that the name Noah corresponds to the explanation, ‘give us relief’? [Surely not.]

**M8-17** Of course, Lamech did not know that the most significant relief from work and toil eventually would come not from Noah’s labors on the land but rather from the personal part his son would play in God’s provisional lifting of the curse itself. Morales writes:<sup>29</sup>

While Yahweh had declared in Genesis 6:7, “I will blot out *ha-Adam*,” yet the deluge narrative indicates no quelling of his wrath by the destruction of mankind — the waters relent only because, 8:1, “But God remembered Noah.” Salvation via the ark does not fulfill Noah’s etiology. Rather, Noah is saved in order to worship, to offer the sacrifice ... that is a “rest/comforting” (*hannichoach*), that turns cursing into blessing.<sup>30</sup> Noah’s priestly mediation is the means by which relief from the toil of the cursed ground became a reality. “For God as well as for humanity, Noah is consolation for the fall of Adam.”<sup>31</sup>

**M8-18** In his descriptions of the process of creation, the Prophet Joseph Smith favored the verb “organize” to translate the Hebrew term *bārā*.<sup>32</sup> See also Abraham 4:1. Consistent with this biblical perspective, Teppo describes the “central theme” of *Enuma Elish* as being “organizing, putting things in their correct places.”<sup>33</sup>

**M8-19** Following B. Jacob, Wenham further explains:

... if each deck were further subdivided into three sections,<sup>34</sup> the Ark would have had three decks the same height as the Tabernacle and three sections on each deck the same size as the Tabernacle courtyard.

Regarding similarities in the Genesis 1 account of Creation, the Exodus 25ff. account of the building of the Tabernacle, and the account of the building of the ark, Sailhamer writes:<sup>35</sup>

Each account has a discernible pattern: God speaks (*wayyo’mer/wayedabber*), an action is commanded (imperative/jussive), and the command is carried out (*wayya’as*) according to God’s will (*wayehi ken/kaaser siwwah ’elohim*). The key to these similarities lies in the observation that each narrative concludes with a divine blessing<sup>36</sup> and, in the case of the Tabernacle and Noah’s Ark, a divinely ordained covenant;<sup>37</sup> in this regard it is of some importance that later biblical

26 N. Wyatt, *Degrees*, p. 220.

27 R. S. Hess, *Studies*, p. 29.

28 J. Neusner, *Genesis Rabbah* 1, 25:2:1, p. 272.

29 L. M. Morales, *Tabernacle Pre-Figured*, p. 186.

30 See Genesis 8:21.

31 D. Damrosch, *Narrative Covenant*, p. 130.

32 J. Smith, Jr., *Teachings*, 5 January 1841, p. 181, 7 April 1844, pp. 350-351.

33 S. Teppo, *Sacred Marriage*, p. 90.

34 Cf. *Gilgamesh*’s nine sections (A. George, *Gilgamesh*, 11:62, p. 90).

35 J. H. Sailhamer, *Genesis*, p. 82. See also table on p. 84.

36 Hebrew *wayebarek*. See Genesis 1:28, 9:1; Exodus 39:43.

37 Genesis 6:8; Exodus 34:27.



tradition also associated the events of Genesis 1-3 with the making of a divine covenant; cf. Hosea 6:7). Noah, like Moses, followed closely the commands of God and in so doing found salvation and blessing in his covenant.

- M8-20** The full statement of Tvedtnes reads: “F. Brown *et al.*, *Lexicon*, 1061 indicates that the real meaning of *tēbāh* is “box, chest,” and that it is probably a borrowing from Egyptian *tbt*, “chest, coffin.” But more needs to be said about the Egyptian word.”

The Egyptian word is *db3.t* (var. *dbt*, *tbi*, *tb.t*, Greco-Roman *tbt*, Coptic *taibe* & *tēēbe*), which means not only “chest” or “coffin,” but also “shrine” (*tb* means “crate”). As such, it is the small “house” in which the statue of the god is placed and in which it can be carried in procession on the festivals.

- M8-21** The full statement from Eaton describes how Psalm 24 convincingly depicts:

... a procession that ascended the sacred hill and entered the gates of the Lord’s house. Moreover, it all signified the procession and entry of God Himself, and so probably involved the transporting of the Ark, symbol of the divine presence and glory.<sup>38</sup> From the opening and closing themes it may be deduced that this grand procession was part of the ceremonies of the chief festival, at the turn of the year in autumn. With conquering power over the primeval waters, the Creator has secured the living world.

For more on this topic, see J. M. Bradshaw *et al.*, Investiture Panel, pp. 9, 21.

- M8-22** Cassuto further observes:<sup>39</sup>

The sentence “and the ark went on the face of the waters”<sup>40</sup> is not suited to a boat, which is navigated by its mariners, but to something that floats on the surface of the waters and moves in accordance with the thrust of the water and wind.<sup>41</sup> Similarly, the subsequent statement “the ark came to rest... upon the mountains of Ararat” implies an object that can rest upon the ground; this is easy for an ark to do, since its bottom is straight and horizontal, but not for a ship.

- M8-23** Holloway’s new proposal for the shape of Utnapishtim’s ark met with opposition by Hendel,<sup>42</sup> to which Holloway published a rejoinder.<sup>43</sup> As Wyatt concludes, “Hendel’s objection was on a matter of a technicality, and he readily conceded the overall significance of the ark.”<sup>44</sup>

- M8-24** Note, however, that the Greek *Septuagint* translates the Hebrew word (*tevah*) differently in Genesis 6:14 (*kibotos*) and Exodus 2:3 (*thibis*).<sup>45</sup> See C. Cohen, Hebrew *tbh* for a discussion of the difficulties in explaining why the same Hebrew term *tevah* was used in the story of Noah’s Ark and the ark of Moses.

- M8-25** For example, a 4500-year-old Cypress tree stands on the grounds of the Grand Mosque of Abarqu, near the village Shiraz in Iran’s southeastern province of Yazd.<sup>46</sup> This was formerly the site of a Zoroastrian temple. Indeed, Zoroaster himself is said to have planted a cypress at the temple of Khorasan.<sup>47</sup>

- M8-26** Of the meaning of *kpr*, Margaret Barker writes:<sup>48</sup>

Atonement translates the Hebrew *kpr*, but the meaning of *kpr* in a ritual context is not known. Investigations have uncovered only what actions were used in the rites of atonement, not what that action was believed to effect. The possibilities for its meaning are “cover” or “smear” or “wipe,” but these reveal no more than the exact meaning of “breaking bread” reveals about the Christian Eucharist.... I should like to quote here from an article by Mary Douglas published... in *Jewish Studies Quarterly*.<sup>49</sup>

38 Cf. [Psalms] 47, 68, and 132.

39 U. Cassuto, *Noah to Abraham*, p. 60.

40 Genesis 8:18.

41 Genesis 8:4.

42 R. S. Hendel, Shape.

43 S. W. Holloway, Shape.

44 N. Wyatt, Water, p. 216.

45 C. Dogniez *et al.*, *Pentateuque*, pp. 314-315 n. Exodus 2:33.

46 Abarqu’s cypress tree.

47 M. Boyce, *Zoroastrians*, p. 158. Cf. A. V. W. Jackson, Cypress of Kashmar.

48 M. Barker, Atonement.

49 M. Douglas, Atonement, p. 117. See also M. Douglas, *Leviticus*, p. 234: “Leviticus actually says less about the need to wash or purge than it says about ‘covering.’”

Terms derived from cleansing, washing and purging have imported into biblical scholarship distractions which have occluded Leviticus' own very specific and clear description of atonement. According to the illustrative cases from Leviticus, to atone means to cover or recover, cover again, to repair a hole, cure a sickness, mend a rift, make good a torn or broken covering. As a noun, what is translated atonement, expiation or purgation means integument made good; conversely, the examples in the book indicate that defilement means integument torn. Atonement does not mean covering a sin so as to hide it from the sight of God; it means making good an outer layer which has rotted or been pierced.

This sounds very like the cosmic covenant with its system of bonds maintaining the created order, broken by sin and repaired by "atonement."

Nibley gives the following analysis:<sup>50</sup>

The word ... *kpr*, *kippur* ... [is] cognate with our word cover; it's pronounced *kfr*. So we have cover, but that is just the beginning of this very interesting word. It's the same in Aramaic; it's "to cover over your sins." This is the way Jastrow's big two-volume lexicon explains it: It means "to arch over; to bend over; to cover; to pass over with the hand, especially the palm of the hand." The word for palm of the hand in all Semitic languages is *kap*. It means "to cover, hence to grasp by the hand; to wipe over, hence to cleanse, to expiate, to forgive, to renounce, to deny, to be found, to encircle." All these in one word.

**M8-27** In context, Harper's statement reads:<sup>51</sup>

... we have further cultic and temple resonances in the vocabulary found in Genesis 6:14-16. While it is possible that *kopher* ("cover/pitch") would alert a well-educated reader to an Akkadian loan word, it might equally evoke the rich cultic overtones of *kaphar* "ransom" with its half-shekel temple atonement price,<sup>52</sup> *kapporeth* "mercy seat" over the Ark of the Covenant,<sup>53</sup> and the verb *kipper* "to atone" associated with so many priestly rituals.<sup>54</sup> The *tevah* becomes the place of mercy and ransom when the waters cover over and atone for the violence of the world.

Elsewhere she writes:<sup>55</sup>

The Hebrew-speaking reader might wonder if this *tevah* will, in some mysterious way, cover over, and atone for the violence of the earth<sup>56</sup> or even for the curse upon the adamah [Hebrew "ground"] and its causes.<sup>57</sup> Will the *tevah* provide a ransom for its contents, the preservation of lives?

**M8-28** Cf. R. A. Carter, *Watercraft*, p. 364:

These boats are ... best understood as composite wooden-framed vessels with reed-bundle hulls. Such a boat would have been cheaper to build than one with a fully planked hull and stronger than one without a wooden frame ... The use of wooden frames with reed-bundle hulls conforms to the archaeological evidence ...

Both wooden and composite boats were covered with bitumen. The RJ-2 slabs also suggest that matting was stitched onto the reed hull prior to coating.

See also D. T. Potts, *Mesopotamian Civilization*, pp. 122-137.

**M8-29** See R. Stewart, Prince for a documentary on the tribal interactions and values during the early years of the U.S. war in Iraq. It describes the marsh culture in southern Iraq, around al-Amarah in the Maysan province and near al-Nasiriyah in Dhi Qar province. Thanks to Chris Miasnik for this reference.

**M8-30** Interestingly, the idea of a floating LDS temple was briefly under consideration in modern times. Gregory Prince<sup>58</sup> tells the story of a 1967 proposal to President David O. McKay by Mark Garff, chairman of the Church Building Committee, to accommodate the many members at that time who

50 H. W. Nibley, *Teachings of the Book of Mormon*, 16, p. 198.

51 E. A. Harper, *You Shall Make*, p. 56. Cf. E. A. Harper, *It's All* (2013), p. 40.

52 Exodus 30:11-13.

53 Exodus 25:17-22.

54 Exodus 29-30; Leviticus and Numbers *passim*.

55 *Ibid.*, p. 4.

56 Genesis 6:5, 11-12.

57 Genesis 5:29.

58 G. A. Prince *et al.*, *McKay*, pp. 273-275.

lacked access to a temple by outfitting a “temple ship.” The idea was that this ship would circulate between remote areas of the world, giving members in these places an opportunity to participate in temple ordinances on a regular basis. In another connection between latter-day temples and ships, the Manti Temple was built by Norwegian carpenters who designed the plan for the roof of the structure based on their knowledge of shipbuilding.<sup>59</sup>

**M8-31** Continuing, Black *et al.*<sup>60</sup> write that Enki’s:

... primary temple was ... at Eridug deep in the marshes in the far south of Mesopotamia. Eridug was considered to be the oldest city, the first to be inhabited before the Flood ... Excavations at Eridug have confirmed that ancient belief — and a small temple with burned offerings and fish bones was found in the lowest levels, dating to some time in the early fifth millennium BCE.”

Eridug or Eridu, now Tell abu Shahrain in southern Mesopotamia, is associated by some scholars<sup>61</sup> with the name of the biblical character “Irad,”<sup>62</sup> and the city built by his father Enoch, son of Cain.<sup>63</sup>

Elizabeth Williams-Forte<sup>64</sup> gives the following description of FIGURE M8-17, p. 218:

The God Enki holds his emblem, the vase from which flow two streams of water. The corners of his sacred chamber are embellished by spiraling volutes, perhaps evoking the watery nature of the *Abzu* where Enki made his home. Before the God of Wisdom stands his minister, Isimud, whose two faces look in opposite directions. The doorposts grasped by two nude heroes frame the scene and designate the entrance to the *Abzu*. As an acolyte of the Water God, Enki, the nude hero frequently holds a flowing vase or, as here, a doorpost.

For more about the significance of such presentation scenes in a later Old Babylonian context, including a discussion of the function of doorposts and doorkeepers, see J. M. Bradshaw and R. J. Head, *Investiture Panel*, pp. 20-26. The two faces of Isimud represent his ability to move legitimately through boundaries that divide the natural from the divine realms “in the service of divine communication.”<sup>65</sup>

**M8-32** Cf. H. W. Nibley, *Babylonian Background*, p. 362: “The manner in which [Utnapishtim] received the revelation is interesting: the will of father Anu, the Lord of Heaven, was transmitted to the hero through a screen or partition made of matting, a *kikkisu*, such as was ritually used in temples.”

See also J. M. Bradshaw, *Tree of Knowledge*.

**M8-33** S. Dalley, *Atrahasis*, 3:2, p. 30:

The carpenter [brought his axe,  
The reed worker [brought his stone,  
[A child brought] bitumen.

A. George, *Gilgamesh*, 11:53-55, p. 90:

The young men were ...  
the old men bearing ropes of palm-fibre  
the rich man was carrying the pitch.

**M8-34** Moses 8:25 provides a good example of how the translation approach taken by the Prophet Joseph Smith differs from that of scholars. Biblical scholarship begins the process of interpretation with careful examination of manuscripts, ascertaining the meaning of a text in the collective context of its supposed authors, redactors, tradents, and readers, while keeping in mind the wider background provided by other texts and traditions that might have influenced them. In the case of this verse, the meaning of the Hebrew is unambiguous in its statement that it was the Lord who repented, and there are no extant manuscripts that imply that it was Noah instead. Moreover, scholars such as Ellen van Wolde<sup>66</sup> argue that the idea of God’s repenting serves an important narrative function in the story as a whole.

59 L. T. Perry, *Past Way*, p. 74.

60 J. A. Black *et al.*, *Literature of Ancient Sumer*, p. 330.

61 E.g., N. M. Sarna, *Genesis*, p. 36.

62 Genesis 4:18.

63 Genesis 4:17.

64 Cited in D. Wolkstein *et al.*, p. 181.

65 K. Sonik, Isimud.

66 E. van Wolde, *Text-Semantic Study*, pp. 23-26; E. van Wolde, *Words*, pp. 75-83.

In contrast to an approach that relies on the tools of scholarship to assure fidelity to text and context, Joseph Smith depended on his prophetic gifts to discern the presence of “errors” and inconsistencies in biblical passages that had been authored or altered by “ignorant translators, careless transcribers, or designing and corrupt priests.”<sup>67</sup> In such cases, faithfulness to the plain sense of the Hebrew and to the function of the text in its wider context took a back seat to the need to arrest the propagation of false doctrine or history by selective correction of the KJV translation. As Philip Barlow has shown, such “common-sense” changes, interpretive additions, “grammatical improvements, technical clarifications, and modernization of terms” are the most common type of changes made to the biblical text in the JST. Such changes, piecemeal fixes to what were seen by the Prophet as egregious errors, can be contrasted to the “long revealed additions that have little or no biblical parallel, such as the visions of Moses and Enoch” and the passage on Melchizedek.<sup>68</sup>

- M8-35** Some scholars regard the stories of the divine-human mating of the Watchers in *1 Enoch* as an etiological account about the origin of all evil that pre-dates Genesis and as a possible basis for the liturgy of Solomon’s temple. However, as explained in the overview of Moses 8, these ideas are inconsistent with LDS beliefs. Like many early Christians, the Latter-day Saints see the mismatched marriages of Genesis 6:1-4 as involving only mortals, not immortals. They regard the story not as a means of explaining the origin of evil in the world but as merely paradigmatic — in other words, as an example of the way that evil operates time after time in every generation.<sup>69</sup>

In his major work on the subject that argues for the primacy of *1 Enoch* over Genesis, Robert Murray:<sup>70</sup>

... focuses on biblical evidence for a belief which ancient Israel shared with neighboring cultures, one well documented especially from Egypt and Mesopotamia: the belief in a divinely willed order harmoniously linking heaven and earth. In Israelite tradition this was established at creation, when the cosmic elements were fixed and bound to maintain the order; but the harmony was broken and permanently threatened by disorderly supernatural beings and forces, hostile to God and to humankind. The myth of the Flood and subsequent re-creation, at which in some texts<sup>71</sup> God promised his “eternal covenant” with all creatures, expressed the belief that the cosmic harmony was the will of YHWH; but, for Israel as for her neighbors, it had to be preserved in the face of hostile forces. Human collaboration in this task was effected by maintaining justice with mercy and by ritual actions, in which kings played the leading part.

In *1 Enoch*, Murray recognizes elements of a creation myth that is older than Genesis 1, with “roots reaching back to ancient Mesopotamian wisdom” and containing “mythical notes of a kind which were severely controlled, by being deprived of all indications of their ritual *Sitz im Leben*, in the post-exilic revision of the older religion.” In particular, he stresses the *1 Enoch* themes of “cosmic order (2:1-5:3) contrasted with human disorder and rebellion (5:4-9)” and “the changing of the old temple calendar by the post-exilic establishment in Jerusalem” that “gave rise to the literature insisting on the old solar calendar.” Those responsible for these changes “are nothing less than the counterparts on earth of the rebellious ‘watchers’ in heaven.”<sup>72</sup>

According to Murray, additional hints about the ritual function of these stories are contained in the *Book of the Parables*. For example, in *1 Enoch* 69:13-15, which “tells how an oath and its name were revealed to the Holy Ones (the members of the heavenly court in the old scriptures; in *Enoch* the angels or watchers), apparently to exert discipline over those who had betrayed secrets to humankind.”<sup>73</sup> Following this passage, the secrets of the oath are set forth and a judgment on the sinners is pronounced by the Son of Man. Murray concludes that:<sup>74</sup>

67 J. Smith, Jr., *Teachings*, 15 October 1843, p. 327.

68 P. L. Barlow, *Bible*, pp. 51-53; P. L. Barlow, *Bible* (2013), pp. 55-57.

69 Suter sees the paradigmatic approach as being inherent in the *Damascus Document* of the Dead Sea Scrolls, “where the story of the Watchers functions at the beginning of a list of great sinners, who go astray individually by walking ‘in the stubbornness of their hearts’ or through ‘thoughts of a guilty inclination and lascivious eyes.’ The approach in the book of Jude in the New Testament is similar. The implication involved in the use of lists of sinners is that each generation goes astray in the same manner, pointing toward a paradigmatic use of the myth” (D. W. Suter, *Theodicy*, p. 333).

70 R. Murray, *Cosmic*, p. xx.

71 Genesis 9, Isaiah 54:9-10.

72 R. Murray, *Cosmic*, pp. 7-8.

73 *Ibid.*, p. 9.

74 *Ibid.*, p. 11.

... three strands of tradition seem to lie behind the cosmic oath passages in the Parables: one of cosmological learning with roots in Babylon; one of myth, with roots in Canaan and in biblical texts which suggest that the myths of creation and the ordering of the cosmos had their *Sitz im Leben* in the old royal temple cult, and one in magic, which is reflected in almost all parts of the Hebrew Bible and continues with remarkably little change in concerns or language, in to post-biblical times.

Why does the current Hebrew Bible feature the story of Adam and Eve as the origin of sin rather than the story of the rebel angels? According to Murray, it was part of a deliberate didactic programme by the authors-redactors who wanted to “teach future generations that sin is our human responsibility and all we have to do is obey God, who has graciously revealed his commandments. To ascribe any causality of evil to supernatural beings would have been to undermine this luminously simple catechetical programme.”<sup>75</sup>

More recently, in an erudite and nuanced work on “imperialism and Jewish society” that contains “revived and solidified”<sup>76</sup> arguments on this “complicated, controversial, and poorly understood” issue, Schwartz differs with views that argue for the primacy of *1 Enoch* over Genesis. He reads the “Book of Watchers as a dramatic expansion of the biblical Flood story, in which the entire mythological narrative is compressed into the few generations between the descent of the sons of the gods and Noah, with the Flood serving as the final act of the drama.” Minimizing the idea that political developments were the motivation behind the authoring of this account to the same degree they were in the more historical apocalypses,<sup>77</sup> Schwartz notes: “It is only in the first and last chapters of *1 Enoch* that the compiler of the collection made an explicit link between the book’s expanded Enoch story and the ‘present.’”<sup>78</sup>

75 *Ibid.*, p. 15.

76 J. C. Reeves, *Complicating*, p. 376.

77 E.g., Daniel 7-12.

78 S. Schwartz, *Imperialism*, pp. 75, 79.





FIGURE G7-1. *The Evening of the Deluge*, ca. 1843  
Joseph Mallord William Turner, 1775-1851

The London-born artist Joseph Mallord William Turner has become familiar to many Latter-day Saints through President Thomas S. Monson, who has used Turner's painting about sailors braving the waves to save a storm-threatened ship<sup>1</sup> as a metaphor for spiritual rescue.<sup>2</sup> The painting above likewise evokes the power of nature. "While Noah and his wife sleep in their tent, the biblical Flood begins. In a ... vortex of rain and moonlight, birds and beasts head toward the distant Ark. This is a preliminary version of a canvas shown in the 1843 Royal Academy. Now in London's Tate Gallery, the final work uses stronger color contrasts but is equally evocative and sketchy."<sup>3</sup> "Pair to *Light and Color (Goethe's Theory)*, *The Morning after the Deluge - Moses writing the Book of Genesis*,"<sup>4</sup> in these companion pictures Turner opposes cool and warm colors, and their contrasting emotional associations, as described by Goethe in his '*Farbenlehre*' (Theory of Colors). Turner has chosen the biblical Deluge as the vehicle for these ideas, returning to the Historical Sublime he had mastered in some of his earliest exhibition pictures. Originally painted and framed as octagons, this pair carries two of Turner's last and most inspired statements of the natural vortex, while the allusion to Goethe adds a gloss of recent science and theory to a lifetime's preoccupation with elemental forces.<sup>5</sup>

1 *Life-Boat and Manby Apparatus Going Off To A Stranded Vessel* (about 1831).

2 See, e.g., T. S. Monson, *To the Rescue*, May 2001. President Monson's own name for the painting was used as the title for his biography (H. S. Swinton, *To the Rescue*).

3 *Evening of the Deluge*.

4 See FIGURE G7-4, p. 256.

5 *Shade and Darkness*.

# GENESIS 7

## The Flood

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### Overview

**I**N the narrative of the Flood we witness the unleashing of destructive powers as potent as those that effected Creation. A few terse words describe the results: “All in whose nostrils was the breath of life, of all that was in the dry land, died ... and Noah only remained alive, and they that were with him in the ark.”<sup>1</sup> Leon R. Kass explains:<sup>2</sup>

God sends the Flood, a fitting response to the self-destructive conduct of the heroes. For the Flood, in restoring the watery chaos of the ultimate beginnings,<sup>3</sup> merely completes the descent into chaos that anarchic and heroic men ... were bringing upon themselves entirely on their own. The text even makes the point linguistically: the word God uses for “destroy” — “I will destroy them with the earth”<sup>4</sup> — is the same word translated “corrupt,” used to describe what man and animals were doing on their own — “all flesh had corrupted His way upon the earth.”<sup>5</sup> The sympathetic and thoughtful reader understands that the Flood is necessary and fitting.

### The Ark As a Mobile Sanctuary

In considering the role of Noah’s ark in the Flood story, note that the Ark was specifically a *mobile* sanctuary,<sup>6</sup> as were the Tabernacle and the ark made of reeds that saved the baby Moses. Each of these structures can be described as a traveling vehicle of rescue designed to parallel God’s portable pavilion or chariot in function.

Scripture makes a clear distinction between the fixed heavenly temple and its portable counterparts. For example, in Psalm 18:11<sup>7</sup> and D&C 121:1, the “pavilion”<sup>8</sup> of “God’s hiding place” should not be equated with the fixed celestial “temple”<sup>9</sup> to which the prayers of the oppressed ascend.<sup>10</sup> Rather it is a representation of a movable “conveyance”<sup>11</sup> in which God,

1 Genesis 7:22-23.

2 L. R. Kass, *Wisdom*, p. 164.

3 Moses 2:2.

4 Genesis 6:13.

5 Moses 8:29.

6 See *Endnote G7-1*, p. 272.

7 Cf. 2 Samuel 22: 12.

8 I.e., booth or canopy; Hebrew *sukkah*.

9 I.e., palace; Hebrew *hekal*.

10 2 Samuel 22:7; Psalm 18:6; D&C 121:2. J. F. McConkie *et al.*, *Revelations*, p. 945 mistakenly identifies the “pavilion” of D&C 121:1 as God’s heavenly residence, whereas S. E. Robinson *et al.*, *D&C Commentary*, 4:151 correctly identifies the “pavilion” as a “movable tent.”

11 See *Endnote G7-2*, p. 272.



**FIGURE G7-2. *The Fall of the Rebel Angels* (detail), 1500-1504  
Hieronymus Bosch, ca. 1450-1516**

Bosch painted *The Fall of the Rebel Angels* on the obverse of the left wing of his Rotterdam panels. Although his other depictions of fallen angels are paired with scenes of the Garden of Eden, the right wing of this work shows Noah's Ark on Mount Ararat. (The middle panel is missing.) This context makes it clear that the painting concerns the fallen "sons of God" described in Genesis 6:1-4. The panel shows a "distinctive image of a hellish earth, with glowing skies above burning buildings at the horizon. Demonic figures hover in the sky and infest the landscape, though no angel antagonists show any battle. Two obscure figures stand in the opening to a dark cave, but their identities as an overdressed female and a crippled male do not distinguish them clearly from the cast of devils depicted elsewhere by Bosch."<sup>1</sup>

"To Bosch's contemporaries, the melancholy spectacle of sin and folly could be explained only in terms of the Devil and his followers seeking to drag mankind into perdition. Against such overwhelming odds, what chance did the pilgrim have to reach his homeland? The answer of the medieval Church may be summed up in the title of Thomas à Kempis' book, the *Imitation of Christ*. By renouncing the world and following the examples set by Christ and His Saints, the pilgrim could hope to pass through the dark night of this world into Paradise. And although Bosch painted many pictures mirroring the tragic condition of humanity, he produced almost as many others which illuminated this path to salvation."<sup>2</sup>

1 L. Silver, Jheronimus Bosch.

2 W. S. Gibson, *Hieronymus Bosch*, p. 108.

figuratively speaking, could swiftly descend to deliver His people from mortal danger.<sup>12</sup> The sense of the action is succinctly captured by Robert Alter:<sup>13</sup> "The outcry of the beleaguered warrior ascends all the way to the highest heavens, thus launching a downward vertical movement" of God's own chariot.

Such a "downward vertical movement" had been a response to the sorry state of humanity not long before the Flood. In a vision foreshadowing this event, Enoch is said to have seen "many stars descend" from heaven.<sup>14</sup> These were the Watchers or "sons of God"<sup>15</sup> — identified with fallen angels in *1 Enoch* or with fallen mortal priests by early Christians and in the book of Moses.<sup>16</sup> They were given a charge to reform mankind,<sup>17</sup> a commission to "teach the sons of man, and perform judgment and uprightness upon the earth."<sup>18</sup> Tragically, however, they "corrupted their way and their ordinances," the discharge of their missions thus serving to accelerate rather than halt the increase of "injustice ... upon the earth."<sup>19</sup> It was in view of the utter failure of attempts to save humanity at large that God resolved to rescue Noah and his family.

12 K. L. Barker, *Zondervan*, p. 803 n. 18:7-15. See *Endnote G7-3*, p. 272.

13 R. Alter, *Psalms*, p. 53 n. 8.

14 G. W. E. Nickelsburg, *1 Enoch* 1, 86:3, p. 364.

15 See OVERVIEW Moses 8, pp. 201, 203 for a different interpretation of the term "sons of God" as found in the book of Moses.

16 See OVERVIEW Moses 8, pp. 201, 203. Note that some scholars of *1 Enoch* see its story of the Watchers as being a thinly veiled polemic against contemporary temple priests.

17 J. L. Kugel, *Traditions*, pp. 179-185, 194-216; H. Schwartz, *Tree*, pp. 457-458. See also J. M. Bradshaw, *God's Image* 1, pp. 585-590.

18 O. S. Wintermute, *Jubilees*, 4:15, p. 62. J. C. VanderKam, *Book of Jubilees*, 4:15, p. 25: "teach mankind and to do what is just and upright upon the earth." P. S. Alexander, *From Second Adam*, p. 98 regards the idea that the Watchers were "wicked from the start" as a "later reworking of the story" preserved in *Jubilees*.

19 *Ibid.*, 5:2, p. 62.





**FIGURE G7-3.** *The Revenge of Nauplius*, Gallery of Francis I, Fontainebleau, 1522-1540  
Giovanni Battista di Jacopo (Le Rosso), 1494-1540 and Francesco Primaticcio (Primatice), 1504-1570

The fresco depicts Ajax who, “returning from the Trojan war, falls into an ambush. Nauplius, to avenge the death of his son, lit a flame on the reefs. The Greek ships, thinking that they were entering the port, plunged into the rocks, and the men drowned or were beaten down with oars.”<sup>1</sup> For his crime in violating her temple, “Athena caused Ajax to be struck by lightning and his dead body thrown on the rocks. (left).”<sup>2</sup> The gruesome fate of the drowning victims by a combination of divine action and human cruelty evokes the violent deaths of the wicked in the Flood.

- 1 Y. Jestaz, *La galerie François*, p. 13. The central boatman with the oar is strongly reminiscent of Michelangelo’s depiction of Charon in a like posture in the Last Judgment scene of his Sistine Chapel frescoes. Thanks to Olivier Blaise for this observation.
- 2 J-P Samoyault, *Guide*, p. 92. For an extended discussion, see D. Panofsky *et al.*, *Étude*, pp. 44-48.

Noah’s mission was one that few of us would envy. As Nibley imagines it:

If we fancy Noah riding the sunny seas high, dry, and snug in the Ark, we have not read the record — the long, hopeless struggle against entrenched mass resistance to his preaching, the deepening gloom and desperation of the years leading up to the final debacle, then the unleashed forces of nature, with the family absolutely terrified, weeping and praying “because they were at the gates of death”<sup>20</sup> as the Ark was thrown about with the greatest violence by terrible winds and titanic seas. Albright’s suggestion that the flood story goes back to “the tremendous floods which must have accompanied the successive retreats of the glaciers”<sup>21</sup> is supported by the tradition that the family suffered terribly because of the cold and that Noah on the waters “coughed blood on account of the cold.”<sup>22</sup> The Jaredites had only to pass through the tail end of the vast storm cycle of Noah’s day, yet for 344 days they had to cope with “mountain waves” and a wind that “did never cease to blow.”<sup>23</sup> Finally, Noah went forth into a world of utter desolation, as Adam did, to build his altar, call upon God, and try to make a go of it all over again, only to see some of his progeny on short order prefer Satan to God and lose all the rewards that his toil and sufferings had put in their reach.

20 M. J. bin Gorion (Berdichevsky), *Die Sagen*, p. 146: *Auch Noah und seine Söhne schrien und weinten in ihrer Angst und hatten grosse Furcht, denn sie waren der Pforte des Todes nahe* [Noah and his sons cried and wept in anxiety and had great fear, for they were near the gate of death].

21 W. F. Albright, *Yahweh and the Gods*, p. 99.

22 H. Freedman *et al.*, *Midrash*, 32:11, 1:256. Cf. J. Neusner, *Genesis Rabbah* 1, 32:10:5, p. 338.

23 Ether 6:6, 8.



**FIGURE G7-4. *Light and Color (Goethe's Theory): The Morning After the Deluge - Moses Writing the Book of Genesis*, 1843**

**Joseph Mallord William Turner, 1775-1851**

Turner has been called “the most versatile, successful, and controversial landscape painter of nineteenth-century England. Demonstrating mastery of watercolor, oil painting, and etching, his voluminous output ranges from depictions of local topography to atmospheric renderings of fearsome storms and awe-inspiring terrain. Though profoundly influenced by landscapists and history painters of the sixteenth and seventeenth centuries, Turner was an innovator who has been hailed as a forerunner of modernist abstraction.”<sup>1</sup>

“In the title of this painting, Turner references the optical experiments of Johann Wolfgang von Goethe, whose writings include a study of after-images, the colored spots produced in the eye by staring directly at the sun.”<sup>2</sup> The figure of a seated Moses can be seen just above the center of the painting.

“While critics accused Turner of extravagance and exaggeration [in his later work], outdoing each other with comparisons of his pictures to lobster salad, soapsuds and whitewash, beetroot or mustard, [John] Ruskin rooted his

analysis (at least at first) in Turner’s truth to nature. He became the standard-bearer of a new generation of Turner admirers, now usually professional, middle class or newly rich, who embraced his work for its modernity.”<sup>3</sup>

- 1 Joseph Mallord William Turner.
- 2 P. Pfeiffer, Sun.
- 3 Joseph Mallord William Turner.

## “Upon the Face of the Waters”

Despite its ungainly shape as a buoyant temple, the Ark is portrayed as floating confidently above the chaos of the great deep. Significantly, the motion of the Ark “upon the face of the waters”<sup>24</sup> paralleled the movement of the Spirit of God “upon the face of the waters”<sup>25</sup> at the original creation of heaven and earth. The deliberate nature of this parallel is made apparent when we consider that these are the only verses in the Bible that contain the phrase “the face of the waters.” The recurrence of this phrase in the story of the Flood tells us that the presence of the Ark symbolized a return of the same Spirit of God that hovered over the waters at Creation — the Spirit whose previous withdrawal was presaged in Genesis 6:3.<sup>26</sup> “Where [that Spirit] is withdrawn, chaos flourishes unchecked.” “Where it hovers, there is order, and chaos is restrained.”<sup>27</sup>

The keys to understanding the symbolism of the movement of Noah’s ark on the water are found in the creation story. In Moses 2:2, God says: “I caused darkness to come up upon the face of the deep.”<sup>28</sup> Unlike Genesis 1:2 where the origin of the darkness is left obscure, Joseph Smith’s translation of the verse tells us that God purposefully introduced the darkness. A corresponding statement in the book of Abraham asserts that the “darkness *reigned* upon the face of the deep,”<sup>29</sup> recalling ancient creation accounts that portray darkness not merely as the absence of light but as an active entity in its own right.<sup>30</sup>

24 Genesis 7:18.

25 Genesis 1:2. See Endnote G7-4, p. 272.

26 V. P. Hamilton, *Genesis 1-17*, p. 267. Several Jewish sources describe the similar process of the removal of the *Shekhinah*—representing God’s presence—in various stages and its return at the dedication of the Tabernacle. See, e.g., H. Schwartz, *Tree*, p. 51, 55-56. See also D. J. Larsen, *Enoch and the City of Zion*.

27 V. P. Hamilton, *Genesis 1-17*, p. 267.

28 See Endnote G7-5, p. 272.

29 Abraham 4:2.

30 Cf. Isaiah 45:7 and N. M. Sarna, *Genesis*, p. 6.





**FIGURE G7-5. Stone Chariot, Vitthala Temple Complex, Hampi, Karnataka, India**  
Kanad Sanyal, 1959-

Originally built in the first half of the 15th century, the Vitthala temple is named for one of the aspects of the lord Vishnu, worshipped locally as the cult deity of the cattle herds.

Since the stone temple chariot represents the vehicle of lord Vishnu, it is not surprising to find it “parked” in front of his temple. Originally it functioned as a shrine containing a statue of Garuda (the eagle god):<sup>1</sup>

[The] base platform is carved with mythical battle scenes. Though the chariot is not resting on it, the four giant wheels attached mimic the real life ones complete with the axis shafts and the brakes. A series of concentric floral motifs decorate the wheels. It appears from the marks on the platform, where the wheels rest, the wheels were free to move around the axis. In front of the chariot two elephants are positioned as if they are pulling the chariot.

In fact these elephants were brought from elsewhere and positioned here at a later stage. Originally two horses were carved in that position. The tails and the rear legs of the horses can be still seen just behind these elephant sculptures. A broken stone ladder once gave access to the sanctum is kept between the elephants. You can still spot the marks on the floor and the doorsill where once the ladder stood.

A nineteenth-century photograph attests that there was once a dome like superstructure over the chariot.<sup>2</sup>

1 Vitalla Temple.

2 On the symbolism of a square chariot with a round superstructure in Huang-Lao cosmography, see J. M. Bradshaw, *God's Image 1*, ENDNOTE E-53, p. 717 and ENDNOTE E-206, p. 755.

Far from representing the stirring of evil and opposition, as one may suppose initially, the darkness upon the waters of creation was meant to represent a vital manifestation of God's goodness. Indeed, Nicolas Wyatt's careful analysis of Genesis 1:2 concludes that the element of darkness was nothing less than a description of “the veil for the divine glory”<sup>31</sup> surrounding the Lord as He descended from heaven to earth to begin the work of Creation.<sup>32</sup> This is the same imagery we encounter in Psalm 18, where God is portrayed as riding on the cherub throne of His chariot<sup>33</sup> with “darkness under his feet”<sup>34</sup> and “his pavilion round about him were dark waters and thick clouds of the skies.”<sup>35</sup> Just as “darkness was upon the face of the deep”<sup>36</sup> when God descended in the moment immediately preceding the Creation, so darkness surrounded the glorious Ark as Noah moved over the waters in a prelude to the remaking of the world.<sup>37</sup> Nibley notes that in such accounts, where torrential waters and thick darkness above and beneath occlude the horizon, “the distinction between earth-travel and sky-travel often disappears.”<sup>38</sup>

31 N. Wyatt, *Darkness*, p. 96.

32 M. Barker, *Gate*, p. 120. Among the sources cited by Barker in defense of this conclusion are such widespread themes as Philo's idea of the Logos as the “shadow of God” (Philo, *Interpretation* 3, 3, 96, p. 61) and a version of the creation story that passed through the hands of the Gnostics (R. A. Bullard *et al.*, *Archons*, 95, p. 168).

33 Psalm 18:10.

34 Psalm 18:9. Cf. Exodus 24:15-18.

35 Psalm 18:11. Cf. the wording of the rescue scene in Psalm 18:16: “he drew me out of many waters.”

36 Genesis 1:2.

37 See *Endnote G7-6*, p. 272.

38 H. W. Nibley, *Tenting*, p. 41. Cf. W. Shakespeare, *Winter's Tale*, 3:3:84-86: “I am not to say it is a sea, for it is now the sky, betwixt the firmament and it you cannot thrust a bodkin's point.” See *Endnote G7-7*, p. 273.



**FIGURE G7-6. *The Ark as a Mini-Replica of Creation***

Here we see the Ark represented as the nucleus of a new world moving “upon the face of the waters.”

In his thought-provoking essay, *Treasures in the Heavens*,<sup>1</sup> Hugh W. Nibley draws on Mandaean and Gnostic sources to describe the creation of new worlds through a “colonizing process called ‘planting.’” “[T]hose spirits that bring their treasures to a new world are called ‘Plants,’ more rarely ‘seeds,’ of their father or ‘Planter’ in another world.”<sup>2</sup> Every planting goes out from a Treasure House, either as the essential material elements or as the colonizers themselves, who come from a sort of mustering-area called the “Treasure-house of Souls.”

1 H. W. Nibley, *Treasures*.

2 Cf. Adam’s “planting” (E. S. Drower, *Prayerbook*, pp. 283, 286, 290).

In the story of the Ark’s motions upon the waters, however, we are witnessing something graver than a blurring of the distinction between earth-travel and sky-travel. Rather, we can understand that, figuratively speaking, the very sky has fallen. As a consequence the “habitable and culture-orientated world lying between the heavens above and the underworld below, and separating them”<sup>39</sup> has vanished.<sup>40</sup> In the words of *1 Enoch*, “heaven ... fell down upon the earth. And when it fell upon the earth, ... the earth was swallowed up in the great abyss.”<sup>41</sup> After that violent crash, what remained was a jumbled, watery confusion — with one exception: The motion of the Ark “upon the face of the waters,”<sup>42</sup> like the Spirit of God “upon the face of the waters”<sup>43</sup> at Creation, was a portent of the appearance of light and life. Within the Ark, a “mini-replica of Creation,”<sup>44</sup> were the last vestiges of the original Creation, “an alternative earth for all living creatures,”<sup>45</sup> “a colony of heaven”<sup>46</sup> containing seedlings for a second Garden of Eden,<sup>47</sup> the nucleus of a new world. All these were hidden within a vessel of rescue described in scripture, like the Tabernacle, as a likeness of God’s own traveling pavilion.

39 N. Wyatt, *Darkness*, p. 93.

40 Cf. 2 Peter 3:6: “... the world that then was, being overflowed with water, perished.”

41 G. W. E. Nickelsburg, *1 Enoch* 1, 83:3-4, p. 345. Compare with Nickelsburg’s paraphrase of this reversion to “primordial chaos”: “Heaven’s canopy — stretched out at creation to separate the waters above from the deep — is torn off and hurled onto the earth, which collapses and sinks back into the abyss” (*ibid.*, p. 349 n. 3-4).

42 Genesis 7:18.

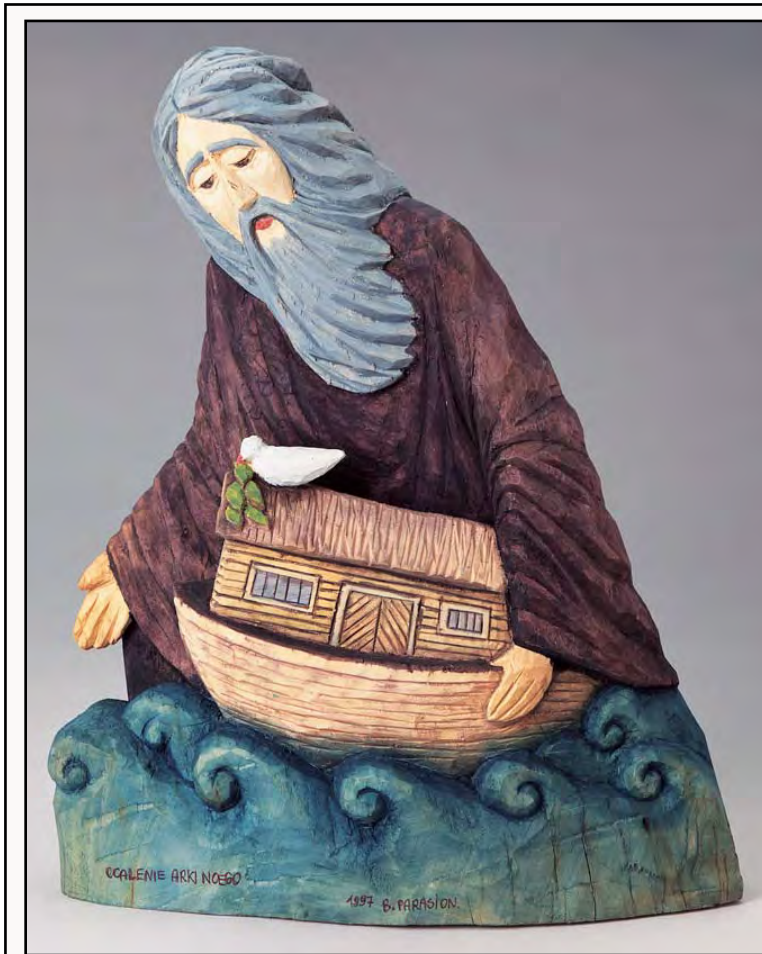
43 Genesis 1:2.

44 E. A. Harper, *You Shall Make*, p. 54. Cf. L. M. Morales, *Tabernacle Pre-Figured*, pp. 151-154. Morales argues that the “building and filling of the Ark ... exhibit a correspondence with the ‘building’ and filling of the cosmos” at the time of Creation (*ibid.*, p. 152).

45 E. A. Harper, *You Shall Make*, p. 54.

46 L. M. Morales, *Tabernacle Pre-Figured*, p. 154.

47 Cf. H. W. Nibley, *Treasures*, p. 185.



**FIGURE G7-7. *Noah's Ark*  
Boleslaw Parasion, 1950-**

This sculpture is drawn from former LDS mission president Walter Whipple's large collection of Polish folk art. It "depicts a thoughtful God guiding the Ark with his hands."<sup>1</sup> Although the Bible does not mention explicitly God's role during the Flood, the scene shown here is described in *1 Enoch* 67:2: "I will put my hand upon [the Ark] and protect it."<sup>2</sup> George Nickelsburg conjectures that "God's placing a protective hand on the Ark corresponds either to Genesis 7:16 ("and YHWH shut him in"), or to the covering of the Ark mentioned in Genesis 6:16; 8:13, or both."<sup>3</sup> However, a better parallel is found in the book of Moses: "Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand."<sup>4</sup>

- 1 D. R. Dant, *Polish*, p. 91.
- 2 G. E. Nickelsburg, *1 Enoch* 1, 67:2, p. 273.
- 3 *Ibid.*, p. 288 n. 2a-c.
- 4 Moses 7:43.

Just as the Spirit of God patiently brooded<sup>48</sup> over the great deep at Creation, and just as "the longsuffering of God waited... while the ark was a preparing," so the indefatigable Noah endured the long brooding of the Ark over the slowly receding waters of the Deluge.<sup>49</sup>

Car tout ce qui vivait sur terre fut détruit.  
L'arche close flottait sur cet océan morne;  
Au hasard, elle allait vers l'horizon sans borne,  
Au milieu de l'horreur d'une éternelle nuit.<sup>50</sup>

- 48 See *Endnote G7-9*, p. 273.
- 49 See *Endnote G7-8*, p. 273.
- 50 Saint-Saëns, *Le Déluge*, 2:  
For all that once lived had now perished in fright.  
Safely the Ark on bleak sea did careen;  
To and fro drifting toward horizon unseen,  
Amid the dark horror of eternal night.  
See S. D. Long, *Wicked Hearts* for an exploration of the reception of the Flood narrative in music in Saint-Saëns's masterpiece and in Donizetti's *Il diluvio universale*.



## Genesis 7: Text and Commentary

<p style="text-align: center;">CHAPTER 7</p> <p style="text-align: center;"><i>NOAH COMMANDED (PP. 261-263)</i></p> <p><b>A</b>ND <sup>a</sup>the Lord said unto Noah, <sup>b</sup>Come thou and all thy house into the ark; for <sup>c</sup><sup>d</sup>thee have I seen righteous before me in this generation.</p> <p>2 Of every clean beast <sup>a</sup>thou shalt take to thee by sevens, <sup>b</sup>the male and his female: and of beasts that are <sup>c</sup>not clean by two, the male and his female.</p> <p>3 Of fowls also of the air by sevens, the male and the female; <sup>a</sup>to keep seed alive upon the face of all the earth.</p> <p>4 <sup>a</sup>For yet seven days, and I will cause it to rain upon the earth <sup>b</sup>forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.</p> <p>5 And <sup>a</sup>Noah did according unto all that the Lord commanded him.</p> <p>6 And Noah was six hundred years old when the flood of waters was upon the earth.</p> <p style="text-align: center;"><i>NOAH ENTERS THE ARK (P. 263)</i></p> <p>7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.</p> <p>8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the</p>	<p>earth,</p> <p>9 There <sup>a</sup>went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.</p> <p>10 And it came to pass after seven days, that the waters of the flood were upon the earth.</p> <p style="text-align: center;"><i>THE FLOOD BEGINS (PP. 263-264)</i></p> <p>11 ¶ <sup>a</sup>In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the <sup>b</sup>fountains of the great deep broken up, and the windows of heaven were opened.</p> <p>12 And the rain was upon the earth forty days and forty nights.</p> <p>13 <sup>a</sup>In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;</p> <p>14 <sup>a</sup>They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, <sup>b</sup>every bird of every sort.</p> <p>15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.</p> <p>16 And they that went in, went in male and female of all flesh, as God had commanded him: and <sup>a</sup>the Lord shut him in.</p>	<p style="text-align: center;"><i>THE WATERS PREVAIL AND ALL LIFE PERISHES (PP. 264-266)</i></p> <p>17 And <sup>a</sup>the flood was forty days upon the earth; and <sup>b</sup>the waters increased, and bare up the ark, and it was lift up above the earth.</p> <p>18 And <sup>a</sup>the waters prevailed, and were increased greatly upon the earth; and the ark <sup>b</sup>went upon the face of the waters.</p> <p>19 And the waters prevailed exceedingly upon the earth; and <sup>a</sup>all the high hills, that were under the whole heaven, were covered.</p> <p>20 Fifteen cubits upward did the waters prevail; and the mountains were covered.</p> <p>21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and <sup>a</sup>every man:</p> <p>22 All in whose nostrils was the breath of life, of all that was in the dry land, died.</p> <p>23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and <sup>a</sup>they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.</p> <p>24 And <sup>a</sup>the waters prevailed upon the earth an hundred and fifty days.</p>
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*1 And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*

- 1 a **the Lord said.** The account of the Flood alternates between the use of “Lord” (Hebrew *Yahweh*) and “God” (Hebrew *’elohim*) in referring to Deity. Most modern scholars see this (along with other textual features such as repetition and verbal parallelism) as evidence for the use of two primary sources (designated *J* for *Jahwist* and *P* for *Priestly*) in the composition of the biblical story of the Flood.<sup>1</sup> Other scholars, while not necessarily denying the likelihood of multiple sources behind the Genesis account, focus on the harmonious structure of the whole in the account as we have it today.<sup>2</sup> Westermann<sup>3</sup> wisely observes:

When commentators exegete the flood narratives of *J* and *P* separately, as they generally do, there is danger that justice will not be done to the individual narrative form as it has come down to us. One cannot avoid the fact that *R*’s composite narrative has something important of its own to say, and that the scope of its effect belongs neither to *J* nor to *P* but to *R*.<sup>4</sup>

See COMMENTARY Moses 8 p. 278 for an overall perspective on the structure of the Flood story.

With respect to the use of the two divine names, rabbinical tradition, in an alternative explanation, associates “God” with the attribute of Justice and “Lord” with the attribute of Mercy.<sup>5</sup> Approaching the problem in a more nuanced way, Cassuto<sup>6</sup> has formulated a set of principles that he sees as governing the use of the generic (God) and specific (Lord) designations of Deity in Israel and the ancient Near East. In brief, “God” is used when referred to in His character as the source of life and creation, in abstract philosophical conceptions of the scholars, and with respect to His transcendental qualities; “Lord” is used when referring to Him as the source of law for the people of Israel, in the popular conceptions of the people, and with respect to His personal character and direct relationship to people and nature.<sup>7</sup> “Sometimes, of course,” Cassuto admits, “it happens that two opposite rules apply together and come in conflict with each other; then, as logic demands, the rule that is more prevalent to the primary purport of the relevant passage prevails.”<sup>8</sup>

- b **Come thou and all thy house into the ark.** This commandment was anticipated in Genesis 6:18. The corresponding command for disembarkation is found in Genesis 8:16.
- c **thee have I seen righteous before me.** Wenham<sup>9</sup> sees this phrase as the end of a “long-range chiasmus” between Genesis 6:9, 11 and 6:12, 7:1:

6:9	Noah was righteous ... among his contemporaries
6:11	The earth was ruined
6:12	God saw the earth was ruined
7:1	The Lord said ... “you have I seen are righteous in this generation”

- d **thee.** This is given as “thee only” in JST OT2.<sup>10</sup>

1 E.g., C. Westermann, *Genesis 1-11*, pp. 395-406, 424-425, 427-431, 434-436. See J. M. Bradshaw, *God’s Image 1*, pp. 133-134 for a brief discussion of similar issues in the story of Creation.

2 E.g., U. Cassuto, *Documentary*; V. P. Hamilton, *Genesis 1-17*, pp. 285ff; I. M. Kikawada et al., *Before Abraham*; L. M. Morales, *Tabernacle Pre-Figured*, pp. 121-192; J. H. Sailhamer, *Genesis*, pp. 86-87; G. J. Wenham, *Genesis 1-15*, pp. 167-169.

3 C. Westermann, *Genesis 1-11*, p. 431.

4 See Endnote G7-10, p. 274.

5 R. M. Zlotowitz et al., *Bereishis*, 1:239-240.

6 U. Cassuto, *Documentary*, pp. 15-41; U. Cassuto, *Adam to Noah*, pp. 85-88; U. Cassuto, *Noah to Abraham*, pp. 35-36.

7 U. Cassuto, *Adam to Noah*, p. 87. V. P. Hamilton, *Genesis 1-17*, p. 286 asserts that “Lord” also occurs in passages where Deity is thematic.

8 U. Cassuto, *Documentary*, p. 32.

9 G. J. Wenham, *Genesis 1-15*, p. 176.

10 S. H. Faulring et al., *Original Manuscripts*, p. 626.



2 Of every clean beast **thou shalt take to thee by sevens, the male and his female:** and of beasts that are **not clean** by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; **to keep seed alive** upon the face of all the earth.

4 **For yet seven days,** and I will cause it to rain upon the earth **forty days and forty nights;** and every living substance that I have made will I destroy from off the face of the earth.

5 **And Noah did according unto all that the Lord commanded him.**

- 2 a **thou shalt take to thee by sevens.** Earlier Noah had been told to take pairs of animals aboard, with no reference to clean or not clean.<sup>11</sup> Hamilton sees this verse as part of a “final and more detailed set of instructions” rather than an inconsistency caused by the awkward integration of the *J* and *P* sources: “The contradiction disappears ... if we read *shenayim* in 6:19-20 as a collective for ‘pairs’; one cannot form a plural of a word that is dual. Thus Genesis 6:19-20 is the general statement. Noah is to bring aboard pairs of animals. Specifically the animal population is to consist of seven pairs of clean and one pair of unclean.”<sup>12</sup> This is in order that Noah later may be able to offer sacrifice of the clean animals.<sup>13</sup> “Again it is the centrality of the idea of a covenant relationship that lies behind the author’s work.”<sup>14</sup>
- b **the male and his female.** Literally, “man and his wife.” “The two nouns *ish* (man), and *ishah* (woman, wife), originally designated male and female of human beings, but were later applied to the male and female of animals as well.”<sup>15</sup>
- c **not clean.** Jewish exegetes stress the fact that God said “not clean” rather than uttering the odious term for “unclean.” For example, R. Yudan commented: “We find that the Holy One, blessed be He, used a circumlocution of three words so as not to make use of the word ‘unclean’ with His own mouth.”<sup>16</sup>
- 3 a **to keep seed alive.** The Hebrew term for seed “means both semen and the offspring that is its product. It is a very concrete way of conceiving propagation and the survival of a line.”<sup>17</sup>
- 4 a **For yet seven days.** Jewish tradition holds that the Flood was postponed by God to allow a proper mourning period for Methuselah’s recent death.<sup>18</sup> The superfluous term “yet” was explained by the idea that there would be “an additional grace period of several days beyond the original period which God allotted in the hope that [the wicked] would repent.”<sup>19</sup> There was to be no question that the Lord had given ample time for any who wished to be saved.
- b **forty days and forty nights.** Rashi equated this time period to the amount of time it took for a fetus to be formed after conception, stating that Noah’s wicked generation had “behaved depravedly by troubling their Fashioner to fashion the forms of fetuses of *mamzerim* [i.e., children born of an incestuous or adulterous relationship].”<sup>20</sup>
- 5 a **Noah did according unto all that the Lord commanded him.** Wenham<sup>21</sup> summarizes verses 5-16 as a “narrative that relates the complete and total obedience of Noah and the animals

11 Genesis 6:19-20.

12 V. P. Hamilton, *Genesis 1-17*, p. 287.

13 J. H. Sailhamer, *Genesis*, p. 85; R. M. Zlotowitz et al., *Bereishis*, 1:242-243.

14 J. H. Sailhamer, *Genesis*, p. 85.

15 Rambam, Moreh 1:6, cited in R. M. Zlotowitz et al., *Bereishis*, 1:243.

16 J. Neusner, *Genesis Rabbah* 1, 32:4:1, p. 332.

17 R. Alter, *Five Books*, p. 43 n. 3.

18 Rashi, *Genesis Commentary*, 1:73 n. 7:4; R. M. Zlotowitz et al., *Bereishis*, 1:244.

19 *Ibid.*, 1:244.

20 Rashi, *Genesis Commentary*, 1:73-74 n. 7:4.

21 G. J. Wenham, *Genesis 1-15*, p. 177.

5 *And Noah did according unto all that the Lord commanded him.*

6 *And Noah was six hundred years old when the flood of waters was upon the earth.*

7 *And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.*

8 *Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,*

9 *There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.*

10 *And it came to pass after seven days, that the waters of the flood were upon the earth.*

11 *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.*

12 *And the rain was upon the earth forty days and forty nights.*

to God's command to enter the Ark and the onset of the Flood. The fulness of description, the use of epic apposition, and repeated mentions of the date give this scene weight and solemnity. The day when the old creation died is described with a gravity befitting the occasion. The threefold refrain 'as God (the Lord) had commanded him' emphasizes the other central fact: Noah's fidelity to God led to his salvation."

6 a **Noah was six hundred years old.** Hamilton<sup>22</sup> comments: "That Noah was six hundred years old when the Flood began tells us that his sons, or at least one of them, would be one hundred years old.<sup>23</sup> Apparently Noah fathered no additional children after the Flood, although he still had about one third of his life left.<sup>24</sup> In the post-Flood covenant Noah receives abundant promises from God, but more progeny is not among those promises."

9 a **went in two and two.** "Ramban's view is that only two of each species came by themselves. Noah had to bring the other six pairs of the clean species."<sup>25</sup>

11 a **In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month.** Opinion is divided as to whether the New Year fell in the spring or the fall.<sup>26</sup> Scholars have encountered difficult chronological issues in the Flood story.<sup>27</sup>

b **fountains of the great deep ... windows of heaven.** Consistent with ancient conceptions of cosmology,<sup>28</sup> the waters of the Flood were seen as originating both from above and below.

**broken up.** Literally, "split" (Hebrew *baqa*). By way of contrast to *Enuma Elish*,<sup>29</sup> where *order* is created by bisecting Ti'amat, the Bible account depicts the creation of *chaos* by the splitting of the great deep (*tehom rabba*). "In other words, the themes are reversed. Genesis 7:11 may be cited, then, as a confirming illustration of Yahweh's lordship over the waters. They are His to release or to control."<sup>30</sup>

22 V. P. Hamilton, *Genesis 1-17*, p. 288.

23 See Genesis 5:32.

24 Genesis 9:28-29.

25 A. J. Rosenberg, *Mikraot*, p. 105 n. 7:9.

26 N. M. Sarna, *Genesis*, p. 55.

27 See, e.g., U. Cassuto, *Noah to Abraham*, p. 83; N. M. Sarna, *Genesis*, p. 376; G. J. Wenham, *Genesis 1-15*, pp. 179-181; C. Westermann, *Genesis 1-11*, pp. 432-433.

28 See, e.g., J. H. Walton, *Genesis*, pp. 12-13.

29 S. Dalley, *Epic*, 4, pp. 253-255.

30 V. P. Hamilton, *Genesis 1-17*, p. 293. See Psalm 74:15 and Isaiah 51:10.

13 **In the selfsame day** entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 **They, and every beast** after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, **every bird of every sort**.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and **the Lord shut him in**.

17 And **the flood was forty days upon the earth**; and the waters increased, and bare up the ark, and it was lift up above the earth.

- 13 a **In the selfsame day.** Wenham<sup>31</sup> translates this phrase as “On this very day” and notes that this “fairly rare phrase” is “used to stress the memorableness of a particular occasion, e.g., Abraham’s circumcision,<sup>32</sup> the Exodus,<sup>33</sup> Moses’ death.”<sup>34</sup> He also notes that the repetition of the entry into the Ark, here with additional details, gives “the whole occasion ‘a festive tone’<sup>35</sup> as befits an act which marks one of the turning points of human history”:

Noah’s great act of obedience not merely saved himself but made possible the new world order, whose safety would be guaranteed by covenant. These verses thus portray the founders of the new humanity and new animal kingdom processing in a double column into the Ark. As each group embarks, its name is called and recorded for posterity.

The entry by pairs emphasizes the orderly nature of the male-female relationships of this chosen group in contrast to the depravity of the men and women of Noah’s generation.

- 14 a **They, and every beast.** Verses 14 and 15 are omitted in their entirety in JST OT1.<sup>36</sup>
- b **every bird of every sort.** Literally, “birds of every type of wing.”<sup>37</sup> This seemingly superfluous detail was added, according to Rashi, so as to make sure grasshoppers were included.<sup>38</sup> No creature was to be forgotten.
- 16 a **the Lord shut him in.** In *Gilgamesh* and *Atrahasis*, it is the flood hero who shuts his own door.<sup>39</sup> By way of contrast, the biblical phrase points to “the divine director behind the operation.”<sup>40</sup>
- 17 a **the flood was forty days upon the earth.** This phrase describes the first heavy phase of the deluge. “The absence of any personal names [in the verses that follow] apart from a parenthetical mention of Noah in v. 23, enhances the atmosphere of desolation.”<sup>41</sup> The slowing of the pace in these verses “marks the climax of a narrative.”<sup>42</sup>

31 G. J. Wenham, *Genesis 1-15*, p. 181. Cf. C. Westermann, *Genesis 1-11*, pp. 436-437.

32 Genesis 17:23, 26.

33 Exodus 12:41, 51.

34 Deuteronomy 32:48.

35 Indeed, Westerman asserts that the phrase “On this very day” specifically “seems to refer to a day of remembrance or a feast day” (C. Westermann, *Genesis 1-11*, p. 436).

36 S. H. Faulring et al., *Original Manuscripts*, p. 113.

37 A. J. Rosenberg, *Mikraot*, pp. 105-106 n. 7:14.

38 Rashi, *Genesis Commentary*, 1:76 n. 7:14. See U. Cassuto, *Noah to Abraham*, pp. 90-91 for an opposing view.

39 S. Dalley, *Atrahasis*, 3:2, p. 31; A. George, *Gilgamesh*, 11:94, p. 91.

40 G. J. Wenham, *Genesis 1-15*, p. 182.

41 *Ibid.*, p. 182.

42 *Ibid.*, p. 183.

17 And the flood was forty days upon the earth; and **the waters increased**, and bare up the ark, and it was lift up above the earth.

18 And **the waters prevailed**, and were increased greatly upon the earth; and the ark **went upon the face of the waters**.

19 And the waters prevailed exceedingly upon the earth; and **all the high hills, that were under the whole heaven, were covered**.

- b **the waters increased**. Literally, “the waters multiplied.” Wenham<sup>43</sup> calls this phrase “a baleful echo of the injunction given to the first creatures to be fruitful and multiply.”<sup>44</sup> As if to reinforce this echo, the word appears again in v. 18.”
- 18 a **the waters prevailed**. “A stage further. The waters do not merely multiply greatly; they triumph.”<sup>45</sup>
- b **went upon the face of the waters**. Sarna translates this as “drifted upon the waters.”<sup>46</sup> The biblical account makes it clear that the Ark “was not shaped like a ship and it had no oars,” “accentuating the fact that Noah’s deliverance was not dependent on navigating skills, [but rather happened] entirely by God’s will,”<sup>47</sup> its movement solely determined by “the thrust of the water and wind.”<sup>48</sup>

Significantly, the motion of the Ark “upon the face of the waters”<sup>49</sup> paralleled the movement of the Spirit of God “upon the face of the waters”<sup>50</sup> at the original creation of heaven and earth. The deliberate nature of this parallel is made clear when we consider that these are the only two verses in the Bible that contain the phrase “the face of the waters.” In short, the recurrence of this phrase in the story of the Flood tells us that the presence of the Ark symbolized a return of the same Spirit of God that hovered over the waters at Creation — the Spirit whose previous withdrawal was presaged in Genesis 6:3. “Where [that Spirit] is withdrawn, chaos flourishes unchecked.” “Where it hovers, there is order, and chaos is restrained.”<sup>51</sup>

- 19 a **all the high hills, that were under the whole heaven, were covered**. Bradley<sup>52</sup> explains:

The fundamental question is whether the Noachian flood was global or local. The terminology used in Genesis 6-9 seems to favor a global flood... [However, t]he use of such biblical language in other stories may help us to understand the intention here. In Genesis 41:56, we are told, “The famine was spread over all the face of the earth.” We normally interpret this famine as devastating the lands of the ancient Near East around Egypt and do not assume that American Indians and Australian Aborigines came to buy grain from Joseph. 1 Kings 10:24 states that “the whole world sought audience with Solomon to hear the wisdom God had put in his heart.” Surely Inca Indians from South America or Maoris from New Zealand had not heard of Solomon and sought his audience.

The Hebrew word *eretz* used in Genesis 7:19 is usually translated “earth” or “world” but does not generally refer to the entire planet. Depending on the context, it is often translated “country” or ‘land’ to make this clear. References to the entire planet are found in Genesis 1:1; 2:1; and 14:22, for example. However, more typical references might be Genesis 1:10; 2:11; or 2:13, where *eretz* is translated ‘land.’ In Genesis 12:1, Abram was told to leave his *eretz*. He was obviously not told to leave the planet but rather to leave his country... A final helpful comparison to obtain a proper interpretation of Genesis 7:19 involves Deuteronomy 2:25, which talks about all the nations “under the heavens” being fearful of the Israelites. Obviously, all nations “under the heavens” was not intended to mean all on planet Earth.

43 *Ibid.*, p. 182.

44 Moses 2:22, 28.

45 G. J. Wenham, *Genesis 1-15*, p. 182.

46 N. M. Sarna, *Genesis*, p. 55.

47 R. M. Zlotowitz *et al.*, *Bereishis*, p. 230. Cf. U. Cassuto, *Noah to Abraham*, pp. 60-61.

48 *Ibid.*, p. 60.

49 Genesis 7:18.

50 Genesis 1:2.

51 V. P. Hamilton, *Genesis 1-17*, p. 267.

52 W. Bradley, *Why*, pp. 177-178.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and **every man**:

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and **they were destroyed from the earth: and Noah only remained alive**, and they that were with him in the ark.

24 And **the waters prevailed upon the earth** an hundred and fifty days.

21 a **every man**. Hamilton<sup>53</sup> observes: “In the preservation notice we were told first about the salvation of human beings, and then [about] that of the animals. In the death notice we are told first about the loss of animal life and then [about] the loss of human life. The Hebrew of v. 21 takes eight words to describe the loss of animal life, but only two words to describe the demise of human life.” “Thus the verse ends on a note, as it were, of bitter sorrow.”<sup>54</sup>

23 a **they were destroyed from the earth: and Noah only remained alive**. “Life did not simply die. It was wiped out. The threats of 6:7 and 7:15 were fulfilled. Only Noah and those with him in the Ark survived. The contrast between those wiped out *mhh* and Noah *nh* is deliberately highlighted by using the similar verb with the proper name.”<sup>55</sup> “The survivors do indeed represent a ray of hope for the future, but for the moment they are but a meager and woeful remnant.”<sup>56</sup>

24 a **the waters prevailed upon the earth**. The chapter ends “with an awe-inspiring picture of the mighty waters covering the entire earth. We see water everywhere, as though the world had reverted to its primeval state at the dawn of Creation, when the waters of the deep submerged everything. Nothing remained of the teeming life that had burst forth upon the earth. Only a tiny point appears on the face of the terrible waters: the Ark that preserves between its planks the seeds of life for the future. But it is a mere atom and is almost lost in the endless expanse of water that was spread over the face of the whole earth. A melancholy scene that is liable to fill the reader with despair. What will happen to this atom of life?”<sup>57</sup>

53 V. P. Hamilton, *Genesis 1-17*, p. 297.

54 U. Cassuto, *Noah to Abraham*, p. 95.

55 G. J. Wenham, *Genesis 1-15*, p. 183.

56 U. Cassuto, *Noah to Abraham*, p. 97.

57 *Ibid.*



## Gleanings

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### Nahum M. Sarna: The Flood and Creation<sup>1</sup>

The uncompromisingly moral tenor and didactic purpose of the Genesis Flood story have influenced its literary artistry. Because humanly wrought evil is perceived to be the undoing of God's creativity, numerous elements in the story are artful echoes of the Creation narrative. Thus the divine decision to wipe out the human race employs the same two verbs that are used in the original Creation, but transposed in order to symbolize the reversal of the process.<sup>2</sup> The Deluge itself is brought about by the release and virtual reuniting of the two halves of the primordial waters that had been separated in the beginning.<sup>3</sup> The classification of animal life in 6:20 and 7:14 corresponds to that in 1:11-12, 21, 24-25. The provisioning of food in 6:21 depends upon 1:29-30. Noah is the first man to be born after the death of Adam, according to the chronology of 5:28-29, and he becomes a second Adam, the second father of humanity. Both personages beget three sons, one of whom turns out to be degenerate. Noah's ark is the matrix of a new creation, and, like Adam in the Garden of Eden, he lives in harmony with the animals. The role of the wind in sweeping back the flood waters recalls the wind from God in 1:2. The rhythm of nature established in 1:14 is suspended during the Flood and resumed thereafter, in 8:22. Finally, the wording of the divine blessing in 9:7 repeats that in 1:28, just as the genealogical lists of the Table of Nations in chapter 10 parallel those of 4:17-26 and 5:1-32 that follow the Creation story. In both cases the lineage of the human race is traced back to a common ancestry.

### Morris S. Petersen: The Exact Nature of the Flood Is Not Known<sup>4</sup>

The Old Testament records a flood that was just over fifteen cubits (sometimes assumed to be about twenty-six feet) deep and covered the entire landscape: "And all the high hills, that were under the whole heaven, were covered."<sup>5</sup> Scientifically this account leaves many questions unanswered, especially how a measurable depth could cover mountains. Elder John A. Widtsoe, writing in 1943, offered this perspective:<sup>6</sup>

The fact remains that the exact nature of the flood is not known. We set up assumptions, based upon our best knowledge, but can go no further. We should remember that when inspired

1 N. M. Sarna, *Genesis*, pp. 49-50.

2 Genesis 6:7. Cf. Genesis 1:26-27.

3 Genesis 7:11. Cf. Genesis 1:1, 6-7.

4 M. S. Petersen, *Earth*, 2:432.

5 Genesis 7:19.

6 J. A. Widtsoe, *Evidences*, p. 127.

writers deal with historical incidents they relate that which they have seen or that which may have been told them, unless indeed the past is opened to them by revelation.

The details in the story of the flood are undoubtedly drawn from the experiences of the writer. Under a downpour of rain, likened to the opening of the heavens, a destructive torrent twenty-six feet deep or deeper would easily be formed. The writer of Genesis made a faithful report of the facts known to him concerning the flood. In other localities the depth of the water might have been more or less. In fact, the details of the flood are not known to us.

### **B. Kent Harrison: We See No Evidence of a Worldwide Flood<sup>7</sup>**

We see no evidence of a worldwide flood. In fact, we see overwhelming evidence that there was not such a (recent) event. Geologists know the geologic effects of flooding, as for example in the scablands in the state of Washington that resulted from the emptying of Lake Missoula. No such topography is seen on large scale. A possible explanation is that the Flood was a relatively local event.

### **Walter Bradley: Evidence for a Local Flood<sup>8</sup>**

The fundamental question is whether the Noachian flood was global or local. The terminology used in Genesis 6-9 seems to favor a global flood... [However, t]he use of such biblical language in other stories may help us to understand the intention here. In Genesis 41:56, we are told, “The famine was spread over all the face of the earth.” We normally interpret this famine as devastating the lands of the ancient Near East around Egypt and do not assume that American Indians and Australian Aborigines came to buy grain from Joseph. 1 Kings 10:24 states that “the whole world sought audience with Solomon to hear the wisdom God had put in his heart.” Surely Inca Indians from South America or Maoris from New Zealand had not heard of Solomon and sought his audience.

The Hebrew word *eretz* used in Genesis 7:19 is usually translated “earth” or “world” but does not generally refer to the entire planet. Depending on the context, it is often translated “country” or ‘land’ to make this clear. References to the entire planet are found in Genesis 1:1; 2:1; and 14:22, for example. However, more typical references might be Genesis 1:10; 2:11; or 2:13, where *eretz* is translated ‘land.’ In Genesis 12:1, Abram was told to leave his *eretz*. He was obviously not told to leave the planet but rather to leave his country... A final helpful comparison to obtain a proper interpretation of Genesis 7:19 involves Deuteronomy 2:25, which talks about all the nations “under the heavens” being fearful of the Israelites. Obviously, all nations “under the heavens” was not intended to mean all on planet Earth.

The Hebrew word translated “covered” in Genesis 7:19 is *kasah*. It can mean “residing upon,” “running over,” or “falling upon.” Twenty feet of water running over or falling upon the mountains (or hills) is quite different from that amount residing upon them, although either event could destroy human and animal life in its path...

If the entire Mesopotamian valley was flooded and the water receded slowly, then Noah might have seen only water, with distant mountain ranges being over the horizon. God’s use of wind in Genesis 8:1 to cause the flood to subside would be reasonable for a local flooding of this huge valley. It would not make sense for a flood that left water to a depth of thirty thousand feet, sufficient to cover Mount Everest. Genesis 8:4 indicates that the Ark came to

<sup>7</sup> B. K. Harrison, *Truth*, p. 173.

<sup>8</sup> W. Bradley, *Why*, pp. 177-179.

rest on the hills or mountains of Ararat, not specifically Mount Ararat, which is seventeen thousand feet tall. This complex mountain range extends north and east of Mount Ararat down to the foothills skirting the Mesopotamian plain. If the Ark had landed near the top of Mount Ararat, it is difficult to imagine how Noah and his family as well as the animals would have been able to descend to the base of the mountain, given the considerable difficulty mountain climbers have today attempting to reach the locations where the Ark is thought (I believe, incorrectly) to have landed.

Further evidence for a local flood is found in Genesis 8:5, where it is noted that the water receded until the tenth month when the tops of the mountains (or hills) became visible for the first time. The reference here seems to be what Noah could see, not the entire world. In Genesis 8:11, the dove returns with an olive leaf. Since olive trees don't grow at higher elevations, a flood that covered all the mountains would not give this type of evidence of receding.

One can estimate the total amount of water that would be needed to cover all the mountains on the face of the earth and compare this to the total water reserves that we know of on planet Earth, both in lakes and oceans and in subterranean aquifers. A flood that covered all the mountains on earth would require 4.5 times the total water resources that exist on planet Earth.

### **Hugh W. Nibley: Understanding the Flood From Noah's Perspective<sup>9</sup>**

The Latter-day Saints have four basic [Creation] stories, those found in the Bible, the Book of Moses, the Book of Abraham, and the temple—each seen from a different angle, like the four Gospels but not conflicting if each is put into its proper context. And what is that context? One vitally important principle that everyone seems to have ignored until now is the consideration that everything is presented to us in these accounts through the eyes or from the point of view of, the individual observers who tell the story. Historians long ago came to realize that the boast of German *Geschichtswissenschaft*—to report what happened at all times “*wie es eigentlich geschah*,” the whole truth, the complete event in holistic perfection as it would be seen by God — is a philosopher's pipe dream ...

The Latter-day Saints, inheritors of the Christian version of this teaching, are constantly converting statements of limited application to universal or at least sweeping generalities. To illustrate, I was told as a child that the Rocky Mountains, the Appalachians, and the Andes all came into existence overnight during the great upheavals of nature that took place at the time of the Crucifixion—an absurdity that plays into the hands of critics of the Book of Mormon. But what we find in the 3 Nephi account when we read it carefully is a few sober, factual, eyewitness reports describing an earthquake of 8-plus on the Richter scale in a very limited area. Things that appear unlikely, impossible, or paradoxical from one point of view often make perfectly good sense from another. The *Nautical Almanac* gives the exact time of sunrise and sunset for every time of the year, yet astronauts know that the sun neither rises nor sets except from a particular point of view, the time of the event being strictly dependent on the exact location. From that point of view and that only, it is strictly correct and scientific to say that the sun does rise and set. Just so, the apparently strange and extravagant phenomena described in the scriptures are often correct descriptions of

<sup>9</sup> H. W. Nibley, Before Adam, pp. 64-66. See D. E. Jeffery, Noah's Flood and C. M. White *et al.*, Noachian Flood Story for considered LDS perspectives on reconciling scientific findings with the Genesis flood story. See also M. S. Petersen, Earth, p. 432; J. A. Widtsoe, Flood.

what would have appeared to a person in a particular situation. You and I have never been in those situations. To describe what he sees to people who have never seen anything like it, the writer must reach for metaphors and similes: “His eyes were *as* a flame of fire; the hair of his head was white *like* the pure snow ... his voice was *as* the sound of the rushing of great waters.”<sup>10</sup> There was no fire, no snow, no rushing waters, but that is as near as Joseph Smith and Sidney Rigdon could come to telling us what they experienced when “the veil was taken from [their] minds, and the eyes of [their] understanding were opened!”<sup>11</sup> They were reporting as well as they could what they had seen from a vantage point on which we have never stood.

A recent study points out that the charge that Abraham’s story in the Bible must be fictitious because no one could know the highly intimate things reported there — nobody, Haming admits, unless it were Abraham himself. The earliest Abraham books are supposed to be autobiographies, and the story told from his point of view makes perfectly good sense. So with Noah in the ark. From where he was, “the whole earth”<sup>12</sup> was covered with water as far as he could see; after things had quieted down for 150 days and the Ark ground to a halt, it was still three months before he could see any mountain tops. But what were conditions in other parts of the world? If Noah knew that, he would not have sent forth messenger birds to explore. The flood as he described it is what he saw of it. “He sent forth a dove from him, to see if the waters were abated from off the face of the ground.”<sup>13</sup> Couldn’t he see for himself? Not where the dove went. It was not until seven days later that he sent it out again; and after flying all day, the bird came back with a green leaf fetched from afar; “so Noah knew that the waters were abated from off the earth.”<sup>14</sup> Still he waited another seven days. When the dove did not return, Noah had his answer. In some distant place, trees were bearing and there was birdfood to be found. But not where Noah was. All that time he had not dared to open up.

Note that the author does not fall into the literary trap of telling where the birds went and what they saw. That became a standard theme of early Oriental literature, faithfully reflected in the classical stories of the sea-eagle and the hoopoe. All Noah tells us is what he saw of the birds and the flood. The rain continued at least in spots, for there was that magnificent rainbow. Why do Christians insist on calling it the first rainbow, just because it is the first mentioned? Who says that water drops did not refract light until that day? Well, my old Sunday School teacher, for one, used to say it. The rainbow, like the sunrise, is strictly the product of a point of view, for which the beholder must stand in a particular place while it is raining in another particular place and the sun is in a third particular place, if he is to see it at all. It is a lesson in relativity.

### **Parley P. Pratt: Not a Spiritual But a Physical Flood<sup>15</sup>**

It was well for Noah that he was not well-versed in the spiritualizing systems of modern divinity; for under their benighted influence he would never have believed that so marvelous a prophecy would have had a literal meaning and fulfillment. No, he would have been told that the Flood meant a spiritual flood, and the Ark a spiritual ark, and the moment he

10 D&C 110:3, emphasis added.

11 D&C 110:1.

12 Genesis 8:9.

13 Genesis 8:8.

14 Genesis 8:11.

15 P. P. Pratt, Voice, p. 4.

thought otherwise he would have been set down as a fanatic, knave, or fool. But it was so — that he believed the prophecy literally. Here then is a fair sample of foreknowledge, for all the world who did not possess it perished by the Flood.

**Leon Kass: The Ark Is a Microcosm of the Projected New Earthly Order<sup>16</sup>**

The Ark is a microcosm of the projected new earthly order. Afloat amidst the watery chaos, it bears male and female of every species of terrestrial and avian life, in order to begin again. The complete variety of living forms is represented: the new order preserves not only the phenomenon of life but also the many-splendored kinds that make an articulated world. In charge of preservation and order is the human animal, guardian of all animal life. Will he be willing and able to maintain order and to preserve life? We should not underestimate the obstacles to his doing so. For life as such always poses a danger to life, and the human animal threatens it most of all.

**Hugh W. Nibley: Charity Toward All Creatures<sup>17</sup>**

There is a tradition that Melchizedek, instructing Abraham in the things of the priesthood, explained to him that Noah earned his blessing by his charity to the animals, recalling how in the Ark, “We did not sleep because all night long we were setting food before this one and before that one.” Taking this lesson to heart, Abraham himself made a sort of Garden of Eden near Hebron, and there practiced charity toward all creatures that thus he might become “a possessor of heaven and earth.”<sup>18</sup>

**William Blake: A Dog Starv’d At His Master’s Gate<sup>19</sup>**

A dog starv’d at his master’s gate  
Predicts the ruin of the state.  
A horse misused upon the road  
Calls to heaven for human blood ...  
Kill not the moth nor butterfly,  
For the last judgment draweth nigh.

<sup>16</sup> L. R. Kass, *Wisdom*, p. 169.

<sup>17</sup> Nibley, *Dominion*, p. 9.

<sup>18</sup> See Genesis 14:19, 22.

<sup>19</sup> From W. Blake, *Auguries of Innocence*.



## Endnotes

- G7-1** Recognizing that even the most ostensibly permanent temple complexes are best viewed only as way stations, Nibley generalized the concept of mobile sanctuaries to include all current earthly structures:<sup>1</sup>

The most wonderful thing about Jerusalem the Holy City is its mobility: at one time it is taken up to heaven and at another it descends to earth or even makes a rendezvous with the earthly Jerusalem at some point in space halfway between. In this respect both the city and the temple are best thought of in terms of a tent, ... at least until the time comes when the saints "will no longer have to use a movable tent"<sup>2</sup> according to the early [Apostolic] Fathers, who get the idea from the New Testament ...<sup>3</sup> It is now fairly certain, moreover, that the great temples of the ancients were not designed to be dwelling-houses of deity but rather stations or landing-places, fitted with inclined ramps, stairways, passageways, waiting-rooms, elaborate systems of gates, and so forth, for the convenience of traveling divinities, whose sacred boats and wagons stood ever ready to take them on their endless junkets from shrine to shrine and from festival to festival through the cosmic spaces. The Great Pyramid itself, we are now assured, is the symbol not of immovable stability but of constant migration and movement between the worlds; and the ziggurats of Mesopotamia, far from being immovable, are reproduced in the seven-stepped throne of the thundering sky-wagon.

- G7-2** Appropriately translated by Sparks *et al.* from the Greek as "Tabernacle."<sup>4</sup> Eden surmises:<sup>5</sup>

No doubt the historical model closest to this is the *apadâna* of the Persian sovereign, the pavilion of the royal palace in which the King of kings sat in his throne to receive his subjects. In some texts of the Jewish tradition, the link which ties the description of the divine audience room to the earthly royal one is clearly shown. For instance, in the *Pirkei De Rebbe Eliezer*, an early medieval Midrash, we can read:<sup>6</sup> "[God] let Adam into his *apadâna*, as it is written: 'And put him into the Garden of Eden to cultivate it and to keep it.'"<sup>7</sup>

- G7-3** Some Christians also came to view this Psalm as foreshadowing the Incarnation.<sup>8</sup> Noah's ark was sometimes seen in a similar fashion: "The Ark was a type of the Mother of God with Christ and the Church in her womb (*Akath*). The flood-waters were a type of baptism, in which we are saved."<sup>9</sup>

- G7-4** The singular rather than the plural term for "water" appears in JST OT2, the source of Moses 2:2.<sup>10</sup> However, "waters" (Hebrew *mayim*) the original term in Genesis, is used in JST OT1 as well as in the later translation of the book of Abraham. This raises the possibility that the change in OT2 was made erroneously or on John Whitmer's initiative rather than the Prophet's.<sup>11</sup>

- G7-5** Although Walton credited Joseph Smith's explicit use of the Hiphil-like term "caused" in the book of Abraham<sup>12</sup> to the influence of the Prophet's Hebrew teacher,<sup>13</sup> Moses 2:2 provides a clear instance where a similar construction involving the same verb was explicitly added in the Joseph Smith Translation in 1830,<sup>14</sup> five years before Hebrew study began in Kirtland.

- G7-6** Cf. M. Meyer, Secret Book of John, 29:135-136, p. 130:

1 H. W. Nibley, *Tenting*, pp. 42-43.

2 Origen, John, 10:23, p. 404. "The pitching of the tent outside the camp represents God's remoteness from the impure world" (H. W. Nibley, *Tenting*, p. 79 n. 40).

3 E.g., "John 1:14 reads literally, 'the logos was made flesh and pitched his tent [*eskenosen*] among us'; and after the Resurrection the Lord 'camps' with his disciples, Acts 1:4. At the Transfiguration Peter prematurely proposed setting up three tents for taking possession (Matthew 17:4; Mark 9:5; Luke 9:33)" (*ibid.*, p. 80 n. 41).

4 J. N. Sparks *et al.*, *Orthodox Study Bible*, Psalm 17 (18):12, p. 691.

5 G. B. Eden, *Mystical Architecture*, p. 22.

6 Cf. M.-A. Ouaknin *et al.*, *Rabbi Éliezer*, 12, p. 82.

7 Genesis 2:15.

8 J. N. Sparks *et al.*, *Orthodox Study Bible*, p. 691 n. 17.

9 *Ibid.*, Genesis 6:14-21, p. 12. See 1 Peter 3:18-22.

10 S. H. Faulring *et al.*, *Original Manuscripts*, p. 595.

11 See K. P. Jackson, *Book of Moses*, p. 10.

12 E.g., Abraham 4:4, 4:17.

13 M. T. Walton, Professor Seixas, p. 42.

14 S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 86.

It did not happen the way that Moses said, “They hid in an ark.”<sup>15</sup> Rather they hid in a particular place, not only Noah but also many other people from the unshakable generation. They entered that place and hid in a bright cloud. Noah knew about his supremacy.<sup>16</sup> With him was the enlightened one who had enlightened them since the first ruler had brought darkness upon the whole earth.

**G7-7** A hymn of self-praise by the Sumerian king Šulgi of the Ur III Dynasty speaks of sky-travel via the royal *magur*-boat, e.g.: “The king, the [pure] *magur*-boat, [which traverses the sky]”;<sup>17</sup> “His shining royal *magur*-boat... Which... was shining in the midst of the sky.”<sup>18</sup> *Magur*-boats were also used for divine travel (e.g., the *magur*-boat of Enki).<sup>19</sup> See also P. Artzi *et al.*, *Bar-Ilan Studies*, pp. 65-136, especially pp. 96, 105-107.

**G7-8** In the following chiasmic structuring of the account, Wenham demonstrates the pattern of “waiting” throughout the story as well as the centrality of the theme of Genesis 8:1: “But God remembered Noah”.<sup>20</sup>

7 days of waiting for flood (7:4)  
                     7 days of waiting for flood (7:10)  
                             40 days of flood (7:17a)  
                                     150 days of water triumphing (7:24)  
                                     150 days of water waning (8:3)  
                             40 days of waiting (8:6)  
                     7 days of waiting (8:10)  
             7 days of waiting (8:12)

“The timetable of the Flood with its seven-day periods of waiting may indicated that he observed the Sabbath.”<sup>21</sup>

**G7-9** The word describing the agent of divine movement is expressed in the beginning of the story of Creation and in the story of the Flood using the same Hebrew term, *ruach* (in Genesis 1:2, the KJV translates this as “spirit,” while in Genesis 8:1 it is rendered as “wind”). In the former, the *ruach* is described as “moving” using the Hebrew verb *merahepet*, which literally “denotes a physical activity of flight over water.”<sup>22</sup> However, Walton has argued that the wider connotation in both the Creation and Flood accounts expresses “a state of preparedness”:<sup>23</sup> “*ruach* is related to the presence of the deity, preparing to participate in Creation.”<sup>24</sup>

Consistent with this reading, which understands this verse as a period of divine preparation, the creation story in Joseph Smith’s book of Abraham employs the term “brooding” rather than “moving” as we find in the King James Version. Note that this change is consistent with the English translation given in the Hebrew grammar book that was studied by Joseph Smith in Kirtland.<sup>25</sup> John Milton<sup>26</sup> interpreted the passage similarly in *Paradise Lost*, drawing from images such as the dove sent out by Noah,<sup>27</sup> the dove at Jesus’ baptism,<sup>28</sup> and a hen protectively covering her young with her wing.<sup>29</sup>

[T]hou from the first  
 Wast present, and with mighty wings outspread  
 Dovelike satst brooding on the vast abyss  
 And mad’st it pregnant.”

- 
- 15 Genesis 7:7.
  - 16 Alternatively, “he (Noah) recognized his authority” (F. Wisse, *Apocryphon of John*, 29:12, p. 121); “Noah was aware of his divine calling” (H. W. Nibley, *Enoch*, p. 268)
  - 17 J. Klein, *Three Šulgi Hymns*, Šulgi D, 48, p. 75.
  - 18 *Ibid.*, Šulgi D, 355-356, p. 87.
  - 19 *Ibid.*, p. 118 n. 354-361.
  - 20 G. J. Wenham, *Genesis 1-15*, p. 157.
  - 21 *Ibid.*, p. 177.
  - 22 M. S. Smith, *Priestly Vision*, p. 55.
  - 23 J. H. Walton, *Genesis 1*, p. 149.
  - 24 *Ibid.*
  - 25 See J. Seixas, *Manual*, p. 31.
  - 26 See H. J. Hodges, Dove; J. Milton, *Paradise Lost*, 1:19-22, p. 16; cf. Augustine, *Literal*, 18:36; E. A. W. Budge, *Cave*, p. 44.
  - 27 Genesis 8:6-12.
  - 28 John 1:32.
  - 29 Luke 13:34.

“Brooding” enjoys rich connotations, including, as Nibley<sup>30</sup> observes, not only “to sit or incubate [eggs] for the purpose of hatching” but also:

... “to dwell continuously on a subject.” Brooding is just the right word—a quite long quiet period of preparation in which apparently nothing was happening. Something was to come out of the water, incubating, waiting—a long, long time.

Some commentators emphatically deny any connection of the Hebrew term with the concept of brooding.<sup>31</sup> However, the “brooding” interpretation is not only attested by a Syriac cognate<sup>32</sup> but also has a venerable history, going back at least to Rashi, who spoke specifically of the relationship between the dove and its nest. In doing so, he referred to the Old French term *acoveter*, related both to the modern French *couver* (from Latin *cubare* — to brood and protect) and *couvrir* (from Latin *cooperire* — to cover completely). Intriguingly, this latter sense is related to the Hebrew term for the atonement, *kipper*.<sup>33</sup>

Going further, Margaret Barker admits the possibility of a subtle wordplay in examining the reversal of consonantal sounds between “brood/hover” and “atone”: “The verb for ‘hover’ is *rchp*, the middle letter is *cheth*, and the verb for ‘atone’ is *kpr*, the initial letter being a *kaph*, which had a similar sound. The same three consonantal sounds could have been word play, *rchp/kpr*.<sup>34</sup> “There is sound play like this in the temple style.”<sup>35</sup> In this admittedly speculative interpretation, one may see an image of God, prior to the first day of Creation, figuratively “hovering/aton[ing]” [*rchp/kpr*] over the singularity of the inchoate universe, just as the Ark smeared with pitch [*kaphar*] later moved over the face of the waters “when the waters cover[ed] over and atone[d] for the violence of the world.”<sup>36</sup>

**G7-10** This quote from E. Fox, *Books of Moses*, p. xxi illustrates the attitude of holistically oriented commentaries toward source-critical approaches:

Given the text I am now using, what has interested me here is chiefly the final form of the *Torah* books, how they fit together as artistic entities, and how they have combined traditions to present a coherent religious message. This was surely the goal of the final “redactor(s),” but it was not until recently a major goal of biblical scholars. While, therefore, I am not committed to refuting the tenets of source criticism in the strident manner of Benno Jacob and Umberto Cassuto, I have concentrated in this volume on the ‘wholeness’ of biblical texts, rather than on their growth out of fragments. My Commentary is aimed at helping the reader to search for unities and thematic development.

At the same time, in recent years I have found it increasingly fascinating to encounter the text’s complex layering. It appears that every time a biblical story or law was put in a new setting or redaction, its meaning, and the meaning of the whole, must have been somewhat altered. A chorus of different periods and concerns is often discernible, however faintly. Sometimes these function to “deconstruct” each other, and sometimes they actually create a new text ... As far as analysis of the text in this manner is concerned, I would recommend to the reader the brilliant work of E. L. Greenstein, *Torah* and D. Damrosch, *Narrative Covenant*.

30 H. W. Nibley, *Before Adam*, p. 69.

31 E.g., U. Cassuto, *Adam to Noah*, pp. 24-25.

32 F. Brown *et al.*, *Lexicon*, 7363, p. 934b.

33 M. Barker, *Atonement*; A. Rey, *Dictionnaire*, 1:555.

34 M. Barker, June 11, 2007.

35 *Ibid.* See additional examples in M. Barker, *Hidden*, pp. 15-17.

36 E. A. Harper, *You Shall Make*, p. 4.





**FIGURE G8-1.** *The Subsiding Waters of the Deluge*, 1829  
Thomas Cole, 1801-1848

Thomas Cole's artistry evokes poignant emotions as it leads the viewer's eye from the foreground to the background of the painting. The rough rocks nearby recall recent scenes of cleansing upheaval and destruction; beyond them, the Ark is finally at rest in calm waters, a witness of the divine love that preserved its righteous passengers in their journey through the deep; in the distance, the towering peak is a beacon of hope, a "Sinai" for Noah — presaging new revelation for the faithful remnants of humanity.

Born in 1801, Thomas Cole emigrated with his family to the United States at the age of seventeen. Though primarily self-taught, he achieved early prominence through an exhibition of small paintings of Catskill landscapes and was made a fellow of the National Academy while still in his twenties. After a happy and productive visit to Europe in 1829-1831, he returned to the United States having executed a series of beautifully constructed paintings, including this one.

Cole is seen as the ideological father of what was eventually called the Hudson River School, a loosely coupled fraternity of like-minded artists. "From the start, Cole's style was marked by dramatic forms and vigorous technique, reflecting the British aesthetic theory of the Sublime, or fearsome, in nature. In the representation of American landscape, really in its infancy in the early nineteenth century, the application of the Sublime was virtually unprecedented, and moreover accorded with a growing appreciation of the wildness of native scenery that had not been seriously addressed by Cole's predecessors."<sup>1</sup>

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1 K. J. Avery, Hudson River School.



# GENESIS 8

## A New Creation, A New Covenant

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### Overview

**I**N 1 Peter 3:18-21, Noah's journey through the Flood is compared with baptism. "[A]s Noah was rescued through water (i.e., the Flood) from an evil world and subsequently entered into a new and cleansed world, so the Christians are rescued through water (i.e., their baptism) from the evil world that surrounds them and are delivered into the new world of the Christian community."<sup>1</sup> Of course, the nature of both rescues as a "burial"<sup>2</sup> reminds us that these events save their participants not merely from evil but also from death. As Morales writes:<sup>3</sup>

While the macro-cosmos is buried in the cosmic waters, the Ark, serving as a micro-cosmos ... may also be seen to constitute a metaphoric burial of all the living creatures within. Several literary features of the narrative point in this direction. The first is simply that the placement of the characters within the Ark occurs amidst the very imagery of death ...<sup>4</sup> Secondly, the idea of burial is supported in the broader sense of being "hidden out of sight."<sup>5</sup> To escape the burial of the world in the deluge, Noah and his household, and all the creatures with him, must "enter" and be "shut in"<sup>6</sup> the Ark. Perhaps a bit speculatively, R. W. L. Moberly points out that humans and animals appear to live in darkness within the Ark. Thirdly, the significant term "ark" is most probably an Egyptian loanword from either *Tbt*, with reference to a chest, casket, coffin, or *db't*, meaning shrine, sarcophagus. Finally, it is perhaps not irrelevant here to note that understanding the Ark as a burial has been a typical reading throughout the history of the church. Waltke takes a similar reading: "The elect covenant family going through the sea of death and coming forth from their burial chamber<sup>7</sup> is a pledge that the redeemed will be brought through the cataclysm of the final judgment."<sup>8</sup> Broadly, then, the idea of burial fits precisely within the context of death and rebirth.

<sup>1</sup> P. J. Achtemeier, *1 Peter*, p. 266.

<sup>2</sup> Compare Ether 6:6-10, where the Jaredite barges are described as being "buried in the deep" during their journey. See also Ether 2:24-25. With respect to baptism as burial, see Romans 6:3-6.

<sup>3</sup> L. M. Morales, *Tabernacle Pre-Figured*, pp. 136-137.

<sup>4</sup> "In theological language, and considered a 'baptism' in the New Testament (1 Peter 3:20-21), the subjects within the Ark are dying to the old creation in preparation for the new" (L. M. Morales, *Tabernacle Pre-Figured*, p. 136 n. 77).

<sup>5</sup> "In Genesis 23:2, 8 Abraham twice declares his longing to 'bury my dead out of my sight.' In Joshua 2:6, when Rahab hides the pair of spies from (the sight of) the king's men, a metaphoric death-burial seems to be portrayed — bolstered by covering them with flax, from which burial linen was made. Incidentally, even the English 'ark,' from the Latin *arca*, from the verb *arcere*, designates a covered receptacle. Cf. V. P. Hamilton, *Genesis 1-17*, p. 280 n. 3." (L. M. Morales, *Tabernacle Pre-Figured*, p. 137 n. 78).

<sup>6</sup> Genesis 7:16.

<sup>7</sup> Isaiah 26:19-21.

<sup>8</sup> B. K. Waltke, *Genesis*, p. 152. "Interestingly, here, Genesis 7:16 and Isaiah 26:20 both reference safety from judgment via a shut door" (L. M. Morales, *Tabernacle Pre-Figured*, p. 137 n. 82).

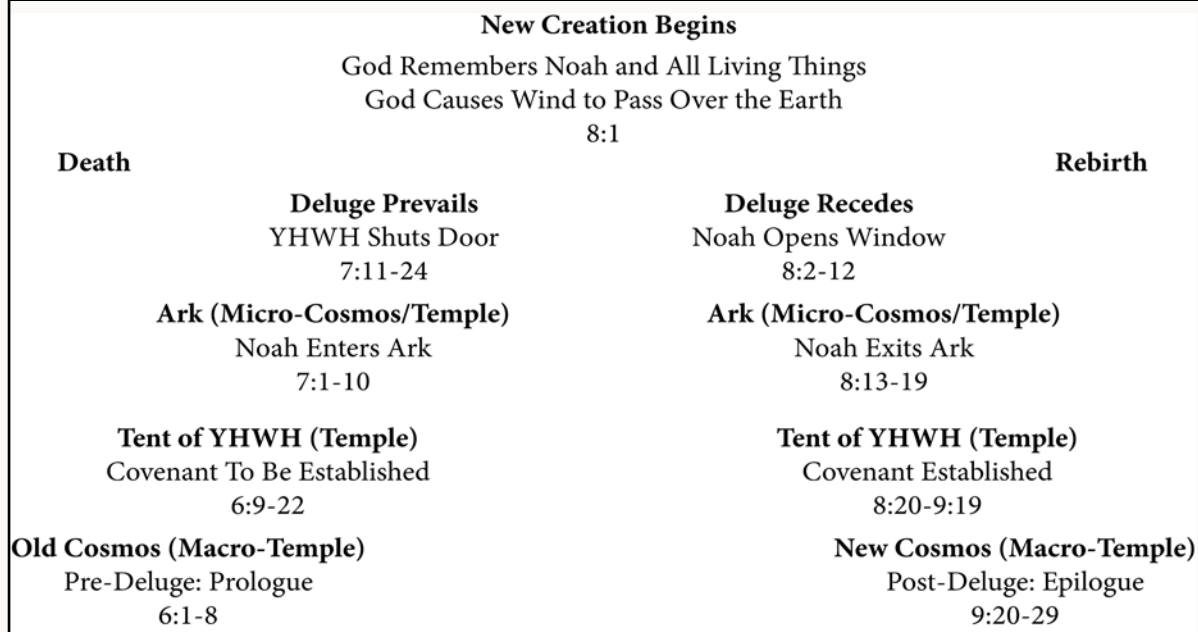


FIGURE G8-2. *Cosmos and Covenant in the Structure of Genesis 6-9 (adapted), 2012*<sup>1</sup>  
 L. Michael Morales

<sup>1</sup> Figure adapted and modified from L. M. Morales, *Tabernacle Pre-Figured*, p. 130.

The figure above illustrates the process of death and rebirth as reflected the structure of the Flood story — a process that is intimately connected with the life-giving presence of God in the macro-temple of the Cosmos and the micro-cosmos of the Ark and the Tent. The story begins in the heavenly throne room — a “control room of the Cosmos”<sup>9</sup> as Walton terms it. From that vantage point, “God saw that the wickedness of man was great”<sup>10</sup> and purposed to “destroy man ... from the face of the earth.”<sup>11</sup> The scene then shifts to an earthly sanctuary<sup>12</sup> where Noah received instructions about building the Ark<sup>13</sup> and the promise that God would establish His covenant with him.<sup>14</sup>

When chaos reigned on the earth during the Flood, God’s presence was not completely withdrawn. In a movement similar to the divine concealment that the Lurianic *kabbalah* terms “contraction,”<sup>15</sup> the fulness of God’s glory was, as it were, concentrated in one place — the Ark — which continued to represent in microcosm the image of what would again become the model for a fully renewed Creation.<sup>16</sup> Until that day, however, the Ark remained “to space what the Sabbath is to time, a recollection of the protological dimension bounded

<sup>9</sup> J. H. Walton, *Genesis I*, p. 115.

<sup>10</sup> Genesis 6:5.

<sup>11</sup> Genesis 6:7.

<sup>12</sup> Though we have no explicit record of a prediluvian sanctuary for Noah in the Bible, surely he built an altar to offer sacrifices and to call upon the Lord in likeness of Adam (Moses 5:4-12) before the Flood, just as the record attests that he did afterward (Genesis 8:20). Logically, he would have received the revelation to build the Ark in such a place (Genesis 6:13-21).

<sup>13</sup> Genesis 6:14-21.

<sup>14</sup> Genesis 6:18.

<sup>15</sup> Hebrew *tzimtzum*. See *Endnote G8-1*, p. 294.

<sup>16</sup> Articles of Faith 1:10. See T. D. Alexander, *From Eden*, pp. 24-26, 42; J. D. Levenson, *Temple and World*, pp. 297-298.

by mundane reality.”<sup>17</sup> In likeness of the temple, the Ark became for a time “the moral center of the universe, the source from which holiness and a terrifying justice radiate[d]”<sup>18</sup> to the chaotic world that surrounded it.<sup>19</sup>

The turning point of the story is when “God remembered Noah.” Then He began again to assert the glory of His presence on the world through the movement of the divine “wind,” the stopping of the “fountains of the deep and the windows of heaven,” and the resultant return of the waters “from off the earth.”<sup>20</sup> Exiting the Ark, Noah “builded an altar unto the Lord,”<sup>21</sup> “offered burnt offerings,”<sup>22</sup> and established a covenant with God.<sup>23</sup> Then, according to our reading of the story, Noah personally ascended from the Tent of YHWH to the heavenly throne room of the renewed Cosmos where he received a fulness of blessings.<sup>24</sup> The subsequent actions of Noah’s sons foreshadowed the patterns of their later lives. Accordingly, Noah prophesied the fates of his righteous and wicked posterity.<sup>25</sup>

The remainder of this overview further explores Creation and temple motifs within Genesis 8. Of special note are the rich thematic connections between the emergence of the dry land at Creation, the settling of the Ark at the top of the first mountain to emerge from the Flood, New Year’s Day, the Tabernacle, and Solomon’s Temple.

Most of the significant elements in the Garden of Eden are present in Noah’s garden: a prominent mountain; fruit, the eating of which leads to important consequences; and a place of holiness where unauthorized entry is forbidden. In the chapter of commentary on Genesis 9, we will show how this holy place becomes the scene of a “Fall” and consequent judgment.

## The Ark Rests

Following the deluge and the slow subsiding of the waters, the dry land appeared at last. Note that the Hebrew describes the final parking of the Ark in terms of “rest,” reminding us of the verb that underlies Noah’s name.<sup>26</sup>

Ancient Israelites believed the holiest spot on earth to be the Foundation Stone in front of the Ark of the Covenant within the temple at Jerusalem:<sup>27</sup> “It was the first solid material to emerge from the waters of Creation, and it was upon this stone that the Deity effected Creation.” The depiction of the Ark-Temple of Noah perched upon Mount Ararat would have evoked similar temple imagery for the ancient reader of the Bible.

Spotlighting the theme of a new beginning, the number “one” plays a key role in the description of re-creation after the Flood. For example, note that “on the *first* day of the [tenth] month ... the tops of the mountains [were] seen,” and that “in the six hundred and *first* year [of Noah’s life] in the *first* month, the *first* day of the month ... the waters were dried up.”<sup>28</sup> “There can be no mistaking the emphasis on the number one,” writes

17 J. D. Levenson, *Temple and World*, p. 298.

18 *Ibid.* See *Endnote M7-1*, p. 188.

19 See J. M. Bradshaw, *Moses Temple Themes*, p. 58 for a discussion of an analogous process that occurred after the transgression of Adam and Eve.

20 Genesis 8:1-3.

21 Genesis 8:20.

22 *Ibid.*

23 Genesis 9:8-17.

24 See OVERVIEW Genesis 9, p. 300.

25 Genesis 9:24-27.

26 R. S. Hess, *Studies*, p. 28. See *Endnote M8-16*, p. 246.

27 J. M. Lundquist, *Meeting Place*, p. 7.

28 Genesis 8:5, 13. For overviews of interpretation issues arising from different calendrical systems used in various textual traditions of the flood story, see P. Guillaume, *Sifting*; H. R. Jacobus, *Flood Calendars*.

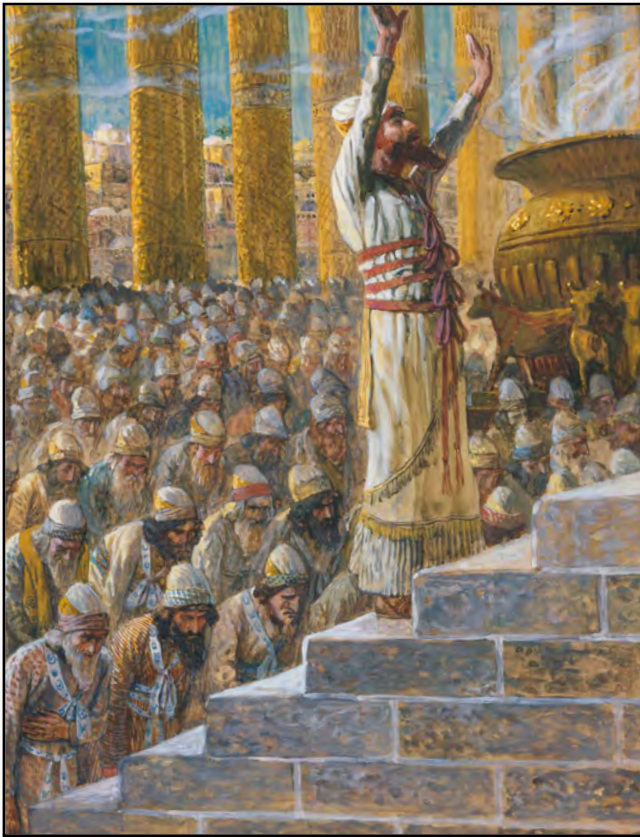


FIGURE G8-3. *Solomon Dedicates the Temple at Jerusalem, ca. 1896-1902*

J. James Tissot, 1836–1902

“The Bible preserves a lengthy account of the dedication of Solomon’s Temple,<sup>1</sup> which provides important insights into Israelite temple theology. The dedication ceremony consisted of a joyful celebration, with the priests bringing the Ark to the Temple while the people gathered in front of the Temple making sacrifices. After the Ark was installed in the Holy of Holies the Lord showed his acceptance of the temple by manifesting his presence through His ‘glory’ and a ‘cloud’ filling the house of the Lord<sup>2</sup> — just as at the dedication of the Tabernacle<sup>3</sup> ....

In his speech and prayer Solomon ... connected the Temple with the Mosaic Tabernacle and Mount Sinai, ‘where the Lord made a covenant with the Israelites,’ as well as the Davidic Covenant that ‘there shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before me.’<sup>4</sup> Thus for the Israelites the Temple was a symbol of their nation and kingship, both based on a conditional covenant.”<sup>5</sup>

1 1 Kings 8; 2 Chronicles 5.

2 1 Kings 8:10-11.

3 Exodus 40:34.

4 1 Kings 8:9, 25.

5 W. J. Hamblin *et al.*, *Temple*, pp. 26-27.

Claus Westermann. Moreover, both of these verses, like their counterpart in the story of the original creation, use the rarer Hebrew term *yom ehad*, corresponding to the English cardinal term “day one” rather than the common ordinal term “first day.” This would hint to the ancient reader that the date had special ritual significance.<sup>29</sup> Consider that it was also the “*first day of the first month*”<sup>30</sup> when the Tabernacle was dedicated, “while Solomon’s temple was dedicated at the New Year festival in the autumn (the month of Ethanim...).”<sup>31</sup> Consistent with usage in ritual texts within the Bible and other texts from the ancient Near East, Mark Smith concludes that the Hebrew cardinal term “day one” does not mark... the beginning of time in any sort of absolute way” but rather is an expression “suggestive of the ritual world” that can be found within narratives that are themselves infused throughout “with temple and ritual sensibility.”<sup>32</sup> More explicitly, Westermann concludes that:<sup>33</sup>

29 M. S. Smith, *Priestly Vision*, p. 81. Besides Genesis 1:5, 8:5, and 8:13, Smith notes this use of *‘ehad* for “(day) one” in Exodus 40:2, 17; Leviticus 23:24; Numbers 1:1, 18, 29:1, 33:38; and Ezekiel 26:1, 29:17, 31:1, 32:1, and 45:18.

30 Exodus 40:1, emphasis mine.

31 N. Wyatt, *Water*, pp. 215-216. See 1 Kings 8:2. Wyatt notes that the expression about the New Year festival comes from S. W. Holloway, *What Ship*, remarking that “[m]any scholars regard the search for the New Year festival to be something of a futile exercise” (N. Wyatt, *Water*, p. 235 n. 129).

32 M. S. Smith, *Priestly Vision*, p. 81. Besides Genesis 1:5, 8:5, and 8:13, Smith notes this use of *‘ehad* for “(day) one” in Exodus 40:2, 17; Leviticus 23:24; Numbers 1:1, 18, 29:1, 33:38; and Ezekiel 26:1, 29:17, 31:1, 32:1, and 45:18.

33 C. Westermann, *Genesis 1-11*, p. 450, emphasis added.



		CREATION: GEN 1		RE-CREATION: GEN 8-9
FIRST DAY	1.2	“earth,” deep,” “Spirit” ( <i>rûah</i> ), “waters”	8.1b- 2a	“wind” ( <i>rûah</i> ), “earth,” “waters,” “deep”
SECOND DAY	1.7-8	“waters,” “sky”	8.2b	“sky”
THIRD DAY	1.9	“water,” “dry ground,” “appear”	8.3-5	“water,” “tops of the mountains,” “appear”
FOURTH DAY	1.14-19	Creation of luminaries	8.13	Creation of luminaries unnecessary (unveiling of luminaries?) <sup>87</sup>
FIFTH DAY	1.20	“birds,” “above the earth,” “across ( <i>al-p’ne</i> ) the surface of the expanse”	8.7-8	“raven,” “from the earth,” “from the surface ( <i>al-p’ne</i> ) of the ground”
SIXTH DAY	1.24	“creatures,” “livestock,” “creatures that move along the ground,” “wild animals”	8.17	“creature,” “birds,” “animals,” “creatures that move along the ground”
	1.26	“man,” “image”	9.6	“image,” “man”
	1.28	“blessed,” “be fruitful,” “increase in number,” “fill the earth,” “rule...every living creature”	9.1-2	“blessed,” “be fruitful,” “increase in number,” “fill the earth,” “fear...of you...upon every creature”
SEVENTH DAY	2.1-3	“God rested ( <i>yišbōt</i> ),” “He rested” ( <i>šābat</i> ), “God blessed” ( <i>way’bārek</i> )	8.21-9.2	“YHWH breathed the restful breath” ( <i>hannîḥōah</i> ), “shall not rest off ( <i>yišbōtū</i> ),” “God blessed” ( <i>way’bārek</i> )

FIGURE G8-4. *Days of Creation and Re-Creation, 2012*,<sup>1</sup>  
L. Michael Morales

1 In L. M. Morales, *Tabernacle Pre-Figured*, p. 146.

The day on which the waters of the flood disappeared from the earth, the day of the end of the flood, becomes New Year’s Day. The cosmos is renewed in the cultic celebration of this day. It is the conclusion of the Flood narrative that later, in muted and covert ways, provides the rationale for the annual cultic renewal of the cosmos at the New Year’s feast.

Emphasizing “the stability of this re-creation,”<sup>34</sup> God’s promises to Noah articulate the re-establishment of the alternating rhythm of the times and seasons required to sustain agricultural life and the cultic calendar that goes along with it. In Genesis 8:22, we read:

While the earth remaineth,  
seedtime and harvest,  
and cold and heat,  
and summer and winter,  
and day and night  
shall not cease.

Apart from these brief allusions to selected works of the subsequent days of Creation, Harper’s detailed study<sup>35</sup> reveals that “the majority of the created works of the first five days are completely disregarded” in the story of the Flood.<sup>36</sup> On the other hand, “the elements of the sixth day: animals (with birds attached), the *adam* (male and female in the image of God), the blessings, commands, and provisions of food are ... recalled, rearranged, and at times reinterpreted” within subsequent episodes of Noah’s life.

We now leave the story of re-creation and enter a garden.

34 J. H. Walton, Genesis 1, p. 165. Cf. J. H. Walton, *Ancient*, pp. 190-191.

35 E. A. Harper, *In the Beginning*, p. 19.

36 However, see additional allusions in FIGURE G8-4, p. 281.





FIGURE G8-5. *Noah's Sacrifice*, ca. 1896-1902  
J. James Tissot, 1836-1902

"Some say ... the altar that Adam built was demolished by the waters of the Flood. Noah rebuilt it, but it was demolished in the generation of the Tower of Babel. Then "Abraham built the altar there; ... he bound his son Isaac."<sup>1</sup> That was the site where in the future the Temple in Jerusalem would be built, and the place of the altar was the same as the Temple altar."<sup>2</sup>

These stories are examples "of mythic geography, with little consideration for actual geographic location. Instead, what matters is linking together these sacrifices in order to portray the existence of this archetypal altar for sacrifices to God."<sup>3</sup>

1 Genesis 22:9.

2 H. Schwartz, *Tree*, p. 415 n. 530. Cf. J. Neusner, *Genesis Rabbah* 2, 34:9:2, p. 6; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 31, p. 186; W. G. Braude, *Midrash on Psalms*, 92:6, 2:113; D. C. Matt, *Zohar* 1, 1:69b-70a, p. 410. See also p. 410 n. 511,

3 *Ibid.*

## Garden and Covenant

Nothing in the story of Adam and Eve in the Garden of Eden can be understood without reference to the temple.<sup>37</sup> Neither can the story of Noah and his family in the garden setting of a renewed earth be appreciated fully without taking the temple as its background.

Allusions to Garden of Eden and temple motifs begin as soon as Noah and his family leave the Ark. Just as the book of Moses highlights Adam's diligence in offering sacrifice as soon as he entered the fallen world,<sup>38</sup> Genesis describes Noah's first action on the renewed earth as the building of an altar for what Morales<sup>39</sup> aptly calls "'restful'<sup>40</sup>-smelling" burnt offerings.<sup>41</sup>

37 J. M. Bradshaw, *Moses Temple Themes*, pp. 2-4.

38 Moses 5:5-8.

39 L. M. Morales, *Tabernacle Pre-Figured*, p. 171.

40 The Hebrew adjective *nichoach*, used to describe the sweet smell of the sacrifice, is a deliberate word play on the name of Noah (G. J. Wenham, *Genesis 1-15*, p. 189).

41 Genesis 8:20.



**FIGURE G8-6. *The Dove Returns to the Ark*, ca. 1450-1460  
Dreux Jean, fl. 1448-1467**

Dreux Jean, also known by the name Dreux Bachoyer, was born in Paris, but he immigrated to Flanders before beginning his artistic career, perhaps because of the English occupation of Paris during the Hundred Years War ... [He] is best known for fusing the traditions of contemporary Parisian illumination with the naturalism of Flemish panel painting in his work.”<sup>1</sup>

“Some say that when Noah called upon the raven to go forth from the Ark, the raven was incensed. It began to argue with Noah, saying, ‘Of all the birds in the Ark, why do you pick on me? Your Master hates me since He commanded you to bring seven pairs of the clean creatures into the Ark, but only one pair of the unclean, like me. You hate me because you could have chosen any one of the species of which there are seven pairs, but instead you chose me. What if the Angel of Heat or the Angel of Cold should smite me, wouldn’t the world be short one kind [species]? So why is it that you chose me? Or do you desire my mate?’

Others say that when Noah sent forth the raven to determine the state of the world, it “went forth to and fro”<sup>2</sup> until it found a carcass of a man upon the summit of a mountain. It settled there and did not return to the Ark. That is when Noah called upon the dove, and sent it forth.”<sup>3</sup>

1 Dreux Jean.

2 Genesis 8:7.

3 H. Schwartz, *Tree*, p. 462 n. 587. Cf., e.g., J. Neusner, *Genesis Rabbah* 2, 33:5:3, p. 348; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 23, p. 140; H. N. Bialik *et al.*, *Legends*, 2:127, p. 28.

Likewise, in each account, God’s blessing is followed by a commandment to multiply and replenish the earth.<sup>42</sup> Both stories contain instructions about what the protagonists are and are not to eat.<sup>43</sup> Notably in each case, a covenant is established in a context of ordinances and signs or tokens.<sup>44</sup> More specifically, according to Pseudo-Philo,<sup>45</sup> the rainbow as a sign or token of a covenant of higher priesthood blessings was said by God to be an analog of Moses’ staff, a symbol of kingship.<sup>46</sup> Both the story of Adam and Eve and the story of Noah prominently feature the theme of nakedness covered by a garment.<sup>47</sup> Noah, like Adam, is called the “lord of the whole earth.”<sup>48</sup> Surely it is no exaggeration to say that Noah is portrayed as a new Adam, “reversing the estrangement” between God and man by means of his atoning sacrifice.<sup>49</sup>

42 See Moses 2:28; Genesis 9:1, 7. Compare Genesis 17:2; Exodus 1:7.

43 See Moses 2:28-30, 3:9, 16-17; Genesis 9:2-4.

44 See Moses 5:5, 59; Genesis 9:9-17.

45 See Pseudo-Philo, *Biblical Antiquities*, 19:11, pp. 129-130.

46 See J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 38-39 for a brief summary of the symbolism of the staff, and B. N. Fisk, *Remember*, pp. 276-281 for Pseudo-Philo’s identification of the staff with the rainbow. See *Endnote G8-2*, p. 294.

47 See Moses 4:27; Genesis 9:21-22.

48 G. J. Wenham, *Genesis 1-15*, p. 198.

49 L. M. Morales, *Tabernacle Pre-Figured*, p. 197. Cf. O. S. Wintermute, *Jubilees*, 6:2, p. 66: “And he made atonement for the land. And he took the kid of a goat, and he made atonement with its blood for all the sins of the land because everything which was on it had been blotted out except those who were in the ark with Noah.” Cf. J. C. VanderKam, *Book of Jubilees*, 6:2, p. 36. See also F. G. Martinez, *Genesis Apocryphon*, 10:13, p. 231: “I atoned for the whole earth.”





FIGURE G8-7. Ağrı Dağı in Eastern Turkey

This mountain is identified in Christian tradition as Mount Ararat.<sup>1</sup> “This identification, however, is incorrect. The Bible does not refer to a summit called Ararat, but to “the mountains of Ararat,” and this proper name refers to the kingdom of Urartu.<sup>2</sup> Ancient Jewish authors and early translators of the Bible were well aware that there was no mountain called Ararat. The author of the second-century BCE book of *Jubilees*<sup>3</sup> states that the Ark landed on ‘Mount Lubar’ in ‘the land of Ararat,’ and the Jewish historian Flavius Josephus knew that ‘Ararat’ referred to a summit south of Lake Van. He also records a tradition [from Nicolaus of Damascus] that identified Noah’s landing site with Mount Baris in a country north of the Tigris called Gordyene.<sup>4</sup> [Citing Berossus,] Josephus adds that in his days, bitumen could still be found near the site of the Ark. Babylonian sources concur. [T]he *Epic of Gilgamesh*<sup>5</sup> also refers to mountains in what is now Kurdistan, and the *Qurʾān* speaks of Al-Gudi.<sup>6</sup> The author of *Jubilees*, Flavius Josephus, the Babylonian writers, and [various commentators on] the *Qurʾān* have retained an older tradition, which puts the Ark’s landing site between Lake Van and the Tigris.”<sup>7</sup>

Elizabeth Harper pursues the question of “Why Ararat?”<sup>8</sup> “If the aim was emblematic tall mountains, why not cite the more usual Lebanese mountains.<sup>9</sup> In the light of the wordplay of Genesis 5:29 another explanation presents itself. Ararat evokes the Hebrew term *arar* (to curse). Does the *tevah* [ark] — evocative of temple and atonement, a place of mercy and ransom, containing Noah the one to relieve the world of the curse — now bring rest upon Mount Cursed? The observant Israelite might even note that this is seven days after the Day of Atonement.<sup>10</sup> Is this, finally, some real hope? Or might more cynical readers wonder what cursed mountains are doing in the postdiluvian, apparently cleansed world?”

1 In R. N. Holzapfel *et al.*, *Jehovah*, p. 27. For a good overview of interpretations of biblical references to Ararat in ancient biblical translations and early biblical retellings, see M. E. Stone *et al.*, Mount Ararat.

2 Cf. Jeremiah 51:27. See also 2 Kings 19:37; Isaiah 37:38.

3 O. S. Wintermute, *Jubilees*, 5:28, p. 66. See also 10:15, p. 76. Cf. J. C. VanderKam, *Book of Enoch*, 5:28, p. 36; 10:15, p. 60.

4 F. Josephus, *Antiquities*, 1:3:5-6, p. 29. Cf. “Cordyene” (M. Maher, *Pseudo-Jonathan*, 8:4, p. 42; J. Neusner, *Genesis Rabbah* 1, 33:4:2, p. 348), elsewhere Kadrun, Kardu = Kurdistan (M. Maher, *Pseudo-Jonathan*, p. 42 n. 3). For additional sources and discussion, see L. Ginzberg, *Legends*, 5:186 n. 48; S. C. Malan, *Adam and Eve*, p. 239 n. 15, pp. 240-242 n. 23.

5 See S. Dalley, *Gilgamesh*, p. 133 n. 135. See also 11:42-43, p. 114.

6 A. Jones, *Qurʾān*, 11:44, p. 211. Since the term itself refers to a hill generically, it is possible that there was no intention in the *Qurʾān* to refer to a specific mountain. Jones comments: “Jewish and later Muslim tradition places al-Judi in present day Kurdistan, but initially Arab hearers would have identified it with a mountain in northern central Arabia” (*ibid.*, p. 211 n. 5).

7 Ararat.

8 E. A. Harper, *It’s All* (2013), p. 48.

9 Jeremiah 18:14; Psalm 133:3.

10 Leviticus 23:26-43.

What about Noah's garden itself? Though no analogs to the Tree of Life and the Tree of Knowledge are explicitly mentioned, an olive tree is implied in the story of the dove which returns to Noah with its branch. A variety of texts associate the olive tree with the Garden of Eden. For example, ancient traditions recount that on his sickbed Adam requested Eve and Seth to return to the Garden to retrieve oil — presumably olive oil — from the “tree of his mercy.”<sup>50</sup> Recalling the story of the dove that returned to Noah's ark with the olive branch in its mouth, a rabbinical opinion states that the “gates of the garden of Eden opened for the dove, and from there she brought it.”<sup>51</sup> Two days after a revelation describing how war was to be “poured out upon all nations,” Joseph Smith designated D&C 88, by way of contrast, as the “olive leaf... plucked from the Tree of Paradise, the Lord's message of peace to us.”<sup>52</sup>

Although no parallel to the four rivers of Eden is explicitly mentioned in the description of Noah's garden, remember that the sources of two of these rivers, the Tigris and Euphrates, lie in the region of the “mountains of Ararat.”<sup>53</sup> In addition, most of the other significant elements of the Garden of Eden are present in Noah's garden: a prominent mountain,<sup>54</sup> fruit whose eating leads to important consequences,<sup>55</sup> and a place of holiness where unauthorized entry is forbidden.<sup>56</sup>

However, important differences also exist between the garden story of Adam and Eve and that of Noah. Whereas the Garden of Eden is situated in a terrestrial world, Noah's garden is clearly portrayed as telestial, on the earth as we know it. Noah, not God, plants it. Moreover, the earmarks of telestial law are evident in the details of the commandments given to Noah.<sup>57</sup> Man's dominion in Noah's garden is to be experienced by the beasts with fear and dread,<sup>58</sup> for they are to become the meat of man.<sup>59</sup> Anticipation of conflict and bloodshed among Noah's descendants is implicit in the description given of the punishment to be meted out for murder,<sup>60</sup> recalling the tragic precedent in the slaying of Abel by Cain.<sup>61</sup> Clearly Noah's garden scenes do not take place in an Eden paradise but instead are set in a fallen world.

50 G. A. Anderson *et al.*, *Synopsis*, Latin 36:2, p. 40E; S. C. Malan, *Adam and Eve*, 36:1-3, pp. 39-40.

51 J. Neusner, *Genesis Rabbah I*, 33:6, p. 351. Others said it came from the Mount of Olives (e.g., M. Maher, *Pseudo-Jonathan*, 8:11, p. 43).

52 J. Smith, Jr., *Teachings*, 14 January 1833, p. 18.

53 Genesis 8:4. See N. M. Sarna, *Genesis*, p. 57. In the Sibylline Oracles we read that there “the springs of the great river Marsyos had sprung up” (J. J. Collins, *Sibylline Oracles*, 1:265, p. 341). L. M. Morales, *Tabernacle Pre-Figured*, p. 153 likewise observes:

It is, perhaps, not irrelevant here to note that the Babylonian flood-hero, Utnapishtim, gains eternal life by being translated to the *pî nârâti*, the Eden-like “mouth of the rivers” (see A. George, *Gilgamesh*, 11:205, p. 95), this *Urzeit—Endzeit* concept whereby the end is like the beginning (a new beginning) informing also the parallels between the creation and deluge/re-creation accounts, between Ararat and Eden.

54 Ezekiel 28:13-14; Genesis 8:4. Regarding the presence of a cosmic mountain in Eden, see D. W. Parry, *Garden*, pp. 133-137.

55 Genesis 3:1-24; 9:20-27.

56 See OVERVIEW Genesis 9, p. 309.

57 See Leon R. Kass in GLEANINGS Genesis 9, p. 325.

58 See Genesis 9:2.

59 See Genesis 9:3.

60 See Genesis 9:5-6.

61 Genesis 4:8. See *Endnote G8-3*, p. 294.

## Genesis 8: Text and Commentary

<p style="text-align: center;">CHAPTER 8</p> <p style="text-align: center;"><i>THE WATERS DECREASE (PP. 287-288)</i></p> <p><b>A</b>ND <sup>a</sup>God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made <sup>b</sup>a wind to pass over the earth, and the waters assuaged;</p> <p>2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> <p>3 And <sup>a</sup>the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.</p> <p>4 And <sup>a</sup>the ark rested in the seventh month, on the seventeenth day of the month, upon the <sup>b</sup>mountains of Ararat.</p> <p>5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were <sup>a</sup>the tops of the mountains seen.</p> <p>6 ¶ And it came to pass <sup>a</sup>at the end of forty days, that <sup>b</sup>Noah opened the window of the ark which he had made:</p> <p style="text-align: center;"><i>BIRDS ARE SENT FORTH (PP. 288-290)</i></p> <p>7 And <sup>a</sup>he <sup>b</sup>sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> <p>8 Also <sup>a</sup>he sent forth a dove from him, to see if the waters were abated</p>	<p>from off the face of the ground;</p> <p>9 But the dove found <sup>a</sup>no rest for the sole of her foot, and she returned unto him into the ark, for <sup>b</sup>the waters were on the face of the whole earth: then <sup>c</sup><sup>d</sup>he put forth his hand, and took her, and pulled her in unto him into the ark.</p> <p>10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;</p> <p>11 And the dove came in to him <sup>a</sup>in the evening; and, lo, in her mouth was <sup>b</sup>an olive leaf <sup>c</sup>plucked off: so Noah knew that the waters were abated from off the earth.</p> <p>12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.</p> <p style="text-align: center;"><i>THE GROUND IS DRY (PP. 290-291)</i></p> <p>13 ¶ And it came to pass in the <sup>a</sup>six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and <sup>b</sup>Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.</p> <p>14 And <sup>a</sup>in the second month, on the seven and twentieth day of the month, was the earth dried.</p> <p style="text-align: center;"><i>NOAH LEAVES THE ARK (P. 291)</i></p> <p>15 ¶ And God spake unto Noah, saying,</p> <p>16 <sup>a</sup>Go forth of the ark, <sup>b</sup>thou, and</p>	<p>thy wife, and thy sons, and thy sons' wives with thee.</p> <p>17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; <sup>a</sup>that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</p> <p>18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:</p> <p>19 <sup>a</sup>Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.</p> <p style="text-align: center;"><i>NOAH'S SACRIFICE (PP. 291-293)</i></p> <p>20 ¶ And <sup>a</sup>Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered <sup>b</sup>burnt offerings on the <sup>c</sup>altar.</p> <p>21 And <sup>a</sup>the Lord smelled a sweet savour; and the Lord said in his heart, <sup>b</sup>I will not again curse the ground any more for man's sake; for <sup>c</sup>the imagination of man's heart is evil from his youth; <sup>d</sup>neither will I again smite any more every thing living, as I have done.</p> <p>22 While the earth remaineth, <sup>a</sup>seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.</p>
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1 And **God remembered Noah**, and every living thing, and all the cattle that was with him in the ark: and God made **a wind to pass over the earth, and the waters assuaged**;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And **the waters returned** from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And **the ark rested** in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

- 1 a **God remembered Noah.** This verse is the turning point of the story of Noah.<sup>1</sup> The phrase “God remembered Noah” does not imply that Noah had ever been forgotten. Indeed, a better way to convey the sense of the phrase might be to translate it as “God had *not* forgotten Noah.” Sarna explains: “In the Bible, ‘remembering,’ particularly on the part of God, is not the retention or recollection of a mental image, but a focusing upon the object of memory that results in action.”<sup>2</sup> John Sailhamer comments further:<sup>3</sup>

The description of God’s rescue of Noah foreshadows God’s deliverance of Israel in the Exodus. Just as later “God remembered his covenant”<sup>4</sup> and sent “a strong east wind” to dry up the waters before his people (Exodus 14:21) so that they “went through ... on dry ground,”<sup>5</sup> so also in the story of the Flood we read that “God remembered” those in the ark and sent a “wind” over the waters so that his people might come out on “dry ground.”

- b **a wind to pass over the earth, and the waters assuaged.** I.e., the waters subsided. In ancient Hebrew the movement of air and the movement of the Divine spirit are described by the same word (*ruach*). Here, as in the story of Creation, the *ruach* “indicates the beginning of new life.”<sup>6</sup> “As the waters are the symbol of chaos, the undoing of Creation, so the movement of the wind ... heralds the reimposition of order.”<sup>7</sup>
- 3 a **the waters returned.** Cassuto notes the double mention of the verb *shuv* (Hebrew “return”) in this verse, making it clear “that it refers to the waters returning to the places whence they issued ... The waters came from both the heavens and the great deep and returned to each of them.”<sup>8</sup> The same verb is often used in scriptural context to mean “repentance.”<sup>9</sup>
- 4 a **the ark rested.** The Hebrew *va-tanach* describes the final parking of the Ark in terms of “rest,” reminding us of the verb that underlies Noah’s name.<sup>10</sup> According to the calendar in *Jubilees*,<sup>11</sup> this was a Friday — thus the Ark came to its rest just in time for the Sabbath.<sup>12</sup>
- b **mountains of Ararat.** JST OT2 reads “mountain.”<sup>13</sup> For a discussion of the geography of the scene, see the caption of FIGURE G8-7, p. 284. “In primitive flood stories the mountain is very often the place where the survivors were saved without any technical means; they fled to the mountain peak which the waters had not reached. It was only at a later stage of

1 See FIGURE G8-2, p. 278.

2 N. M. Sarna, *Genesis*, p. 56. Compare Genesis 19:29, 30:22; Exodus 2:24, 6:5.

3 J. H. Sailhamer, *Genesis*, p. 89.

4 Exodus 2:24.

5 Exodus 14:22.

6 U. Cassuto, *Noah to Abraham*, p. 101.

7 N. M. Sarna, *Genesis*, p. 56.

8 U. Cassuto, *Noah to Abraham*, p. 102.

9 See, e.g., COMMENTARY Moses 6:52-b, p. 75; J. M. Bradshaw, *God’s Image 1*, COMMENTARY 5:4-b, p. 357.

10 See Endnote M8-16, p. 246.

11 J. C. VanderKam, *Book of Jubilees*, 5:27-28, p. 36.

12 See G. J. Wenham, *Genesis 1-15*, p. 184.

13 S. H. Faulring *et al.*, *Original Manuscripts*, p. 628.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the **mountains of Ararat**.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were **the tops of the mountains seen**.

6 ¶ And it came to pass **at the end of forty days**, that Noah opened the window of the ark which he had made:

7 And **he sent forth a raven**, which went forth to and fro, until the waters were dried up from off the earth.

8 Also **he sent forth a dove** from him, to see if the waters were abated from off the face of the ground;

development that the story tells of a vessel that lands on a mountain. The narrative often has an etiological conclusion in this context. Either the mountain peak becomes a holy place or the narrative says that the remains of the ship are still to be found there, or there are traces of the footprints of those who were saved from the flood.”<sup>14</sup> “One can read ... how, despite the biblical account which does not mention any particular mountain, there is no end to enterprises to find the Ark or its remains, and how such enterprises always find credibility.”<sup>15</sup>

5 a **the tops of the mountains seen**. The tops of other mountains appeared seventy-three days after the Ark rested on the highest mountain.<sup>16</sup>

6 a **at the end of forty days**. “If this is not a round number, it makes Noah start work on a Sunday, the day after the Sabbath.”<sup>17</sup>

b **Noah opened the window of the ark**. God expected Noah to act for himself in finding out whether the earth was ready for his debarkation.

7 a **he sent forth a raven**. With regard to Noah’s release of the birds, Westermann remarks that it is “the most amazing of all motifs” in the worldwide stories of the Flood: “It is almost incredible how widespread this motif is and how similar the most widely separated texts are.”<sup>18</sup> Anciently, mariners used birds to determine the proximity of land and to take their direction accordingly.<sup>19</sup> Sarna observes:

The raven is a wild bird that is not discriminating in its diet.<sup>20</sup> It feeds on carrion as well as vegetation and could thus obtain its food from among the floating carcasses. That is why it made repeated forays [v. 7: “went forth to and fro”] from the Ark.<sup>21</sup>

b **sent forth**. Rather, “let out.”<sup>22</sup>

8 a **he sent forth a dove**. “The dove ... is a symbol of beauty and gentleness, integrity and friendship. Time and again the maiden in the Song of Songs is called ‘my dove’ or ‘my dove, my perfect one’;<sup>23</sup> and her eyes and the eyes of the youth are compared to doves.”<sup>24</sup> A “phonetic affinity”<sup>25</sup> can be found between Noah (*noach*) and the term for dove (*hayyonah*)

14 C. Westermann, *Genesis 1-11*, p. 443.

15 *Ibid.*, p. 444.

16 N. M. Sarna, *Genesis*, p. 57.

17 G. J. Wenham, *Genesis 1-15*, p. 186.

18 C. Westermann, *Genesis 1-11*, p. 403. Sometimes three birds are sent out (e.g., a dove, a swallow, and a raven in *Gilgamesh* (A. George, *Gilgamesh*, 11:147-156, pp. 93-94).

19 C. Westermann, *Genesis 1-11*, p. 446.

20 According to Leviticus 11:15 and Deuteronomy 14:14, it is an unclean animal.

21 N. M. Sarna, *Genesis*, p. 57. See the caption to FIGURE G8-6, p. 283.

22 *Ibid.*, p. 57.

23 Song of Solomon 2:14; 5:2; 6:9.

24 U. Cassuto, *Noah to Abraham*, p. 108. See Song of Solomon 1:15; 4:1; 5:12.

25 G. J. Wenham, *Genesis 1-15*, p. 186.

8 Also **he sent forth a dove** from him, to see if the waters were abated from off the face of the ground;

9 But the dove found **no rest for the sole of her foot**, and she returned unto him into the ark, for **the waters were on the face of the whole earth**: then **he put forth his hand, and took her, and pulled her in unto him into the ark**.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him **in the evening**; and, lo, in her mouth was **an olive leaf** plucked off: so Noah knew that the waters were abated from off the earth.

which, on her first sortie from the Ark, found “no rest [*manoah*] for the sole of her foot.”<sup>26</sup> When the dove brought the olive leaf back on her second sortie, however, the leaf “rested” in her beak.<sup>27</sup> The dove “is white, a clean animal often used in sacrifice.”<sup>28</sup> Like other sacrificial animals, it is sometimes seen as a symbol of Israel<sup>29</sup> and therefore within this story it is an ideal representative of Noah himself.<sup>30</sup>

9 a **no rest for the sole of her foot**. Westermann takes this phrase to mean that “not even the tiniest resting place”<sup>31</sup> was available for the bird. However, a rabbinic view takes the phrase metaphorically: “It could not sustain itself in the world.”<sup>32</sup>

b **the waters were on the face of the whole earth**. Hugh Nibley explains:<sup>33</sup>

From where [Noah] was, ‘the whole earth’ was covered with water as far as he could see; after things had quieted down for 150 days and the Ark ground to a halt, it was still three months before he could see any mountain tops. But what were conditions in other parts of the world? If Noah knew that, he would not have sent forth messenger birds to explore. The flood as he described it is what he saw of it.”

c **he put forth his hand, and took her, and pulled her in unto him into the ark**. “When it returned, Noah took it in his hand to see if there was clay on its feet.”<sup>34</sup>

d **he put forth his hand**. “This is the second reference in Genesis to putting forth one’s hand to take hold of something. Noah’s hand is stretched forth to offer refuge to one of God’s creatures. Earlier God had seen the possibility that man would ‘put forth his hand and take also of the tree of life’ (Moses 4:28). This is not a giving hand. It is a grasping hand.”<sup>35</sup>

11 a **in the evening**. “That is, when birds customarily return to their nests. The note implies that the dove had been out all day, signifying the availability of resting places.”<sup>36</sup>

b **an olive leaf**. Cassuto<sup>37</sup> explains that the dove brought Noah “good tidings, in the form possible to a creature that cannot speak.” Sarna discusses the symbolism of the olive tree as follows:<sup>38</sup>

26 Genesis 8:9.

27 M. Maher, *Pseudo-Jonathan*, 8:11, p. 43. See also p. 43 n. 11.

28 See, e.g., Leviticus 1:14, 12:6.

29 Hosea 7:11, 11:11.

30 G. J. Wenham, *Genesis 1-15*, p. 186.

31 C. Westermann, *Genesis 1-11*, p. 448.

32 R. M. Zlotowitz et al., *Bereishis*, 1:269. Cf. Deuteronomy 28:65.

33 H. W. Nibley, *Before Adam*, pp. 65-66.

34 N. M. Sarna, *Genesis*, p. 57.

35 V. P. Hamilton, *Genesis 1-17*, p. 305.

36 N. M. Sarna, *Genesis*, p. 58.

37 U. Cassuto, *Noah to Abraham*, p. 111.

38 N. M. Sarna, *Genesis*, p. 58.

11 And the dove came in to him in the evening; and, lo, in her mouth was **an olive leaf plucked off**: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass **in the six hundredth and first year, in the first month, the first day of the month**, the waters were dried up from off the earth: and **Noah removed the covering of the ark**, and looked, and, behold, the face of the ground was dry.

The olive tree, one of the earliest to be cultivated in the Near East, is an evergreen. It is extraordinarily sturdy and may thrive up to a thousand years. Thus it became symbolic of God's blessings of regeneration, abundance, and strength, which is most likely the function it serves here. In the present context the olive branch is invested with the idea of peace and reconciliation, and for this reason it was incorporated into the official emblem of the State of Israel.

The scenes following the Flood conjure up memories of the story of Adam and Eve. Though no analogs to the Tree of Life and the Tree of Knowledge are explicitly mentioned in the description of the place where the Ark landed, an olive tree is implied in the story of the dove which returns to Noah with its branch. A variety of texts associate the olive tree with the Garden of Eden. For example, ancient traditions recount that on his sickbed Adam requested Eve and Seth to return to the Garden to retrieve oil — presumably olive oil — from the “tree of his mercy.”<sup>39</sup> Recalling the story of the dove that returned to Noah's ark with the olive branch in its mouth, a rabbinical opinion states that the “gates of the garden of Eden opened for the dove, and from there she brought it.”<sup>40</sup>

c **plucked off**. “The rare noun *taraf* connotes that it was freshly removed from the tree and was not flotsam, a sure sign that plant life had begun to renew itself.”<sup>41</sup>

13 a **in the six hundredth and first year, in the first month, the first day of the month**. “On New Year's day, exactly one year after God first communicated with Noah, the ground was dry.”<sup>42</sup> “Precisely at the commencement of the year, on the anniversary of Creation, the world resumed again the form that God had given it when first it came into being.”<sup>43</sup> Spotlighting the theme of a new beginning, the number “one” plays a key role in the description of re-creation after the Flood. Moreover, Genesis 8:5 and 8:13, like their counterpart in the story of the original creation, use the rarer Hebrew term *yom ehad*, corresponding to the English cardinal term “day one” rather than the common ordinal term “first day.” This would hint to the ancient reader that the date had special ritual significance.<sup>44</sup> Just as Moses 3:1-3 lays a foundation for the institution of the Sabbath, so Genesis 8-9 provides a primeval precedent for the New Year celebration among the Israelites.<sup>45</sup>

b **Noah removed the covering of the ark**. The possibility signaled by Morales<sup>46</sup> that “the ‘covering [*mikseh*] of the Ark’ establishes a link to the [skin] ‘covering of the Tabernacle’<sup>47</sup> is significant.”<sup>48</sup>

39 G. A. Anderson *et al.*, *Synopsis*, Latin 36:2, p. 40E; S. C. Malan, *Adam and Eve*, 36:1-3, pp. 39-40.

40 J. Neusner, *Genesis Rabbah* 1, 33:6:5, p. 351. Others said it came from the Mount of Olives (e.g., M. Maher, *Pseudo-Jonathan*, 8:11, p. 43).

41 N. M. Sarna, *Genesis*, p. 58.

42 *Ibid.*

43 U. Cassuto, *Noah to Abraham*, p. 113.

44 See M. S. Smith, *Priestly Vision*, p. 81. See also OVERVIEW Genesis 8, p. 280.

45 C. Westermann, *Genesis 1-11*, p. 470.

46 L. M. Morales, *Tabernacle Pre-Figured*, p. 157.

47 Exodus 40:19.

48 See OVERVIEW Genesis 9, p. 310.

14 And *in the second month, on the seven and twentieth day of the month*, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 *Go forth* of the ark, *thou, and thy wife*, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; *that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.*

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 *Every beast*, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And *Noah builded an altar unto the Lord*; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

- 14 a *in the second month, on the seven and twentieth day of the month.* The earth attained its dry state again “on the twenty-seventh day of the second month of the six hundred and first year [of Noah’s life], that is, if we count both the first and the last day, a year and eleven days after the commencement of the Deluge: a complete solar year of 365 days in all.”<sup>49</sup> Westermann adds: “The two statements then would represent two different systems of calculation, the lunar year and the solar year.”<sup>50</sup> Cassuto explains: “The *Septuagint*, which was composed in Egypt for the use of the Jews living there, who were accustomed to the Egyptian year of 365 days, also had in mind a complete year, and with this in view wrote twenty-seven instead of seventeen in Genesis 7:11 and in 8:4.”<sup>51</sup>
- 16 a *Go forth.* See COMMENTARY Moses 6:30-b, p. 59. The corresponding command for embarkation is found in Genesis 7:1. “There is a striking thematic parallel between the picture of God’s calling Noah out of the Ark<sup>52</sup> and the call of Abraham.”<sup>53</sup> The author “is careful to show that ... Noah left the Ark only at God’s command.”<sup>54</sup>
- b *thou and thy wife.* See also Genesis 8:18. “The variation in the order of persons from Genesis 6:18 and 7:7, where husbands and wives are not listed together, led midrashic sources to infer that sexual relationships were forbidden in the Ark and were permitted to be resumed only after disembarkation.”<sup>55</sup> See OVERVIEW Moses 8, p. 215.
- 17 a *that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.* Compare Moses 2:22.
- 19 a *Every beast.* Compare Moses 2:24.
- 20 a *Noah builded an altar unto the Lord.* Noah’s first action on the renewed earth as the building of an altar for burnt offerings. In contrast to every major action Noah had performed previously,<sup>56</sup> he made the sacrifice without divine instruction. In scripture this type of sacrifice is called a freewill offering.<sup>57</sup> It is foremost a means of rendering thanksgiving:<sup>58</sup>

When a person has been saved from a terrible danger, or has escaped from a general catastrophe, his first reaction is to give thanks to him who saved him or helped him to escape. And there could be no greater thanksgiving than these sacrifices. Of the few

49 U. Cassuto, *Noah to Abraham*, p. 113. Cf. J. Neusner, *Genesis Rabbah* 1, 33:7:3, pp. 352-353.

50 C. Westermann, *Genesis 1-11*, p. 450.

51 U. Cassuto, *Noah to Abraham*, pp. 113-114.

52 Genesis 8:15-20.

53 J. H. Sailhamer, *Genesis*, p. 91; J. H. Sailhamer, *Meaning*, pp. 308-309. Genesis 12:1-7.

54 J. H. Sailhamer, *Meaning*, p. 308.

55 N. M. Sarna, *Genesis*, p. 58. See J. Neusner, *Genesis Rabbah* 2, 34:7:1, p. 4.

56 “[I]f we treat as minor acts his sending forth the raven and the dove” (L. R. Kass, *Wisdom*, p. 171 n. 4).

57 Leviticus 22:17-25; Numbers 15:1-11. See V. P. Hamilton, *Genesis 1-17*, p. 308.

58 U. Cassuto, *Noah to Abraham*, p. 117.



20 ¶ *And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.*

21 *And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*

domestic animals and birds that constituted his sole, meagre possessions for the new period of his life in a world that is completely waste, Noah gave up several animals and birds in honor of his Divine Savior.

In addition to describing this natural expression of thanks, the account portrays Noah as a new Adam, “reversing the estrangement” between God and man by means of this atoning sacrifice.<sup>59</sup>

Westermann notes:<sup>60</sup> “The sacrifice of Noah is one of those elements which occurs very often in the flood narratives, e.g., in the Babylonian, Greek, Phoenician, Indian stories. Ziusudra, Utnapishtim, Deucalion, Demarius, Manu, all offer sacrifice after they have been saved.”

- b *burnt offerings.* “Significantly, Noah does not offer a libation, in contrast to Utnapishtim. The omission points up the fact that sacrifice is not food for God.”<sup>61</sup>
- c *altar.* Following “altar” the JST adds “and gave thanks unto the Lord, and rejoiced in his heart.”<sup>62</sup>

21 a *the Lord smelled a sweet savour.* The JST makes Noah rather than the Lord the subject of verses 21 and 22:<sup>63</sup> “*And the Lord spake unto Noah, and he blessed him. And Noah smelled a sweet savor, and he said in his heart; I will call on the name of the Lord, that he will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; and that he will not again smite any more every thing living, as he hath done, while the earth remaineth, and that seedtime and harvest, and cold and heat, and summer and winter, and day and night may not cease with man.*”

In the KJV translation of Genesis, the “sweet savour” was not principally due to the pleasant odor of the sacrifice.<sup>64</sup> The play on words in this verse make it clear that it was Noah's righteousness that made the offering “sweet” or, more literally “restful” (*nihoah*). God has finished the work of re-creation and will rest from His labors.<sup>65</sup> Noah will build God's sanctuary<sup>66</sup> and, as His righteous and duly-appointed king, will rule on earth in accordance with divine law.

- b *I will not again curse the ground any more for man's sake.* A lifting of the curse had been prophesied uncomprehendingly by Lamech in Moses 8:9.<sup>67</sup> Cassuto observes:<sup>68</sup>

The curse on the ground — that is to say, the decree that the ground would not again produce of its own accord, without human labor, what was needed for man's sustenance, and that he would eat his bread only with toil and the sweat of his face — remained valid, except that the Lord promised not to add thereto, that is, not to aggravate further man's position on earth.

59 L. M. Morales, *Tabernacle Pre-Figured*, p. 197. Cf. F. G. Martinez, *Genesis Apocryphon*, 10:13, p. 231; J. C. VanderKam, *Book of Jubilees*, 6:2, p. 36; O. S. Wintermute, *Jubilees*, 6:2, p. 66.

60 C. Westermann, *Genesis 1-11*, p. 452.

61 N. M. Sarna, *Genesis*, p. 59.

62 S. H. Faulring et al., *Original Manuscripts*, pp. 115, 629.

63 *Ibid.*, pp. 115-116, 629.

64 See Leviticus 26:31; Amos 5:21-22.

65 Compare Moses 3:2.

66 See OVERVIEW Moses 8, p. 207; OVERVIEW Genesis 9, p. 298.

67 See COMMENTARY Moses 8:9-b, p. 224. See also J. M. Bradshaw, *God's Image 1*, COMMENTARY 4:23-b, p. 270.

68 U. Cassuto, *Noah to Abraham*, p. 120.

21 *And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for **the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.***

22 *While the earth remaineth, **seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.***

**c** ***the imagination of man's heart is evil from his youth.*** Commenting on the Genesis version of this verse, Sarna writes: "As compared with Genesis 6:5, the language is considerably modified and is no longer all-inclusive. The statement is not a judgment but an observation that a proclivity for evil is woven into the fabric of human nature. The key phrase is 'from his youth,' not from birth or conception, implying that the tendency to evil may be curbed and redirected through the discipline of laws. Hence, the next section deals with the imposition of laws upon postdiluvian humanity."<sup>69</sup>

**d** ***neither will I again smite any more every thing living.*** Compare Isaiah 54:9: "I have sworn that the waters of Noah should no more go over the earth."

**22 a** ***seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*** This phrase articulates the re-establishment of the alternating rhythm of the times and seasons required to sustain agricultural life and the cultic calendar that goes along with it. The words "describe three environmental phenomena: agricultural, climatic, and temporal" — "the expression of totality by means of opposites."<sup>70</sup>

A revelation of Joseph Smith qualifies this promise as follows:<sup>71</sup>

I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.

<sup>69</sup> N. M. Sarna, *Genesis*, p. 59.

<sup>70</sup> *Ibid.*, p. 60.

<sup>71</sup> J. Smith, Jr., *Teachings*, 10 March 1844, pp. 340-341.

## Endnotes

- G8-1** Compare with the gradual, reluctant departure of God from Jerusalem and its temple in Ezekiel.<sup>1</sup> Other Jewish sources likewise describe the similar process of the removal of the *Shekhinah* — representing God’s presence — in seven stages.<sup>2</sup> See also OVERVIEW Moses 7, p. 115.
- G8-2** Just prior to his equating of the rainbow and the staff as a “witness between me and my people,” Pseudo-Philo<sup>3</sup> has it that the Lord showed Moses “the measures of the sanctuary, and the number of the offerings, and the sign whereby men shall interpret (literally, begin to look upon) the heaven, and said: These are the things which were forbidden to the sons of men because they sinned.”<sup>4</sup>
- G8-3** In mentioning the many parallels between Adam and Noah, the figure of Cain should also be brought into discussion.<sup>5</sup> He is also a worker of the soil: we have Adam (created from the earth<sup>6</sup>) who works the earth.<sup>7</sup> We have Cain who is a worker of the earth<sup>8</sup> and then Noah who is a man of the earth.<sup>9</sup> While there is no tree in this narrative, each of these three stories starts with a planting: the Tree of Knowledge has an analog to Cain’s crops and Noah’s vineyard. Moreover, the motif of knowledge is a part of each story. Adam knows good and evil after his Fall. Cain “knows not” where his brother is. Noah knows what his son does to him. Finally, we have three curses: the curse on the land, the curse on Cain, and the curse on Canaan. Cain failed to be another Adam, just as Canaan failed to be another Noah.

1 See T. D. Alexander, *From Eden*, pp. 56-57.

2 H. Schwartz, *Tree*, p. 51, cf. pp. 55-56). See also D. J. Larsen, Enoch and the City of Zion.

3 Pseudo-Philo, *Biblical Antiquities*, 19:12, pp. 130.

4 Cf. JST Exodus 34:1-2.

5 Thanks to Benjamin McGuire for bringing this point to our attention.

6 Moses 3:7.

7 Moses 3:5, 15.

8 Moses 5:17.

9 Genesis 9:20.







FIGURE G9-1. *Noah in His Vineyard*, The Holkham Bible, ca. 1325-1350

This illustration showing an industrious Noah diligently tending his vineyard is in striking contrast to a later depiction in the same book that features him in an inebriated stupor. Scholars have spilled considerable ink over the odd inconsistency between the two scenes.

The Anglo-Norman French *Holkham Bible* dates from the time of Chaucer. It was made as a teaching aid for a Dominican friar who seems to have been charged with the instruction of English nobles.<sup>1</sup> In many of the illustrations the artist has combined scripture with “entertaining details from the mystery plays, episodes from an Anglo-Norman account of Christ’s childhood, and Petrus Comestor’s influential twelfth-century *Historia Scholastica*. This mixture gives us such appealing scenes as Christ playing on sunbeams as a child and God telling Noah to hurry up with the Ark so that he is forced to finish the top section in wicker rather than wood.”<sup>2</sup> In a Flood scene, the dove plucks a leaf from a tree atop an underwater mountain while the raven plucks an eye from a drowned horse.

1 Holkham Bible.

2 Holkham Bible Picture Book.



# GENESIS 9

## Glory, Fall, and Judgment

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### Overview

GENESIS 9 presents the reader with the puzzling portrayal of a flawed Noah whose behavior seems incongruous with his previous description as a “just man and perfect in his generation.”<sup>1</sup> Remarking on the odd inconsistency implied by the common understanding of the scene that immediately followed God’s covenant with Noah, Gordon Wenham writes:<sup>2</sup>

So striking is the contrast between Noah the saint who survived the Flood and Noah the inebriated vintner that many commentators argue that the two traditions are completely incompatible and must be of independent origin.

What aspects of this enigmatic portrayal are the results of divergent traditions, textual misunderstandings, or the abbreviated nature of the account<sup>3</sup> is difficult to ascertain. Additionally, some scholars have described the inconsistency as part of a deliberate effort to denigrate or minimize the character of Noah in Jewish tradition.<sup>4</sup> Apart from these speculations, what seems certain is that the author of the account we have today deliberately framed this sequel to Noah’s garden story<sup>5</sup> as a replay of the scene of the Fall and consequent judgment in Eden.<sup>6</sup>

Most often the instigator of this “Fall” is seen to be Noah, who, it is reported, succumbed to the intoxicating influence of wine from his vineyard. However, note that the scriptures omit any hint of wrongdoing by Noah and instead reserve all condemnation for his grandson Canaan, who is likened in the *Zohar* to the “primordial serpent”<sup>7</sup> cursed by God in the Garden of Eden.<sup>8</sup> Indeed, in the admittedly tentative interpretation we explore in

1 Moses 8:27.

2 G. J. Wenham, *Genesis 1-15*, p. 198 n. 21.

3 “Indeed, suspecting that it is brief because it is ugly, some scholars believe that it offers but a fragment of a larger tale known to the oral tradition, a tale that, according to one commentator, ‘must have seemed to the monotheistic writer dangerous to spell out’” (L. R. Kass, *Wisdom*, p. 199).

4 See, e.g., A. A. Orlov, *Enoch-Metatron*, pp. 306-320.

5 Genesis 9:21-27.

6 Moses 4:5-31.

7 D. C. Matt, *Zohar 1*, 1:73a, p. 431.

8 T. L. Brodie, *Dialogue*, p. 192.

this chapter to account for its many anomalies, the sin of Ham is seen as a parallel to the transgression of Adam and Eve. We explore the possibility that Ham's wrongdoing was in approaching the curtains of the "tent of Yahweh"<sup>9</sup> without authorization and looking upon the glory of God as Noah was in the course of revelation.<sup>10</sup> Additionally, we gather and present the accounts of interpreters who view Ham's actions as part of an effort to steal Noah's priesthood garment and thereby usurp his authority.<sup>11</sup>

## Fall and Judgment

In Genesis 9, the "fall" and "judgment" scenes, corresponding typologically to the Fall and Judgment scenes of Adam and Eve, are straightforwardly recited as follows:<sup>12</sup>

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

Looking at the passage more closely, however, raises several questions. To begin with, what tent did Noah enter? Although the English translation says "his tent," the Hebrew text features a feminine possessive that normally would mean "her tent."<sup>13</sup> The *Midrash Rabbah* explains this as a reference to the tent of Noah's wife,<sup>14</sup> and commentators ancient and modern have inferred from this that Ham intruded upon his father and mother in intimate circumstances.<sup>15</sup>

## The Tent as a Prefiguration of the Tabernacle

However, Rabbi Shim'on in the *Zohar* offers an intriguing alternative explanation. He takes the letter *he* of the Hebrew feminine possessive to mean "the tent of that vineyard," namely, the tent of *Shekhinah*.<sup>16</sup> *Shekhinah* is the Hebrew term for "the divine feminine"<sup>17</sup> that was used to describe the presence of Yahweh in Israelite temples.<sup>18</sup> The idea of Noah putting up

9 Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567. Cf., e.g., D. C. Matt, *Zohar 1*, 1:73a-b, p. 434 n. 700.

10 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.

11 H. W. Nibley, *Lehi 1988*, pp. 168-170; H. W. Nibley, *What*, p. 366; H. W. Nibley, *Vestments*, pp. 128-131; H. W. Nibley, *Message 2005*, pp. 309-311; H. W. Nibley, *Teachings of the Book of Mormon*, 3:63-65. Cf., e.g., A. I. A. I. M. I. I. al-Tha'labi, *Lives*, pp. 190-193, 228-229; L. Ginzberg, *Legends*, 1:177, 5:199 nn. 78-80; M. M. Noah, *Jasher*, 7:24-30, p. 15, 27:10-12, p. 72; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, pp. 145-146.

12 Genesis 9:20-25.

13 I.e.: "In the biblical text the final letter of *oholoh*, his tent, is a *he*, rather than the normal masculine possessive suffix (*vav*). The suffix *he* usually denotes the feminine possessive, 'her'" (D. C. Matt, *Zohar 1*, 1:73a-b, p. 434 n. 700).

14 J. Neusner, *Genesis Rabbah 2*, 36:3, p. 30: "The word for 'his tent' is written as if it were to be read 'in her tent,' namely, in the tent of his wife."

15 See *Endnote G9-1*, p. 330.

16 D. C. Matt, *Zohar 1*, 1:73a-b, p. 434 n. 700. Cf. related references in the *Zohar* to the same concept in the story of Abraham (*ibid.*, 1:80a, p. 18, 184a, p. 34).

17 D. C. Matt, *Zohar 2*, 1:84a, p. 34.

18 Indeed, the Hebrew term for Tabernacle, *mishkan* (literally "dwelling place"), comes from the same root as *Shekhinah*. See *Endnote G9-2*, p. 330.



FIGURE G9-2. *Sanctuary at Sinai.*  
William John Heaslip, 1898-1970

a sacred “tent of meeting”<sup>19</sup> is consistent with the previous report that he built an altar<sup>20</sup> and established a covenant with the Lord.<sup>21</sup> Indeed, in a variant of the same theme, some modern commentators take the letter *he* in the Hebrew text of Genesis as referring to Yahweh, hence reading the term as the “Tent of Yahweh,”<sup>22</sup> the divine sanctuary.

In view of the pervasive theme in ancient literature in which the climax of the flood story is the founding of a temple over the source of the floodwaters,<sup>23</sup> Blenkinsopp<sup>24</sup> finds it “safe to assume” that the biblical account of “the deluge served not just as a paradigm of judgment but also as the Israelite version of the cosmogonic victory of the deity resulting in the building of a sanctuary for him.” It is significant that in the old Mesopotamian deluge myth that “could and did function as a creation myth in its own right,” this sanctuary is not located at the top of the mountain but at the edge of a swamp, an *abzu*.<sup>25</sup> Similarly, Lucian reports that “the temple of Hierapolis on the Euphrates was founded over the flood waters by Deucalion, counterpart of Ziusudra, Utnapishtim, and Noah.”<sup>26</sup> Consistent with this theme, Psalm 29:10 “speaks of Yahweh enthroned over the abyss.”<sup>27</sup>

Given the elements in the story of Noah that relate to the Tabernacle of Moses, it would have been natural for the ancient reader to have seen in Noah’s tent at the foot of the mount where the Ark-Temple rested a parallel with the sacred “Tent of Meeting” at the foot of Mount Sinai, at whose top God’s heavenly tent had been spread. Clifford explains this recurrent phenomenon with respect to the “ancient religious principle, ‘like is like’”: “The similarity in form between the earthly dwelling of the god and its heavenly prototype brings about the presence of the deity.”<sup>28</sup>

19 Leviticus 16:16. The Hebrew term is rendered more opaquely as “tabernacle of the congregation” in the KJV.

20 Genesis 8:20.

21 See Genesis 9:9-17. See *Endnote G9-3*, p. 330.

22 Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567. See *Endnote G9-4*, p. 330.

23 See also a similar pattern described in *OVERVIEW Moses 8*, p. 207.

24 J. Blenkinsopp, *The structure of P*, p. 285.

25 E.g., E. A. Speiser, *Creation Epic*, 1:69-79, pp. 61-62.

26 J. Blenkinsopp, *The structure of P*, p. 285. See Pseudo-Lucian, *De Dea Syria*, 13, p. 34; N. Wyatt, *Space*, p. 180.

27 *Ibid.*, p. 285. See also S. W. Holloway, *What Ship*, p. 334-335, which cites rabbinic legends about the capping of the Deep with the foundation stone of the temple, on which was written the ineffable Name of God.

28 R. J. Clifford, *Cosmic Mountain*, p. 123. See also p. 191.

## Noah “Was Not Drunk But in a Vision”

How may we understand the mention that Noah “was drunken”? Nibley associated the incident with the eleven-day “Feast of Intoxication”<sup>29</sup> and other rituals related to flood motifs in the ancient world.<sup>30</sup> Given the Mesopotamian context of the Flood story, an even closer connection might be found in the beer-and-liquor-filled celebration that accompanied the completion of Enki’s journey by water to Nibru to visit the god Enlil in which “there is no food — only alcohol is consumed.”<sup>31</sup>

Rabbinical sources make no attempt at explanation or justification but instead roundly criticize Noah’s actions.<sup>32</sup> Considering this condemnation, should we take the incident simply as an etiological statement — an anticipatory explanation of the reason priests were later forbidden drink before officiating in the sanctuary?<sup>33</sup> The difficulty with that explanation is that the Bible offers no evidence of censure for Noah’s supposed drunkenness, nor does Scripture give any hint of an accusation of self-righteous hypocrisy when Noah pronounces judgment upon his grandson Canaan. Joseph Smith likewise refrained from any criticism of Noah — indeed, he asserted unequivocally that Noah “retained all the power of his priesthood”<sup>34</sup> after the incident.

Do we have another explanation for Noah’s unexpected behavior? Yes. According to a statement attributed to Joseph Smith, Noah “was not drunk, but in a vision.”<sup>35</sup> Such an interpretation agrees with the *Genesis Apocryphon* which, immediately after describing a ritual drinking of wine by Noah and his family, devotes nearly three columns to a divine dream vision that revealed to Noah the fate of his posterity.<sup>36</sup> From their study of the story, Koler and Greenspahn concur that Noah was enwrapped in a vision while in the tent, commenting:<sup>37</sup> “This explains why Shem and [Japheth] refrained from looking at Noah even after they had covered him. Significantly ‘*ahorannit* [Hebrew “backward”] occurs elsewhere with regard to avoidance of looking directly at God in the course of revelation.”

Noah’s fitness to enjoy the presence of God is explored in detail by Morales.<sup>38</sup> Though not specifically applying his argument to the idea of Noah’s tent as a sanctuary, he argues the point convincingly with respect to his qualifications to enter the temple-like Ark.<sup>39</sup> Following Wenham,<sup>40</sup> Morales discusses scriptural assertions about the “righteousness”<sup>41</sup> and “blamelessness”<sup>42</sup> of Noah and “its correspondence with Psalm 15:1-2, considered by Koch the clearest example of a temple entrance liturgy”:<sup>43</sup>

29 H. W. Nibley, *Leiden*, 3:10, p. 1.

30 H. W. Nibley, *Message 2005*, pp. 308-309. See *Endnote G9-5*, p. 330.

31 J. A. Black *et al.*, *Literature of Ancient Sumer*, p. 330. See J. A. Black *et al.*, *Enki’s Journey*, 104-116, p. 333.

32 E.g., M. J. B. bin Gorion *et al.*, *Mimekor*, 1:24; J. Neusner, *Genesis Rabbah 1*, 36:3, pp. 28-29.

33 Leviticus 10:9. See G. J. Wenham, *Genesis 1-15*, p. 199.

34 J. Smith, Jr., *Teachings*, 7 November 1841, p. 193. See *Endnote G9-6*, p. 330.

35 Joseph Smith, Jr., as reported by William Allen to Charles Lowell Walker (C. L. Walker, *Diary*, 12 May 1881, 2:554).

36 J. A. Fitzmyer, *Genesis Apocryphon*, 13:8-15:20, pp. 89-93. A Targum also mentions a “dream” that Noah had during his drunkenness, but supposes that it concerns a revelation on what was done to him by Ham (M. Maher, *Pseudo-Jonathan*, 9:24, p. 46).

37 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.

38 L. M. Morales, *Tabernacle Pre-Figured*, pp. 171-203.

39 See *OVERVIEW Moses 8*, p. 210.

40 G. J. Wenham, *Genesis 1-15*, p. 170.

41 Corresponding to the term “just” in the KJV translation of Genesis 6:9.

42 Corresponding to the term “perfect” in the KJV translation of Genesis 6:9.

43 L. M. Morales, *Tabernacle Pre-Figured*, pp. 183-184.



**FIGURE G9-3. *God Appears to Noah*, ca. 1896-1902  
J. James Tissot, 1836-1902**

In the *Genesis Apocryphon*, a dream-vision of Noah follows the ceremonial drinking of wine.<sup>1</sup> Following a scene of great destruction<sup>2</sup> that culminated in the breaking in pieces of a great olive tree,<sup>3</sup> Noah is identified with a cedar with offshoots that represent his descendants:<sup>4</sup>

[And now] list[en] and hear! You are the great cedar, [and] the [cedar] standing before you in a dream on the top of mountains [and h]igh grew a scion that comes forth from it and rises to its height (as) three s[on]s ... [ ... and as] you saw the first scion clinging to the stump of the cedar .... and the wood from it .... will not part from you all his days, and among his descendants your n[am]e will be called ....

Following what seem to be fragmentary prophecies about the other two sons, including a mention to Noah that “You made known to [him] the mystery that ...,”<sup>5</sup> an explanation is given of a vision of a “man coming from the south of the land, the sickle in his hand, and the fire with him.”<sup>6</sup> The passage concludes with the words:<sup>7</sup> “I shall tell you everything truthfully. So it is written concerning you.”<sup>8</sup> [Then I,] Noah, [awoke] from my sleep,<sup>9</sup> and the sun ...”

- 1 Fitzmyer finds dream-vision of Noah “somewhat similar to that of Enoch in *1 Enoch* 60 or 85-90” (J. A. Fitzmyer, *Genesis Apocryphon*, p. 164).
- 2 *Ibid.*, 13:8-18, p. 89.
- 3 Cf. Zechariah 4:3-14; Ezekiel 31:3-9; Romans 11:17-21; Jacob 5.
- 4 *Ibid.*, 14:9-27, p. 91.
- 5 *Ibid.*, 14:19, p. 91.
- 6 *Ibid.*, 25:9-18, p. 93. Cf. Revelation 14:14-19.
- 7 *Ibid.*, 15:20-21, p. 93.
- 8 Cf. Ezra 5:3; 6:2; Daniel 7:5, 23.
- 9 Cf. *Ibid.*, 19:17, p. 99 regarding the awakening of Abram from his dream.

Yahweh, who may dwell in Your tent, who may tabernacle on Your holy mount?  
Whoever’s walk is blameless, whoever’s deeds are righteous.

Wenham<sup>44</sup> further argues that the phrase that Noah “walked with God”:<sup>45</sup>

... puts Noah on a par with Enoch<sup>46</sup> ... It thus appears that there is a progressive build-up in Noah’s characterization: he was a good man (righteous, like the majority of Israelites). More than that, he was blameless, the goal of all but achieved by few. Finally, he walked with God like Enoch, the only man in Genesis to have been translated to heaven. Utnapishtim went to dwell with the gods after the Flood, but Noah enjoyed God’s close presence beforehand.

“In every sense,” writes Morales, “Noah is defined as the one able ‘to enter’<sup>47</sup> into the presence of the Lord. He concludes:<sup>48</sup>

As the righteous man, Noah not only passes through the [door] of the Ark sanctuary,<sup>49</sup> but is able to approach the mount of Yahweh for worship.... As the priestly figure able to ascend the mountain of Yahweh..., Noah stands as a new Adam, the primordial man who dwells in the divine Presence — *homo liturgicus*. As such, he foreshadows the high priest of the Tabernacle cultus who alone will enter the paradisiacal holy of holies...

- 44 G. J. Wenham, *Genesis 1-15*, p. 170.
- 45 Genesis 6:10. Cf. Moses 8:27, where Noah’s three sons are also said to have walked with God.
- 46 Genesis 5:22, 24; cf. Moses 6:39, 7:69.
- 47 L. M. Morales, *Tabernacle Pre-Figured*, p. 185.
- 48 *Ibid.*, pp. 171, 203.
- 49 See Endnote G9-7, p. 330.



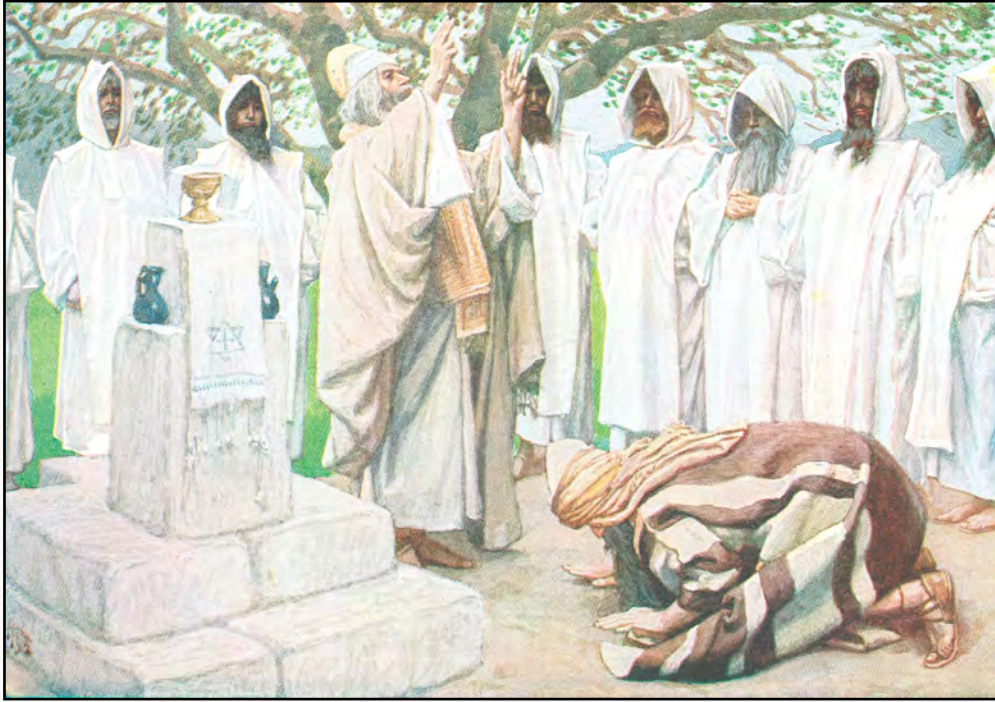


FIGURE G9-4. *The Offerings of Melchizedek*, ca. 1896-1902.  
J. James Tissot, 1836-1902

Melchizedek was “king of Salem” and “the priest of the most high God,”<sup>1</sup> who gave the priesthood to Abraham.<sup>2</sup> Later kings of Israel, as well as Jesus Christ Himself, were declared to be part of the “order of Melchizedek,”<sup>3</sup> which was originally called “the Order of the Son of God.”<sup>4</sup>

1 Genesis 14:18. See also Hebrews 7:1-10, Alma 13:15-19, and JST Genesis 14:25-40.

2 D&C 84:14.

3 Psalm 110:4; Hebrews 5:6-10, 6:20, 7:1-28, and Alma 13:1-19. See also clarifications given in JST Hebrews 7:3, 19-21, 25-26.

4 See D&C 107:2-4.

How does wine play into the picture? Remember that a sacramental libation was an element of the highest ordinances of the priesthood as much in ancient times as today. For example, five chapters after the end of the Genesis Flood story, we read that Melchizedek “brought forth bread and wine”<sup>50</sup> to Abraham as part of the ordinance to make him a king and a priest after Melchizedek’s holy order.<sup>51</sup> Just as Melchizedek blessed the “most high God, which had delivered thine enemies into thine hand,”<sup>52</sup> so Noah, in the *Genesis Apocryphon*,<sup>53</sup> after partaking of the wine with his family, blessed “the God Most High, who had delivered us from the destruction.” *Jubilees* likewise suggests that Noah’s drinking of the wine should be seen in a ritual context and not merely as a spontaneous indulgence that occurred at the end of a particularly wearying day. Indeed, we are specifically told that Noah “guarded” the wine until the time of the fifth New Year festival,<sup>54</sup> the “first day on the first of the first month,” when he “made a feast with rejoicing. And he made a burnt offering to the Lord.”<sup>55</sup>

50 Genesis 14:18.

51 JST Genesis 14:25-40. Cf. Genesis 14:17-24. See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-58.

52 Genesis 14:20.

53 J. A. Fitzmyer, *Genesis Apocryphon*, 12:17, p. 87.

54 “According to [Leviticus 19:23-25], the fruit of a tree was forbidden until the fourth year when it was to be ‘set apart for rejoicing in the Lord. But in the fifth year you may eat of their fruit’” (J. C. VanderKam, *Book of Jubilees* (2001), p. 39). In contrast to Noah who waited for the fifth year, Adam was criticized in midrash for having disobeyed the commandment in Leviticus when he took the fruit of the Tree of Knowledge prematurely. See J. M. Bradshaw, *Moses Temple Themes*, pp. 158-159.

55 O. S. Wintermute, *Jubilees*, 7:2, p. 69. Cf. J. C. VanderKam, *Book of Jubilees*, 7:2, p. 43. See also J. A. Fitzmyer,

Devorah Dimant observes that in *Jubilees*' interpretation of the drinking of the wine as a religious ceremony, it "alleviates any misgivings that may be provoked by the episode of Noah's drunkenness. In this light, Ham's offense constitutes an act of disrespect not only to his father, but also to the festival ordinances."<sup>56</sup>

We find greater detail about an analogous event within the *Testament of Levi*.<sup>57</sup> There we read that as Levi was made a king and a priest, he was anointed, washed, and given "bread and holy wine" prior to his being arrayed in a "holy and glorious vestment." Note also that the themes of anointing,<sup>58</sup> the removal of outer clothing,<sup>59</sup> the washing of the feet,<sup>60</sup> and the ritual partaking of bread and wine<sup>61</sup> were prominent in the events surrounding the Last Supper of Jesus Christ with the Apostles. Indeed, we are told that the righteous may joyfully anticipate participation in a similar event when the Lord returns: "for the hour cometh that I will drink of the fruit of the vine with you on the earth."<sup>62</sup>

### What Was the Sin of Ham?

Assuming Noah was in vision when Ham intruded, how do we make sense of his being "uncovered"? Perhaps the closest Old Testament parallel to this practice occurs when Saul, like the prophets who were with him, "stripped off his clothes... and prophesied before Samuel... and lay down naked all that day and all that night."<sup>63</sup> Jamieson<sup>64</sup> clarifies that "lay down naked" in this instance means only that he was "divested of his armor and outer robes." In a similar sense, when we read in John 21:7 that Peter "was naked" as he was fishing, it simply means that "he had laid off his outer garment, and had on only his inner garment or tunic."<sup>65</sup> Of direct relevance to the idea of such a visionary experience by Noah is the account in *2 Enoch* where God commands his angels to "extract Enoch from (his) earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory."<sup>66</sup>

Continuing to verse 22, how may we understand the statement that Ham "saw the nakedness of his father"? Reluctant to attribute the apparent gravity of Ham's misdeed to the mere act of *seeing*, readers have often concluded in addition that Ham must have *done* something.<sup>67</sup> For example, a popular proposal is that Ham committed unspeakable crimes against his mother<sup>68</sup> or his father.<sup>69</sup>

*Genesis Apocryphon*, 12:13-17, p. 87. See *Endnote G9-8*, p. 330.

56 D. Dimant, *Noah*, p. 139.

57 H. C. Kee, *Testaments*, *Levi* 8:4-6, p. 791.

58 John 12:3-7.

59 John 13:4. See J. M. Smith, *She Hath Wrought*, pp. 32-35 for a discussion of the royal and priestly context of this and related biblical anointings.

60 John 13:4-17. See also John 12:3.

61 Matthew 26:26-29; Mark 14:22-24; Luke 22:14-20.

62 D&C 27:5.

63 1 Samuel 19:24. See *Endnote G9-9*, p. 331.

64 R. Jamieson *et al.*, *Commentary*, pp. 219-220 n. 24. Cf. D. T. Tsumura, *1 Samuel*, p. 499.

65 E. Robinson, *Dictionary*, p. 302 s.v. *Naked*.

66 F. I. Andersen, *2 Enoch*, 22:8 [J], p. 138. Cf. 2 Corinthians 5:1-4. See J. J. Collins, *Angelic Life*, p. 293. P. S. Alexander, *From Son of Adam*, p. 103 speaks of an "ontological transformation which blurred the distinction between human and divine," amounting to "deification" (*ibid.*, pp. 103, 105). See also *FIGURE M7-2*, p. 104.

67 Cf. G. J. Wenham, *Genesis 1-15*, p. 200: "Westerners who are strangers to a world where discretion and filial loyalty are supreme virtues have often felt that there must be something more to Ham's offense than appears on the surface." See *Endnote G9-10*, p. 331.

68 I.e., maternal incest. Such interpretations draw on the prohibition in *Leviticus* 18:7-8 that equates the act of uncovering "the nakedness of [one's] mother" with the idea of having uncovered the nakedness of one's father. See, e.g., J. S. Bergsma *et al.*, *Noah's Nakedness*. See *Endnote G9-11*, p. 331.

69 I.e., castration or homosexual relations. On the former, see, e.g., M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 23, p. 142; *Talmud Sanh.* 70a. On the latter, see, e.g., J. L. Kugel, *Traditions*, p. 222; D. Steinmetz, *Vineyard*, pp. 198-199.



FIGURE G9-5. *Noah's Drunkenness (detail)*, ca. 1896-1902  
J. James Tissot, 1836-1902

Wenham, however, observes that “these and other suggestions are disproved by the next verse” that recounts how Shem and Japheth covered their father:<sup>70</sup>

As Cassuto<sup>71</sup> points out: “If the covering was an adequate remedy, it follows that the misdemeanor was confined to seeing.” The elaborate efforts Shem and Japheth made to avoid looking at their father demonstrate that this was all Ham did in the tent.<sup>72</sup>

This is consistent with the proposal that the misdeed of Ham was in that he intrusively entered the Tent of Yahweh and saw Noah in the presence of God while the latter was “in the course of revelation.”<sup>73</sup> This idea also fits well with what Ronald Hendel and others have identified as an underlying theme throughout Genesis 1-11, namely “transgressions of boundaries”<sup>74</sup> that had been set up in the beginning to separate the general run of mankind from the dwelling place of Divinity. Noah the righteous and blameless (an exception to

70 G. J. Wenham, *Genesis 1-15*, p. 200.

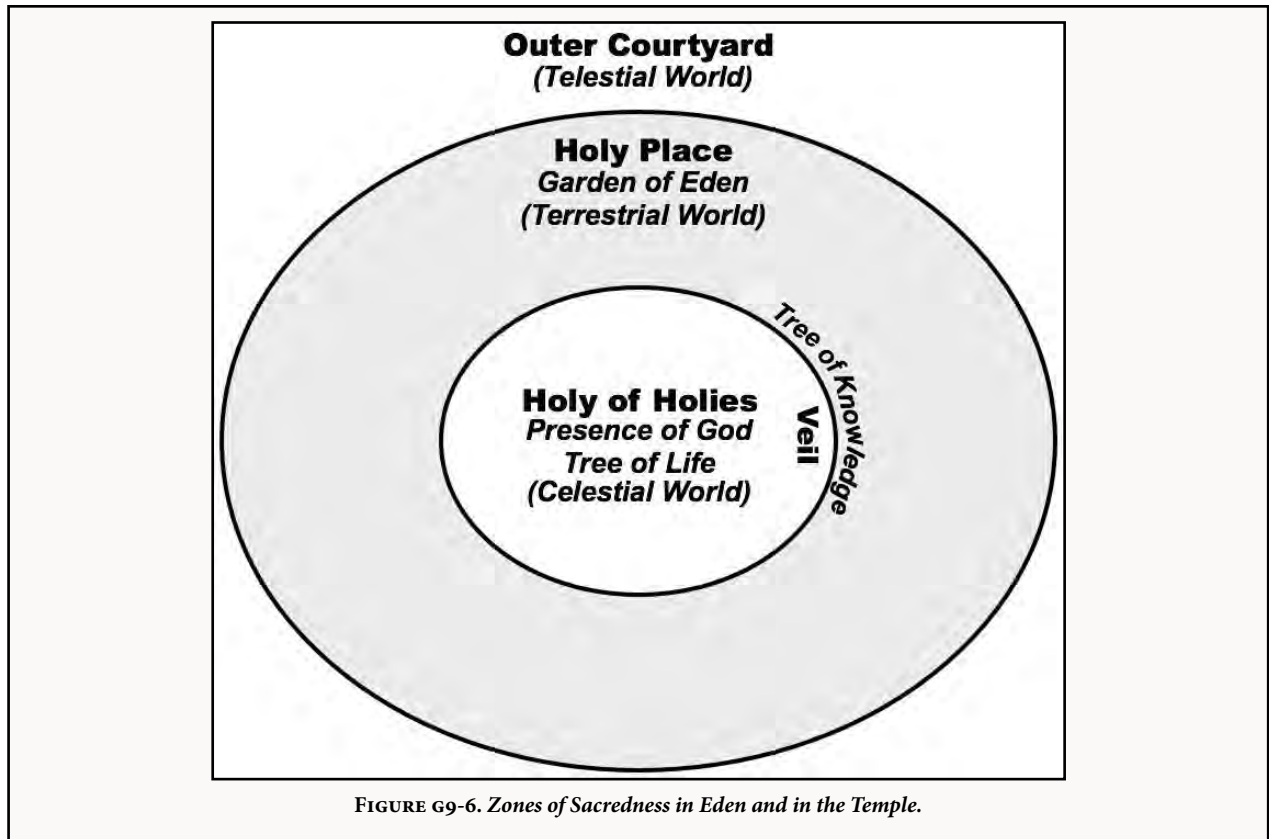
71 U. Cassuto, *Noah to Abraham*, p. 151. Cf. C. Westermann, *Genesis 1-11*, p. 488 n. 9:22: “All ... conjectures [of a more grave sin] have missed the point. They have not seen that Ham’s outrage consists in not covering his father.”

72 See *Endnote G9-12*, p. 331.

73 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.

74 R. S. Hendel, *Demigods*, p. 23.





those in his generation<sup>75</sup>) was in a position to speak with God face-to-face; however, Ham was neither qualified nor authorized to enter a place of divine glory.

### Parallels with Eden, the Ark, and Mount Sinai

A parallel to this incident may be seen by reading the story of the transgression of Adam and Eve in the context of its many temple allusions. Consistent with recent scholarship that sees the Garden as a temple prototype,<sup>76</sup> Ephrem the Syrian, a fourth-century Christian, called the Tree of Knowledge “the veil for the sanctuary.”<sup>77</sup> By way of summary of a discussion Bradshaw and Head provide in greater detail elsewhere,<sup>78</sup> we note a Jewish tradition about the two special trees in the Garden of Eden holding that the foliage of the Tree of Knowledge, as an analog to the temple veil, hid the Tree of Life from direct view: “God did not specifically prohibit eating from the Tree of Life because the Tree of Knowledge formed a hedge around it; only after one had partaken of the latter and cleared a path for himself could one come close to the Tree of Life.”<sup>79</sup> In other words, one had to “pass through” the Tree of Knowledge before one could see and gain access to the Tree of Life in the very center of the Garden.

<sup>75</sup> See Genesis 7:1.

<sup>76</sup> See, e.g., G. K. Beale, *Temple*, pp. 66-80; J. M. Bradshaw, *God’s Image 1*, pp. 146-49; R. N. Holzapfel *et al.*, *Father’s House*, pp. 17-19; J. M. Lundquist, *Reality*; J. Morrow, *Creation*; D. W. Parry, *Garden*; D. W. Parry, *Cherubim*; J. A. Parry *et al.*, *Temple in Heaven*; T. Stordalen, *Echoes*, pp. 112-116, 308-309; G. J. Wenham, *Sanctuary Symbolism*.

<sup>77</sup> Ephrem the Syrian, *Paradise*, 3:5, p. 92.

<sup>78</sup> J. M. Bradshaw *et al.*, *Mormonism’s Satan*, pp. 18-19; J. M. Bradshaw, *Tree of Knowledge*.

<sup>79</sup> R. M. Zlotowitz *et al.*, *Bereishis*, 1:101, cf. p. 96. See also L. Ginzberg, *Legends*, 1:70, 5:91 n. 50.

Temple	Eden	Ark	Sinai
Holy of Holies	Summit/Heights - God-Tree of Life - The Victorious	Upper Deck - Deity - Noah	Summit/Heights - The Glorious One - Moses
Veil	Tree of Knowledge		
Holy Place	Slopes - Adam and Eve - The Righteous	Middle Part - Birds	Halfway Up - Aaron Round About - Priests
Outer Courtyard	Lower Slopes - Animals - Penitent Sinners	Lower Part - Animals	Below - People

FIGURE G9-7. Ephrem the Syrian's Concept of Eden, the Ark, and Sinai<sup>1</sup>.

1 Modified from Brock in Ephrem the Syrian, *Paradise*, p. 53.

In explaining his concept of Eden, Ephrem cited parallels with the division of the animals on Noah's Ark and the demarcations on Sinai separating Moses, Aaron, the priests, and the people, as shown here.<sup>80</sup> According to this way of thinking, movement inward toward the sacred center is symbolically equivalent to moving upward toward the top of the sacred mountain.<sup>81</sup> Recall that on Sinai, Israel was gathered in three groups: "the masses at the foot of the mountain, where they viewed God's 'Presence' from afar; the Seventy part way up; and Moses at the very top, where he entered directly into God's presence."<sup>82</sup> Likewise, Ephrem described the "lower, second, and third stories"<sup>83</sup> of the temple-like Ark so as to highlight the righteousness of Noah and to distinguish him from the animals and the birds.<sup>84</sup> Finally, as described previously, Ephrem pictured Paradise as a great mountain with the Tree of Knowledge providing a boundary partway up the slopes. The Tree of Knowledge, Ephrem concluded, "acts as a sanctuary curtain [i.e., veil] hiding the Holy of Holies which is the Tree of Life higher up."<sup>85</sup>

Recurring throughout the Old Testament are echoes of such a layout of sacred spaces and the accounts of dire consequences for those who attempt unauthorized entry through the veil into the innermost sanctuary. By way of analogy of the situation of Adam and Eve and its setting in the temple-like layout of the Garden of Eden, recall that service in Israelite temples under conditions of worthiness was intended to sanctify the participants. However, as taught in Levitical laws of purity, doing the same "while defiled by sin, was to court unnecessary danger, perhaps even death."<sup>86</sup>

Careful analysis of the narrative features of the Genesis account provides support for these ancient perspectives about the nature of Adam and Eve's actions. Notice that the dramatic

80 Brock in *ibid.*, p. 53. See Ephrem the Syrian, *Paradise*, 2:9-13, pp. 88-89, 3:1-5, pp. 90-92. See also C. Buck, *Paradise*, pp. 259-288; A. S.-M. Ri, *Commentaire de la Caverne*, p. 208.

81 See, e.g., N. Wyatt, *Hollow Crown*, p. 40.

82 J. E. Seach, *Ancient Texts* 1995, p. 660, see also 568-77, 661, 807-09. For a summary of parallels in the imagery of *merkavah* mysticism and the experience of Israel at Sinai, see J. Magness, *Heaven*, p. 35 n. 238.

83 Genesis 6:16.

84 Ephrem's distinction between "animals," "birds," and "men" seems to have a symbolic significance here. See *Endnote G9-13*, p. 332.

85 Brock in Ephrem the Syrian, *Paradise*, p. 52.

86 G. A. Anderson, *Perfection*, p. 129; cf. C. R. A. Morray-Jones, *Divine Names*, pp. 372-373. Morray-Jones, following Chernus notes, however, that at least in some cases, "underlying these traditions is a theme of 'initiator death,' ... leading to rebirth" (C. R. A. Morray-Jones, *Transformational*, p. 23).





FIGURE G9-8. *The Brazen Serpent*, ca. 1896-1902  
J. James Tissot, 1836-1902

In the culmination of His dialogue with Nicodemus, which has as its principal theme the idea of being “born from above,”<sup>1</sup> Jesus says:<sup>2</sup>

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness,<sup>3</sup> even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Significantly, in the story of Moses, both the serpents who bit the Israelites and the figure on the standard that was “lifted up” are described not as ordinary snakes but as *seraphim*, using the same Hebrew word that describes the fiery attendants of God’s throne in Isaiah 6.<sup>4</sup> Unfortunately, scholars do not normally identify the *seraphim* of the heavenly temple with the *seraphim* that appear in Numbers 21.<sup>5</sup> However, a better understanding of the term “lifted up” in John 3:14 provides an interpretive key that brings all these meaning together. Whereas past readers have often superficially equated the lifting up of Christ exclusively with His death on the cross,<sup>6</sup> newer scholarship has made it clear that John is exploiting a double meaning in the term “lifted up” in which the primary meaning has more to do with Jesus’ heavenly ascent and enthronement than with his ignominious death.<sup>7</sup> Hence, according to Ridderbos, “the crucifixion is not presented as Jesus’ humiliation but as the exaltation of the Son of Man,”<sup>8</sup> a “birth from above” that He intended to share with His disciples.<sup>9</sup> Thus, those who “look” and “begin to believe in the Son of God”<sup>10</sup> as He is typologically revealed in the seraphic figure that has been “lifted up” will themselves receive “eternal life,” being exalted with their Lord.

1 H. W. Attridge et al., *HarperCollins Study Bible*, John 3:3, p. 1819. See *Endnote G9-27*, p. 335.

2 John 3:13-16.

3 See Numbers 21:4-9.

4 See *Endnote G9-28*, p. 336.

5 E.g., M. Barker, *Temple Mysticism*, p. 4.

6 Compare 1 Nephi 11:33; 19:10; Moses 7:24, 47, 55; 3 Nephi 27:14-15; 28:6; Ether 4:1.

7 Compare Isaiah 6:1; 1 Nephi 13:30, 37; 16:2; Alma 13:29; 36:3; 37:37; 38:5; Helaman 8:14-15; 3 Nephi 27:14-15, 22; Mormon 2:19; Ether 4:19; Moses 7:59.

8 H. N. Ridderbos, *John*, p. 137.

9 See *Endnote G9-29*, p. 336.

10 Alma 33:19, 22. See *Endnote G9-30*, p. 336.

irony of the story is heightened in that the reader is informed about both trees,<sup>87</sup> whereas Adam and Eve are only specifically told about the Tree of Knowledge.<sup>88</sup> The subtle conflation of the location of two trees “in the midst”<sup>89</sup> (literally “in the center”<sup>90</sup>) of the Garden of Eden prepares readers for the confusion later in the dialogue with the serpent and sets the stage for the transgression of Adam and Eve.<sup>91</sup>

Very important in understanding the story of that transgression is that the serpent is a frequently used representation of the Messiah and his life-giving power.<sup>92</sup> Moreover, with specific relevance to the location of his appearance to Eve, evidence suggests that the form of the *seraphim*, whose function it was to guard the Divine Throne, was that of a fiery winged serpent.<sup>93</sup> This idea gives new meaning to the statement of Nephi that the “being who beguiled our first parents ... transformeth himself nigh unto an angel of light.”<sup>94</sup>

87 Moses 3:9.

88 Moses 3:16-17.

89 Genesis 2:9.

90 J. M. Bradshaw, *God’s Image 1*, 3:9h, p. 167; S. K. Brown, *Voices*, p. 175; D. W. Parry, *Cherubim*, pp. 10-11.

91 T. N. D. Mettinger, *Eden*, 34-41.

92 Numbers 21:8-9; John 3:14-15; 2 Nephi 25:20; Alma 33:19; Helaman 8:14-15. See also J. M. Bradshaw, *God’s Image 1*, pp. 247-248. See *Endnote G9-14*, p. 332.

93 J. H. Charlesworth, *Serpent*, pp. 444-445, see also pp. 30, 87, 220, 258, 332, 426. See especially K. R. Joines, *Winged Serpents*, cited in J. H. Charlesworth, *Serpent*, 444.

94 2 Nephi 9:9. Thanks to Danel Bachman for pointing out the relevance of this verse.



FIGURE G9-9. *Obelisk of Ashur-bel-kala, 11th century BCE*

This Assyrian relief “shows two hands reaching out of the clouds, one hand offering blessing, the other holding a bow. Since the word for “rainbow” (*qeshet*) is the same word as that used for the weapon, this is an interesting image. This comparison and ones like it suggest that these two traditions diverged from a common core.”<sup>1</sup>

“In the Mesopotamian creation epic *Enuma Elish*,<sup>2</sup> Marduk suspended in the sky and set as a constellation the victorious bow with which he had defeated Tia’mat. In Babylonian astronomy, a group of stars in the shape of a bow was mythologically identified with the accoutrements of the war goddess. In the Ugaritic myth dealing with the relationship of Aqhat and the bellicose goddess Anath, a bow plays a prominent role. In the Bible itself, numerous poetic texts figuratively refer to God’s bow and arrows and are probably echoes of some now lost ancient Hebrew epic.”<sup>3</sup>

1 J. H. Walton, *Genesis*, p. 53. See related discussion in J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 34-39 and COMMENTARY *Genesis* 9:13-b, p. 318.

2 S. Dalley, *Epic*, 6:82-90, p. 263.

3 N. M. Sarna, *Genesis*, p. 63. For God’s bow, see Habakkuk 3:9; Psalm 7:13-14; Lamentations 2:4; 3:12. For His arrows, see Numbers 24:8; Deuteronomy 32:23, 42; 2 Samuel 22:15 (Psalm 18:15); Habakkuk 3:11; Zechariah 9:14; Psalm 38:3; 64:8; 144:6; Job 6:4. For a comprehensive survey of ancient Near East literature on the bow, see E. van Wolde, *One Bow*.

If it is true, as Ephrem the Syrian believed, that the Tree of Knowledge was a figure for “the veil for the sanctuary,”<sup>95</sup> the serpent in the Garden of Eden had positioned itself in the extreme of sacrilegious effrontery as the very “keeper of the gate,”<sup>96</sup> deceptively offering the fruit to Eve and opening the way to the Tree of Life. However, the gift of fruit from the Tree of Life, by which Adam and Eve would someday “become divine”<sup>97</sup> and for which the Tree of Knowledge constituted a part of the approach was as yet “an unattainable thing [t]hat was *not in its time*.”<sup>98</sup> Consequently, God barred the way to the Tree of Life until Adam and Eve could complete their probation successfully.<sup>99</sup>

95 Ephrem the Syrian, *Paradise*, 3:5, p. 92.

96 2 Nephi 9:41.

97 M. E. Stone, *Adamgirk*, 1:3:71, p. 101.

98 *Ibid.*, 1:3:27, p. 96, emphasis added. See Endnote G9-15, p. 332.

99 J. M. Bradshaw *et al.*, *Mormonism’s Satan*, pp. 19-21.

## The Cursing of Canaan and the Blessings of Shem and Japheth

If this understanding of the situation in Eden is correct, the sin of Ham could be seen in striking resemblance to the transgression of Adam and Eve.<sup>100</sup> In the culminating sequence of his heavenly vision, Noah would have been positioned directly in front of or perhaps even seated upon a representation of the throne of God.<sup>101</sup> Without proper invitation, Ham would have approached the curtains of the “tent of Yahweh.”<sup>102</sup> He would have looked at the glory of God that was “uncovered within”<sup>103</sup> — literally “in the midst of”<sup>104</sup> — the tent, just as Eve “cleared a path” for herself so she could “come close to the Tree of Life”<sup>105</sup> that was located “in the midst of”<sup>106</sup> the Garden. Emerging from the tent, Noah cursed Canaan,<sup>107</sup> who is likened in the *Zohar* to the “primordial serpent”<sup>108</sup> cursed by God in Eden. Elaborating on rabbinic commentary about similarities in the nature of the curse itself, Daniel Matt notes that:<sup>109</sup>

The curse uttered against Canaan parallels the curse pronounced upon the serpent in the Garden. As the serpent is more cursed than all other animals, who are themselves enslaved to humanity, so Canaan is doomed to be a “slave of slaves.”<sup>110</sup>

By way of contrast to Ham and Canaan, *Targum Neofiti* asserts that the specific blessing given by Noah to his birthright son Shem was, fittingly, to have the immediate presence of the Lord with him and with his posterity:<sup>111</sup> “[M]ay the Glory of His *Shekhinah* dwell in the midst of the tents of Shem.”

## The Tradition of the Stolen Garment

Continuing with our exploration of Genesis 9, we return to the question of what is meant by the “nakedness”<sup>112</sup> of Noah. As with Noah’s drinking of the wine, some readers see his “nakedness” as shameful and interpret this verse etiologically as an explanation for later guidelines in the Mosaic code designed to prevent anyone from seeing the nakedness of the temple priests.<sup>113</sup> We have already presented an alternative possibility, namely that Ham intrusively entered the “Tent of Yahweh” while Noah was uncovered in the course of divine revelation.

Others, however, have seen additional interpretive possibilities in the account. Foremost among these is Hugh Nibley,<sup>114</sup> whose arguments draw from the interpretations of some ancient readers.<sup>115</sup> The crux of these arguments is that the Hebrew term for “nakedness”

<sup>100</sup> *Ibid.*, pp. 18-19.

<sup>101</sup> By analogy to the layout of the Garden of Eden. See *Endnote G9-16*, p. 332.

<sup>102</sup> Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567. Cf., e.g., D. C. Matt, *Zohar 1*, 1:73a-b, p. 434 n. 700: “the tent of the vineyard, namely the tent of *Shekhinah*.”

<sup>103</sup> Genesis 9:21.

<sup>104</sup> Compare Moses 3:9; 4:9, 14.

<sup>105</sup> R. M. Zlotowitz *et al.*, *Bereishis*, 1:101, cf. p. 96. See also L. Ginzberg, *Legends*, 1:70, 5:91 n. 50.

<sup>106</sup> Genesis 3:9.

<sup>107</sup> T. L. Brodie, *Dialogue*, p. 192.

<sup>108</sup> D. C. Matt, *Zohar 1*, 1:73a, p. 431. See *Endnote G9-17*, p. 332.

<sup>109</sup> *Ibid.*, 1:73b, p. 435 n. 708. For more discussion on the curse of slavery, see D. M. Goldenberg, *Curse*, pp. 157-167; D. M. Goldenberg, *What Did Ham*. For a broad survey of the way in which Genesis 9:25 and other biblical texts were appropriated to justify the practice of American slavery, see S. R. Haynes, *Curse*.

<sup>110</sup> See Genesis 9:25.

<sup>111</sup> M. McNamara, *Targum Neofiti*, 9:27, pp. 80-81. Cf. J. C. VanderKam, *Book of Jubilees*, 7:12, p. 45.

<sup>112</sup> Genesis 9:22-23.

<sup>113</sup> See Exodus 20:26, 28:42. Cf., e.g., B. Embry, *Naked Narrative*, pp. 431-432.

<sup>114</sup> H. W. Nibley, *Twilight World*, pp. 169-170.

<sup>115</sup> E.g., M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, pp. 145-146.

in this verse, *‘erwat*, may be better rendered as “skins,” *‘orot*. According to this reading, the term for “skins” may be taken as corresponding to the animal-skin garment corresponding in this instance to the “coats of skins”<sup>116</sup> [*kuttonet ‘or*] given to Adam and Eve for their protection after the Fall. The two Hebrew words *‘erwat* and *‘orot* would have looked nearly identical in their original unpointed forms. After tracing the traditions concerning the “coat of skins” that Adam wore, Louis Ginzberg asserts that they “served to the former generations [i.e., to those who lived before the time of Moses] as priestly garments.”<sup>117</sup> Indeed, *Midrash Rabbah* specifically asserts that the garment of Adam had been handed down to Noah, who wore it when he offered sacrifice.<sup>118</sup>

In the current context, the possibility signaled by Morales<sup>119</sup> that “the ‘covering [*mikseh*] of the Ark”<sup>120</sup> establishes a link to the [skin] ‘covering of the Tabernacle”<sup>121</sup> is significant.<sup>122</sup> The idea that not only the Ark and the Tabernacle but also Noah himself may have been covered in a priestly garment of skins is intriguing when we consider Philonenko’s observation that “the temple is [itself] considered as a person and the veil of the temple as a garment that is worn, as a personification of the sanctuary itself.”<sup>123</sup> May it be that just as it is specifically pointed out in scripture that Noah “removed the [skin] covering of the Ark” in Genesis 8:13, he subsequently removed his own ritual covering of skins? This “garment of repentance,”<sup>124</sup> which, incidentally, was worn in those times as outer rather than inner clothing, was taken off by Noah in preparation for his being “clothed upon with glory.”<sup>125</sup>

Some ancient readers went further, stating that Ham not only saw but also took the “skin garment” of his father, intending to usurp his priesthood authority. Presumably, this would have been done after Noah had laid it aside temporarily during his transfiguration. Though the tradition may be older, the prime extant sources for this idea are the *Babylonian Talmud* Pesahim 44b and *Pirke de Rabbi Eliezer*, in which Rabbi Judah said:<sup>126</sup>

The tunic that the Holy One, blessed be His Name, made for Adam and his wife was with Noah in the Ark; when they left the Ark, Ham, the son of Noah, took it, and left with it, then passed it on to Nimrod.

The fact that this account is embedded in the story of Nimrod rather than appearing in the expected place within the story of Noah supports an argument that it comes from an independent tradition. Of interest for Mormon readers is a statement made prior to the English publication of any sources that mention the stolen garment in which Heber C. Kimball, a member of Brigham Young’s First Presidency, gave his view that Ham was cursed because he “pulled the clothing off from his father Noah.”<sup>127</sup>

116 Genesis 3:21.

117 H. Freedman *et al.*, *Midrash*, 4:8 (Numbers 3:45), pp. 101-103; L. Ginzberg, *Legends*, 5:199 n. 79; J. T. Townsend, *Tanhuma*, 1:24, pp. 16-17. See H. W. Nibley, *Vestments*, pp. 100-102, 124-126; S. D. Ricks, *Garment*, pp. 710-714; J. A. Tvedtnes, *Clothing*, pp. 649-662 for discussions of Egyptian, Jewish, Greek, and Christian traditions surrounding the leather garment. See *Endnote G9-18*, p. 332.

118 H. Freedman *et al.*, *Midrash*, 4:8 (Numbers 3:45), pp. 101-102. See *Endnote G9-19*, p. 333.

119 L. M. Morales, *Tabernacle Pre-Figured*, p. 157.

120 Genesis 8:13.

121 Exodus 40:19.

122 L. M. Morales, *Tabernacle Pre-Figured*, p. 157 notes that “the Ark [is] the only exception to the term’s otherwise exclusive usage in reference to the tent of meeting.”

123 Quoted in H. W. Nibley, *Return*, p. 81. See *Endnote G9-20*, p. 333.

124 H. W. Nibley, *Return*, p. 126.

125 Moses 7:3. See *Endnote G9-21*, p. 333.

126 M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, pp. 145-146. See *Endnote G9-22*, p. 334.

127 H. C. Kimball, 11 January 1857, p. 172. See *Endnote G9-23*, p. 334.



Rabbi Eliezer, among others, continued the story of the intrigues of the stolen garment forward to the time of Esau, who murdered Nimrod for it, and to Jacob, who had been enjoined by Rebekah to wear it as a requirement, as she supposed, to obtain Isaac's blessing.<sup>128</sup> In turn, Nibley traced the theme backward to traditions telling of how Satan conspired to get the garment from Adam and Eve<sup>129</sup> and to accounts of the premortal fight in heaven for the possession of the garment of light.<sup>130</sup>

Incidentally, the rabbis disagreed over the nature of Noah's garment:<sup>131</sup> "It's a cloak," according to Rabbi Yudan; 'An undergarment,'<sup>132</sup> according to Rabbi Huna." Nibley explains the rabbinic confusion about the nature of Noah's garment was in that there were two articles of clothing mentioned in the episode: whereas Ham reportedly took a "coat of skins" from Noah, Shem and Japheth used a woven cloak to cover him.<sup>133</sup>

Maruani emphasizes that Noah's priesthood garment served as a protection<sup>134</sup> for its wearer. As a result of Shem's obedience, his descendants would merit the safety that the garment afforded, whereas the posterity of Canaan would be deprived of the same.<sup>135</sup> Afterward, Shem is said to have received the reward of the "fringed cloak [*tallit*],"<sup>136</sup> whereas Japheth received the *pallium*, "a cloak with clasps and buttons on the shoulder."<sup>137</sup> Tvedtnes observes that "Ham's descendants, by this account, were left naked."<sup>138</sup>

With the end of Genesis 9, we come to the close of the story of Noah. His death at age 950 is reported by scripture without comment.<sup>139</sup>

128 M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, p. 148. See *Endnote G9-24*, p. 335.

129 S. C. Malan, *Adam and Eve*, 1:50-51, pp. 55-56, cf. 2:17, p. 128.

130 G. R. S. Mead, *Pistis*, 1:55:18-24, p. 89. Cf. *Psalms of Thomas* 2; cf. C. R. C. A. Allberry, *Psalm-Book*, 2:205, quoted in H. W. Nibley, *Vestments*, p. 128.

131 B. Maruani *et al.*, *Midrach Rabba*, Genèse 1, 36:6, p. 275.

132 I.e., breeches (H. Freedman *et al.*, *Midrash*, 1:292 n. 5).

133 H. W. Nibley, *Twilight World*, pp. 169-170 observed that Hebrew term for the clothing used by Shem and Japheth, *simlah*, "means only a woven garment and can hardly refer to the original skin article" that was stolen by Ham. For other instances of the use of the term, see Exodus 22:25-26; Deuteronomy 24:13.

134 For ancient traditions respecting protection and wisdom afforded by the garment, see J. A. Tvedtnes, *Clothing*, pp. 659-662.

135 B. Maruani *et al.*, *Midrach Rabba*, Genèse 1, p. 375 n. 21.

136 J. Neusner, *Genesis Rabbah* 2, 36:6:1, p. 31.

137 H. W. Nibley, *Vestments*, p. 129.

138 J. A. Tvedtnes, *Clothing*, p. 659. Cf. sources cited in L. Ginzberg, *Legends*, 5:192 n. 61.

139 Genesis 9:29.



## Genesis 9: Text and Commentary

<p style="text-align: center;">CHAPTER 9</p> <p style="text-align: center;"><i>NOAH COMMANDED (PP. 313-316)</i></p> <p><b>A</b>ND God blessed Noah and his sons, and said unto them, <sup>a</sup>Be fruitful, and multiply, and replenish the earth.</p> <p>2 And <sup>a</sup>the <sup>b</sup>fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.</p> <p>3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.</p> <p>4 <sup>a</sup>But flesh with the life thereof, which is the blood thereof, shall ye not eat.</p> <p>5 And surely <sup>a</sup>your blood of your lives will I require; <sup>b</sup>at the hand of every beast will I require it, and at the hand of man; at the hand of <sup>c</sup>every man's brother will I require the life of man.</p> <p>6 <sup>a</sup>. <sup>b</sup>Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.</p> <p>7 <sup>a</sup>And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.</p> <p style="text-align: center;"><i>GOD'S COVENANT (PP. 316-317)</i></p> <p>8 ¶ And God spake unto Noah, and to his sons with him, saying,</p> <p>9 And I, behold, <sup>a</sup>I <sup>b</sup>establish my covenant with you, and with your seed after you;</p> <p>10 <sup>a</sup>And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth</p>	<p>with you; from all that go out of the ark, to every beast of the earth.</p> <p>11 <sup>a</sup>And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood <sup>b</sup>to destroy the earth.</p> <p style="text-align: center;"><i>THE SIGN OF THE BOW (PP. 317-319)</i></p> <p>12 <sup>a</sup>And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:</p> <p>13 <sup>a</sup>I do set <sup>b</sup>my bow in the cloud, and it shall be for a token of a covenant between me and the earth.</p> <p>14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:</p> <p>15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.</p> <p>16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant <sup>a</sup>between God and every living creature of all flesh that is upon the earth.</p> <p>17 And God said unto Noah, <sup>a</sup>This is the token of the covenant, <sup>b</sup>which I have established between <sup>c</sup>me and all flesh that is upon the earth.</p> <p style="text-align: center;"><i>THE SONS OF NOAH (P. 319)</i></p> <p>18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.</p>	<p>19 These are the three sons of Noah: and of them was the whole earth overspread.</p> <p style="text-align: center;"><i>NOAH DRINKS WINE (PP. 319-322)</i></p> <p>20 And Noah <sup>a</sup>began to be an husbandman, and he planted a vineyard:</p> <p>21 And <sup>a</sup>he drank of the wine, and was <sup>b</sup>drunken; and he was <sup>c</sup>uncovered within <sup>d</sup>his tent.</p> <p>22 And Ham, the father of Canaan, <sup>a</sup>saw the nakedness of his father, and told his two brethren without.</p> <p>23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.</p> <p>24 And Noah awoke from his wine, and knew what his <sup>a</sup>younger son had done unto him.</p> <p style="text-align: center;"><i>CURSING AND BLESSING OF NOAH'S SONS (PP. 322-323)</i></p> <p>25 And he said, <sup>a</sup>Cursed be Canaan; a servant of servants shall he be unto <sup>b</sup>his brethren.</p> <p>26 And he said, <sup>a</sup>Blessed be the Lord God of Shem; and <sup>b</sup>Canaan shall be his servant.</p> <p>27 <sup>a</sup>God shall enlarge Japheth, and <sup>b</sup>he shall dwell in the tents of Shem; and Canaan shall be his servant.</p> <p style="text-align: center;"><i>DEATH OF NOAH (P. 323)</i></p> <p>28 ¶ And Noah lived after the flood three hundred and fifty years.</p> <p>29 And all the days of Noah were nine hundred and fifty years: and he died.</p>
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1 God blessed Noah and his sons, and said unto them, *Be fruitful, and multiply, and replenish the earth.*

1 a *Be fruitful, and multiply, and replenish the earth.* Leon R. Kass comments:<sup>1</sup>

Two similar injunctions to “be fruitful and multiply”<sup>2</sup> frame the entire legislation. They make absolutely clear the law’s paramount interest in promoting human life. Under the circumstances, no concern is more appropriate or more urgent than the growth and protection of life. After the recent devastation, human and natural, a blessing for fecundity is especially welcome. And for what is to be a post-heroic age, a command to procreate, rather than to obliterate, is especially fitting.

Unlike the Mesopotamian flood story of *Atrahasis* where overpopulation leads the gods to “inflict stillbirth, sterility, and spinsterhood on humanity,”<sup>3</sup> the Gods desire mankind to “replenish” (i.e., “fill”) the earth. In contrast to the story of the original Creation, this commandment is given this time only to mankind, not to fish and fowl.

Observe that the instruction to multiply and replenish the earth, following God’s blessing, appears in both the story of Noah and in the story of Adam and Eve.<sup>4</sup> Both stories contain instructions about what the protagonists are and are not to eat.<sup>5</sup> Notably in each case, a covenant is established in a context of ordinances and signs or tokens.<sup>6</sup> Both the story of Adam and Eve and the story of Noah prominently feature the theme of nakedness covered by a garment.<sup>7</sup> Noah, like Adam, is called the “lord of the whole earth.”<sup>8</sup> Surely it is no exaggeration to say that Noah is portrayed as a new Adam, “reversing the estrangement” between God and man by means of his atoning sacrifice.<sup>9</sup> Several close associations can also be found between Noah’s altar and Moses’ altar at Sinai.<sup>10</sup>

Most of the significant elements of the Garden of Eden are present in Noah’s garden: a prominent mountain;<sup>11</sup> fruit, the eating of which leads to important consequences;<sup>12</sup> and a place of holiness where unauthorized entry is forbidden.<sup>13</sup>

However, important differences also exist between the garden story of Adam and Eve and that of Noah. Whereas the Garden of Eden is situated in a terrestrial world, Noah’s garden is clearly portrayed as telestial, on the earth as we know it. Noah, not God, plants it. Moreover, the earmarks of telestial law are evident in the details of the commandments given to Noah. Man’s dominion in Noah’s garden is to be experienced by the beasts with fear and dread,<sup>14</sup> for they are to become the meat of man.<sup>15</sup> Anticipation of conflict and bloodshed among Noah’s descendants is implicit in the description given of the punishment to be meted out for murder,<sup>16</sup> recalling the tragic precedent in the slaying of Abel by Cain.<sup>17</sup> Clearly Noah’s garden scenes do not take place in an Eden paradise but instead are set in a fallen world.

1 L. R. Kass, *Wisdom*, p. 175.

2 Genesis 9:1, 7. See also Genesis 8:17.

3 N. M. Sarna, *Genesis*, p. 60.

4 See Moses 2:28; Genesis 9:1, 7.

5 See Moses 5:5, 59; Genesis 9:9-17.

6 See Moses 5:5, 59; Genesis 9:9-17.

7 See Moses 4:27; Genesis 9:21-22.

8 G. J. Wenham, *Genesis 1-15*, p. 198.

9 L. M. Morales, *Tabernacle Pre-Figured*, p. 197. Cf. O. S. Wintermute, *Jubilees*, 6:2, p. 66: “And he made atonement for the land. And he took the kid of a goat, and he made atonement with its blood for all the sins of the land because everything which was on it had been blotted out except those who were in the Ark with Noah.” See also F. G. Martinez, *Genesis Apocryphon*, 10:13, p. 231: “I atoned for the whole earth.”

10 See *Endnote G9-25*, p. 335.

11 Ezekiel 28:13-14; Genesis 8:4. Regarding the presence of a cosmic mountain in Eden, see D. W. Parry, *Garden*, pp. 133-137.

12 Genesis 3:1-24; 9:20-27.

13 See COMMENTARY Genesis 9:21-d, p. 321.

14 See Genesis 9:2.

15 See Genesis 9:3.

16 See Genesis 9:5-6.

17 Genesis 4:8.

2 And *the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.*

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But *flesh with the life thereof, which is the blood thereof, shall ye not eat.*

2 a *the fear of you and the dread of you shall be upon every beast of the earth.* Kass further compares the story of Adam and Eve to that of Noah:<sup>18</sup> “Originally, the uniquely human blessing was for rule over — but not exploitation of — the animals;<sup>19</sup> here the animals will dread and fear man, into whose hand they are now delivered as food. As in the first story,<sup>20</sup> there is an abundance of food;<sup>21</sup> but whereas in the first creation there was only encouragement of eating and no explicit limitation of human appetite, here the bounty comes with definite restrictions.”<sup>22</sup>

b *fear ... and ... dread.* Compare Deuteronomy 11:25:<sup>23</sup> “There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.”

4 a *But flesh with the life thereof, which is the blood thereof, shall ye not eat.* Sarna comments:<sup>24</sup>

It might be thought that the eating of blood would be so naturally repulsive as not to require legal proscription, but the history of the subject discredits such a notion .... Popular thought had it that one could renew or reinforce one’s vitality through its absorption of blood. For this reason, blood played an important role in the cults of the dead in the ancient world.

Because blood was a symbol of life, it was reserved for use on “the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”<sup>25</sup> See Leviticus 17:11-14; Deuteronomy 12:23-24, which provide “the basis of Jewish dietary laws governing the koshering of meat, the purpose of which is to ensure the maximum extraction of blood from the flesh before cooking.”<sup>26</sup>

Joseph Smith made extensive changes to Genesis 9:4-17. However, the only change he made in the second part of the chapter, the story of Noah and his sons, was an addition at the end of Genesis 9:26. To the current verse, JST OT1 adds: “But the blood of all flesh which I have given you for meat shall be shed upon the ground which taketh life thereof, and the blood, ye shall not eat. And surely blood shall not be shed, only for meat to save your lives and the blood of every beast will I require at your hands.”<sup>27</sup> OT2 omits the word “flesh.”<sup>28</sup> Compare D&C 89:12-13: “Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.”

18 L. R. Kass, *Wisdom*, p. 175.

19 Moses 2:28.

20 Moses 2:29, 30. See also 3:16.

21 Genesis 9:3.

22 “not the blood” (Genesis 9:4). Compare also Moses 3:17: “But of the tree of the knowledge of good and evil, thou shalt not eat of it.”

23 Cf. Deuteronomy 1:21.

24 N. M. Sarna, *Genesis*, p. 61.

25 Leviticus 17:11.

26 *Ibid.*, p. 61.

27 S. H. Faulring et al., *Original Manuscripts*, p. 116.

28 *Ibid.*, p. 630.

**4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.**

**5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.**

Consistent with the spirit of the instructions in the JST (“blood shall not be shed, only for meat to save your lives”) and the D&C (“used sparingly,” “should not be used, only in times of winter, or of cold, or famine”), Kass notes<sup>29</sup> that the use of animals “is restricted only for certain ends, that is, to meet necessity, or in other words, for food; only up to a certain point; only without cruelty; and only without disdaining the animals used. Bloodshed is tolerated, blood lust is not.” He further comments:<sup>30</sup>

This passage... refutes — or at least challenges — both those who blame and those who credit the Bible for allegedly giving man the unqualified authority to use animals in any way he likes, for his own benefit or pleasure. True, precisely *how* the Noahide attitude of respect for life might function in specific situations — say, regarding the use of animals in scientific research — will remain an open question. So, too, the legitimate *ends* for which animals may be properly used for a being such as man, whose desires are both notoriously elastic and psychically come to be experienced as needs. But man's right to exploit and destroy is not unlimited, and the attitude that holds animal life in contempt is clearly proscribed.

- 5 a your blood of your lives will I require.** Or, in other words, “for your own life-blood I will require a reckoning.”<sup>31</sup>

The threefold repetition of “require” is for emphasis: “God insists on requiring this reckoning with the utmost rigor.”<sup>32</sup> Kass further observes:<sup>33</sup>

Utterly novel in the present story, without precedent in the first, are the demand for retribution for bloodshed and the human obligation to exact it;<sup>34</sup> the *new* world order, though it seeks to deter homicide, assumes that it cannot be avoided. Yet while expecting less of man's nature, it demands more of his choice, requiring him to live by law and to enforce it. Indeed, the first story's celebrated “image of God” description of man<sup>35</sup> here becomes the basis for a legal responsibility to execute justice.<sup>36</sup> Whereas order had been originally created out of chaos through separation and distinction, here order is prevented from dissolving back into chaos through law and punishment. When, at the end of the blessing of Noah and his sons, the command to be fruitful and multiply is repeated,<sup>37</sup> it will be newly heard, and it must be newly understood, in the awesome light of the intervening requirements of law and justice. The natural good of life is now bound up with the legal good of right and the legal obligation to defend it.

In later practice, however, the rabbis “explored and took advantage of every mitigating factor in the laws of evidence in order to avoid a death sentence.”<sup>38</sup>

29 L. R. Kass, *Wisdom*, p. 180.

30 *Ibid.*, p. 180 n. 11.

31 N. M. Sarna, *Genesis*, p. 61.

32 U. Cassuto, *Noah to Abraham*, p. 127.

33 L. R. Kass, *Wisdom*, p. 174.

34 Genesis 9:5-6.

35 Moses 2:26-27.

36 Genesis 9:5-6.

37 Genesis 9:7.

38 N. M. Sarna, *Genesis*, p. 61.

5 *And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.*

6 *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

7 *And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.*

8 ¶ *And God spake unto Noah, and to his sons with him, saying,*

9 *And I, behold, I establish my covenant with you, and with your seed after you;*

- b *at the hand of every beast will I require it.* See also Exodus 21:28. “The killing of a human being by a beast is a disturbance of the divinely ordered structure of relationships laid down in verse 2. The act itself, like murder, constitutes the destruction of the image of God. The creature must therefore be put to death.”<sup>39</sup>
- c *every man's brother.* This scope of this prohibition is not confined to the murder of a male sibling. Alluding to the story of Cain and Abel,<sup>40</sup> the verse seeks to teach unequivocally that all “homicide is fratricide.”<sup>41</sup>
- 6 a *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.* The JST expands on this commandment and renders it as a first-person statement by God Himself: “*And whoso sheddeth man's blood, by man shall his blood be shed: for man shall not shed the blood of man. For a commandment I give that every man's brother shall preserve the life of man, for in mine own image have I made man.*”<sup>42</sup>
- b *Whoso sheddeth man's blood, by man shall his blood be shed.* The thought is phrased as a chiasm “which repeats in the second member of the sentence every word of the first in reverse order, as though reflecting the principle of measure for measure.”<sup>43</sup>
- 7 a *And you.* The JST reads: “*And a commandment I give unto you.*” Making the word “commandment” explicit underscores the seriousness with which this instruction must be undertaken.
- 9 a *I establish my covenant with you, and with your seed after you.* The JST gives this as follows: “*I will establish my covenant with you, which I made unto your father Enoch concerning your seed after you.*”<sup>44</sup>

Note that there are two major thrusts in the JST changes to Genesis 9:9-17: 1) reiterating that the Noachic covenant is the same one that God had previously made with Enoch;<sup>45</sup> and 2) modifying the tense of the words of God to Noah so as to make clear the temporal relationship between the making of the covenant and the introduction of the token.<sup>46</sup>

- b *establish.* Hamilton points out that this form of the Hebrew verb *qûm* often refers in the Old Testament “not to a new situation, but to the implementation of a previous word, or promise, or action. In these instances the verb does not mean ‘to institute’ but ‘to fulfill, carry out, keep.’<sup>47</sup> Perhaps then 9:8ff. is to be seen as the fulfillment of the promise first made to Noah in 6:18”<sup>48</sup> — or, in agreement with the JST, as the fulfillment of the covenant previously made with Enoch.

39 *Ibid.*, p. 61.

40 G. J. Wenham, *Genesis 1-15*, p. 193.

41 N. M. Sarna, *Genesis*, p. 61.

42 S. H. Faulring *et al.*, *Original Manuscripts*, p. 116, 630.

43 U. Cassuto, *Noah to Abraham*, p. 127.

44 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 116, 630.

45 Genesis 9:9, 11, 16.

46 Genesis 9:9-13.

47 Numbers 23:19; Deuteronomy 8:18; 9:5; 1 Samuel 1:23; 3:12; 1 Kings 2:4; Jeremiah 29:10; 33:14; 34:18.

48 V. P. Hamilton, *Genesis 1-17*, p. 316.



**10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.**

**11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.**

**12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:**

**13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.**

**10 a And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.** The JST modifies this verse to read as follows: “And it shall come to pass that every living creature that is with you, of the fowl, and of the cattle, and of the beast of the earth that is with you, which shall go out of the ark, shall not altogether perish.”<sup>49</sup>

**11 a And I will establish my covenant with you.** The JST moves this phrase to the end of the verse.<sup>50</sup> See COMMENTARY Genesis 9:11-b, p. 317.

**b to destroy the earth.** The JST adds: “And I will establish my covenant with you which I made unto Enoch concerning the remnants of your posterity.”<sup>51</sup>

**12 a And God said, This is the token of the covenant.** Compare COMMENTARY Genesis 9:17-a, p. 319. The JST reads: “And God made a covenant with Noah and said, This shall be the token.”<sup>52</sup> The word “token” corresponds to the Hebrew *’ot*, a “distinctive, visible object that immediately calls to mind a particular message.”<sup>53</sup> In other versions of the Bible, it is often translated as “sign.”<sup>54</sup>

Kass comments as follows:<sup>55</sup>

All covenants, remarks Sacks,<sup>56</sup> “require a sign since all covenants must be remembered. Their being is in their being remembered because they lack sufficient natural foundation. Memory is such an integral part of a covenant that even God must have a sign, because without a sign there is no covenant.”

According to the text, God does indeed say that the rainbow will remind *Him* of His everlasting promise<sup>57</sup> ... But it is far more important that Noah and other human beings both remember what God said and continue to believe it. It is we who need to be reminded of this story, of this covenant, and in particular, of God’s speech about the rainbow.

**13 a I do set my bow in the cloud.** JST gives this as “And I will set my bow.”<sup>58</sup> Regarding the symbolism of God’s action, Ellen van Wolde writes:<sup>59</sup>

49 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 116, 630.

50 *Ibid.*

51 *Ibid.* See COMMENTARY Moses 7:52-c, p. 155.

52 *Ibid.*, pp. 116-117, 630.

53 N. M. Sarna, *Genesis*, p. 62. “The same applies in the case of the covenant of circumcision in Genesis 17:10-11; the blood of the paschal lamb in Exodus 12-13; the *tefillin* in Exodus 13:9, 16; Deuteronomy 6:8, 11:18; and the Sabbath in Exodus 31:12, 17; Ezekiel 20:12, 20” (*ibid.*, p. 357, chapter 9 n. 4).

54 For more on the meaning and use of signs and tokens in conjunction with covenant-making, see J. M. Bradshaw, *Temple Themes in the Oath*, pp. 39-41.

55 L. R. Kass, *Wisdom*, pp. 189-190.

56 R. Sacks, *Commentary on Genesis*, p. 67.

57 See Endnote G9-26, p. 335.

58 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 117, 630.

59 E. van Wolde, *One Bow*, pp. 147-148. See also FIGURE G9-9, p. 308.

13 *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*

14 *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:*

15 *And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.*

16 *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant **between God and every living creature of all flesh that is upon the earth.***

The powerful deity transports his weapon of attack into the clouds over the earth as a sign of his covenant with the human beings and the other living beings on earth, as a sign of his abdication of his weapon of attack and a transfer of power. With the handing over of his mighty weapon he demonstrates that he will never again attack and destroy all living beings on earth. He will never again use a flood to exercise power. From now on, the descendants of Noah, the human race and the living beings with them, are made responsible for the dominion over the earth.

- b *my bow.* Ellen van Wolde<sup>60</sup> makes a comprehensive survey of the semantics of “bow” and “rainbow” in ancient Near Eastern thought. Her evidence points to the conclusion that Genesis 9 refers exclusively to the idea of a warrior’s bow and that support for the concept of a rainbow in Genesis 9 as a representation of God’s bow is lacking. Joseph Smith, in agreement with the weight of other modern scholars, clearly associated the sign given to Noah as the visible manifestation of a rainbow.<sup>61</sup>

Hugh Nibley<sup>62</sup> clarified that this was not the first rainbow, only the first mentioned in the Bible. According to Pseudo-Philo, the rainbow as a sign or token of a covenant of higher priesthood blessings was said by God to be an analog of Moses’ staff, a symbol of kingship.<sup>63</sup>

- 16 a *between God and every living creature of all flesh that is upon the earth.* The JST reads as follows:<sup>64</sup>

*which I made unto thy father Enoch that, when men should keep all my commandments Zion should again come on the earth, the city of Enoch which I have caught up to myself. And this is mine everlasting covenant that I establish with you that<sup>65</sup> when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the Firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth.*

And God said unto Noah, This is the token of the covenant which I have established between me and thee; for all flesh that shall be upon the earth.

<sup>60</sup> *Ibid.*

<sup>61</sup> See COMMENTARY Genesis 8:22-a, p. 293. For an example of a parallel from a second-century BCE Chinese source, see J. M. Bradshaw, *God’s Image 1*, EXCURSUS 50: Fu Xi and Nü Gua, p. 655.

<sup>62</sup> H. W. Nibley, Before Adam, p. 66. For the full statement, see GLEANINGS Genesis 9, p. 327. Cf. U. Cassuto, *Noah to Abraham*, p. 138.

<sup>63</sup> See J. M. Bradshaw *et al.*, Investiture Panel, pp. 38-39 for a brief summary of the symbolism of the staff, and B. N. Fisk, *Remember*, pp. 276-281 for Pseudo-Philo’s identification of the staff with the rainbow. See the caption for FIGURE M8-11, p. 212.

<sup>64</sup> S. H. Faulring *et al.*, *Original Manuscripts*, pp. 117, 631. Compare Moses 7:62-63.

<sup>65</sup> JST OT1 omits “I establish you with that.”

16 *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant **between God and every living creature of all flesh that is upon the earth.***

17 *And God said unto Noah, **This is the token** of the covenant, **which I have established between me and all flesh that is upon the earth.***

18 ¶ *And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.*

19 *These are the three sons of Noah: and of them was the whole earth overspread.*

20 *And Noah **began to be an husbandman**, and he planted a vineyard:*

The “church of the Firstborn” is mentioned in several other places in scripture.<sup>66</sup> D&C 93:21-22 defines the term as those who are spiritually begotten through the Lord — in other words, those who are born again in the ultimate sense of the word.<sup>67</sup> “And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.”

Val D. Greenwood comments on the significance of the JST change to this verse:<sup>68</sup>

It has widely been understood that the rainbow was set in the heavens as a token from God that He would never again send a flood to destroy the inhabitants of the earth. However the Joseph Smith Translation makes it clear that the rainbow was a token of the covenant Jehovah made with Enoch relevant to the return of the City of Zion. Though Jehovah did indeed promise that He would never again destroy the earth's inhabitants with water, the rainbow was not a token of that promise.

17 a ***This is the token.*** “The concluding emphasis is not on the covenant but on the sign of the covenant. This emphasis is caught in the rhyming of the first two words of the speech, *zo’t ’ot*, ‘This is the sign.’”<sup>69</sup> Regarding signs and tokens associated with covenants, see COMMENTARY Genesis 9:12-a, p. 317.

b ***which I have established.*** Hamilton observes:<sup>70</sup> “[W]e note ... the two subunits within v. 1-17: what man must and must not do;<sup>71</sup> what God will do.<sup>72</sup> Had this sequence been reversed and vv. 1-7 followed vv. 8-17, the obligations placed on man could only have been read as covenantal stipulations ... This is precisely the sequence in, for example, Exodus 19 (what God has done) and Exodus 20ff. (what the people must do). The present order preserves the emphasis on the unilaterality of the post-Flood situation. No ‘you shall’ follows ‘I will.’”

c ***me and all flesh that is upon the earth.*** The JST reads: “me and *thee* for all flesh that *shall be* upon the earth,”<sup>73</sup>

20 a ***began to be an husbandman.*** The JST alters the phrase slightly: “began to *till the earth*, and he was an husbandman.”<sup>74</sup> “The notion of ‘begin’ here could be taken in the sense of a cultural or civilizational first [i.e., “Noah ... was the first to plant a vineyard”<sup>75</sup>], or it could

66 Hebrews 12:23; D&C 76:54, 67, 71, 94, 102; 77:11; 78:21; 88:5; 93:22; 107:19. See also J. Smith, Jr., *Teachings*, 27 June 1839, p. 151; 4 May 1842, p. 237.

67 For more on this, see J. M. Bradshaw, *Temple Themes in the Oath*, p. 29.

68 V. D. Greenwood, *How Often*, p. 10.

69 V. P. Hamilton, *Genesis 1-17*, p. 319.

70 *Ibid.*, p. 319.

71 Genesis 9:1-7.

72 Genesis 9:8-17.

73 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 117, 631.

74 *Ibid.*

75 R. Alter, *Five Books*, p. 25.

20 And Noah **began to be an husbandman**, and he planted a vineyard:

21 And **he drank of the wine**, and was **drunken**; and he was uncovered within his tent.

simply be that Noah ... began practicing what for him was a new vocation.”<sup>76</sup> Sarna notes that, as in [Moses 5:42-46]:<sup>77</sup>

... advances in the arts of civilization are purely human achievements, not the work of gods or demigods as they generally are in the ancient world. Thus, the Egyptians ascribed the original cultivation of the vine to Osiris; the Greeks, to Dionysus. The present story also constitutes another departure from Near Eastern tradition in assigning the origin of wine to postdiluvian times. Utnapishtim is said to have given the beverage to the builders of his vessel before the flood.

- 21 a **he drank of the wine**. Some scholars<sup>78</sup> see the account of this incident as part of a deliberate effort to denigrate or minimize the character of Noah in Jewish tradition. Alternative accounts of the event from the period of the Second Temple attest to competing interpretations that describe Noah’s preparation of the wine as part of his ritual duties.

Remember that a sacramental libation was an element of the highest ordinances of the priesthood as much in ancient times as today. For example, five chapters after the end of the Genesis Flood story, we read that Melchizedek “brought forth bread and wine”<sup>79</sup> to Abraham as part of the ordinance that was to make him a king and a priest after Melchizedek’s holy order.<sup>80</sup> Just as Melchizedek then blessed the “most high God, which had delivered thine enemies into thine hand,”<sup>81</sup> so Noah, in the *Genesis Apocryphon*, after partaking of the wine with his family, blessed “the God Most High, who had delivered us from the destruction.”<sup>82</sup> *Jubilees* likewise suggests that Noah’s drinking of the wine should be seen in a ritual context and not merely as a spontaneous indulgence that occurred at the end of a particularly wearying day. Indeed, we are specifically told that Noah “guarded” the wine until the time of the fifth New Year festival, the “first day on the first of the first month,” when he “made a feast with rejoicing. And he made a burnt offering to the Lord.”<sup>83</sup>

- b **drunken**. Scholars have spilled considerable ink over the odd inconsistency between Noah the saint and Noah the inebriated vintner, with “many commentators argue that the two traditions are completely incompatible and must be of independent origin.”<sup>84</sup>

Rabbinical sources make no attempt at explanation or justification of Noah’s actions but instead roundly criticize Noah’s actions.<sup>85</sup> Some have taken the incident simply as an etiological statement — an anticipatory explanation of the reason priests were later forbidden drink before officiating in the sanctuary.<sup>86</sup> The difficulty with that explanation is that the Bible offers no evidence of censure for Noah’s supposed drunkenness, nor does Scripture give any hint of an accusation of self-righteous hypocrisy when Noah pronounces judgment upon his grandson Canaan.

76 B. Bandstra, *Genesis 1-11*, p. 506.

77 N. M. Sarna, *Genesis*, p. 65.

78 See, e.g., A. A. Orlov, *Enoch-Metatron*, pp. 306-320.

79 Genesis 14:18.

80 JST Genesis 14:25-40. Cf. Genesis 14:17-24. See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-58.

81 Genesis 14:20.

82 J. A. Fitzmyer, *Genesis Apocryphon*, 12:17, p. 87.

83 J. C. VanderKam, *Book of Jubilees*, 7:2, p. 43; O. S. Wintermute, *Jubilees*, 7:2, p. 69. Cf. J. A. Fitzmyer, *Genesis Apocryphon*, 12:13-17, p. 87.

84 G. J. Wenham, *Genesis 1-15*, p. 198 n. 21.

85 E.g., M. J. B. bin Gorion *et al.*, *Mimekor*, 1:24; J. Neusner, *Genesis Rabbah 1*, 36:3, pp. 28-29.

86 Leviticus 10:9. See G. J. Wenham, *Genesis 1-15*, p. 199.

21 And he drank of the wine, and was *drunken*; and he was *uncovered* within *his tent*.

Joseph Smith likewise refrained from any criticism of Noah — indeed, he asserted unequivocally that Noah “retained all the power of his priesthood”<sup>87</sup> after the incident. Moreover, in a presumably later statement attributed to the Prophet, Noah “was not drunk, but in a vision.”<sup>88</sup> Such an interpretation agrees with the *Genesis Apocryphon* which, immediately after describing a ritual drinking of wine by Noah and his family, devotes nearly three columns to a divine dream vision that revealed to Noah the fate of his posterity.<sup>89</sup> From their study of the story, Koler and Greenspahn also concur that Noah was enwrapped in a vision while in the tent, commenting:<sup>90</sup> “This explains why Shem and [Japheth] refrained from looking at Noah even after they had covered him, significantly *‘ahorannit* [Hebrew “backward”] occurs elsewhere with regard to avoidance of looking directly at God in the course of revelation.”

- c *uncovered*. How do we make sense of Noah’s being “uncovered” during his vision? Perhaps the closest Old Testament parallel to this practice is when Saul, like the prophets who were with him, “stripped off his clothes... and prophesied before Samuel... and lay down naked all that day and all that night.”<sup>91</sup> Jamieson<sup>92</sup> clarifies that “lay down naked” in this instance means only that he was “divested of his armor and outer robes.” In a similar sense, when we read in John 21:7 that Peter “was naked” as he was fishing, it simply means that “he had laid off his outer garment, and had on only his inner garment or tunic.”<sup>93</sup>
- d *his tent*. Looking at the passage more closely, however, raises several questions. To begin with, what tent did Noah enter? Although the English translation says “*his tent*,” the Hebrew text features a feminine possessive that normally would mean “*her tent*.”<sup>94</sup> The *Midrash Rabbah* explains this as a reference to the tent of Noah’s wife,<sup>95</sup> and commentators, ancient and modern, have often seized upon this detail to infer that Ham intruded upon his father and mother during a moment of intimacy.<sup>96</sup>

However, an alternative explanation is offered by Rabbi Shim’on in the *Zohar*, who takes the *he* of the feminine possessive to mean “the tent of that vineyard; namely, the tent of *Shekhinah*.”<sup>97</sup> *Shekhinah* is the Hebrew term for “the divine feminine”<sup>98</sup> that was used to describe the presence of *Yahweh* in Israelite temples. The idea of Noah having erected a sacred “tent of meeting”<sup>99</sup> is consistent with the previous report that he built an altar<sup>100</sup> and established a covenant with the Lord.<sup>101</sup> Indeed, in a variant of the same theme, at least one set of modern commentators take the letter *he* in the Hebrew text of Genesis as referring to *Yahweh*, hence reading the term as the “Tent of *Yahweh*,”<sup>102</sup> the divine sanctuary.

87 J. Smith, Jr., *Teachings*, 7 November 1841, p. 193.

88 J. Smith, Jr., as reported by William Allen to Charles Lowell Walker (C. L. Walker, *Diary*, 12 May 1881, 2:554).

89 J. A. Fitzmyer, *Genesis Apocryphon*, 13:8-15:20, pp. 89-93.

90 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.

91 1 Samuel 19:24.

92 R. Jamieson *et al.*, *Commentary*, pp. 219-220 n. 24. Cf. D. T. Tsumura, *1 Samuel*, p. 499.

93 E. Robinson, *Dictionary*, p. 302 s.v. Naked.

94 D. C. Matt, *Zohar* 1, 1:73a-b, p. 434 n. 700.

95 J. Neusner, *Genesis Rabbah* 2, 36:3, p. 30.

96 S. R. Haynes, *Curse*, pp. 188-189 following H. H. Cohen, *Drunkennes*, pp. 8, 12.

97 D. C. Matt, *Zohar* 1, 1:73a-b, p. 434 n. 700. See OVERVIEW Genesis 9, p. 298.

98 *Ibid.*, 1:84a, p. 34.

99 Leviticus 16:16.

100 Genesis 8:20.

101 Genesis 9:9-17.

102 Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567.



22 And Ham, the father of Canaan, **saw the nakedness of his father**, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his **younger** son had done unto him.

25 And he said, **Cursed be Canaan; a servant of servants shall he be unto his brethren.**

- 22 a **saw the nakedness of his father.** As with Noah's drinking of the wine, some readers see his "nakedness" as shameful and interpret this verse etiologically as an explanation for later guidelines in the Mosaic code that were designed to prevent anyone from seeing the nakedness of the temple priests.<sup>103</sup>

Instead, however, this phrase might be interpreted to mean that the misdeed of Ham was in that he intrusively entered the Tent of *Yahweh* and saw Noah in the presence of God while the latter was "in the course of revelation."<sup>104</sup> This idea also fits well with what Ronald Hendel and others have identified as an underlying theme throughout Genesis 1-11, namely "transgressions of boundaries"<sup>105</sup> that had been set up in the beginning to separate the general run of mankind from the dwelling place of Divinity. Noah the righteous and blameless<sup>106</sup> was in a position to speak with God face-to-face, however Ham was neither qualified nor authorized to see (let alone enter) a place of divine glory.

Others have seen additional interpretive possibilities in the account. Foremost among these is Hugh Nibley,<sup>107</sup> whose arguments draw from the interpretations of some ancient readers.<sup>108</sup> The crux of these arguments is that the Hebrew term for "nakedness" in this verse, *'erwat*, may be better rendered as "skins," *'orot* — in other words, an animal-skin garment corresponding in this instance to the "coats of skins"<sup>109</sup> [*kuttonet 'or*] given to Adam and Eve for their protection after the Fall. The two Hebrew words *'erwat* and *'orot* would have looked nearly identical in their original unpunctuated forms. After tracing the traditions concerning the "coat of skins" that Adam wore, Louis Ginzberg asserts that they "served to the former generations [i.e., to those who lived before the time of Moses] as priestly garments."<sup>110</sup> Indeed, *Midrash Rabbah* specifically asserts that the garment of Adam had been handed down to Noah, who wore it when he offered sacrifice.<sup>111</sup> Some ancient readers went further, stating that Ham not only saw but also took the "skin garment" of his father, intending to usurp his priesthood authority.<sup>112</sup>

- 24 a **younger.** JST OT2 changes this to "youngest."<sup>113</sup>

- 25 a **Cursed be Canaan; a servant of servants shall he be unto his brethren.** Emerging from the tent, Noah cursed Canaan and his posterity. These are the first words he utters in scripture.

103 See Exodus 20:26, 28:42. Cf., e.g., B. Embry, *Naked Narrative*, pp. 431-432.

104 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.

105 R. S. Hendel, *Demigods*, p. 23.

106 An exception to those in his generation (see Genesis 7:1).

107 H. W. Nibley, *Twilight World*, pp. 169-170.

108 E.g., M.-A. Ouaknin et al., *Rabbi Éliézer*, 24, pp. 145-146.

109 Genesis 3:21.

110 H. Freedman et al., *Midrash*, 4:8 (Numbers 3:45), pp. 101-103; L. Ginzberg, *Legends*, 5:199 n. 79; J. T. Townsend, *Tanhuma*, 1:24, pp. 16-17. See H. W. Nibley, *Vestments*, pp. 100-102, 124-126; S. D. Ricks, *Garment*, pp. 710-714; J. A. Tvedtnes, *Clothing*, pp. 649-662 for discussions of Egyptian, Jewish, Greek, and Christian traditions surrounding the leather garment.

111 H. Freedman et al., *Midrash*, 4:8 (Numbers 3:45), pp. 101-102. See ENDNOTE G9-20, p. 333.

112 E.g., M.-A. Ouaknin et al., *Rabbi Éliézer*, 24, pp. 145-146. For more on the tradition of the stolen garment, see OVERVIEW Genesis 9, p. 309.

113 S. H. Faulring et al., *Original Manuscripts*, p. 632. Cf. U. Cassuto, *Noah to Abraham*, p. 163. See COMMENTARY Genesis 10:21-a, p. 368.

- 25 And he said, *Cursed be Canaan; a servant of servants shall he be unto his brethren.*  
 26 And he said, *Blessed be the Lord God of Shem; and Canaan shall be his servant.*  
 27 *God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.*  
 28 ¶ And Noah lived after the flood three hundred and fifty years.  
 29 And all the days of Noah were nine hundred and fifty years: and he died.

In the *Zohar*, Canaan is likened to the “primordial serpent”<sup>114</sup> that was cursed by God in Eden. Elaborating on rabbinic commentary about similarities in the nature of the curse itself, Daniel Matt notes that:<sup>115</sup> The curse uttered against Canaan parallels the curse pronounced upon the serpent in the Garden. As the serpent is more cursed than all other animals, who are themselves enslaved to humanity, so Canaan is doomed to be a “slave of slaves.”<sup>116</sup>

- b *his brethren.* Not meant to be taken literally as referring to Shem and Japheth; rather, “it expresses comprehensiveness.”<sup>117</sup> Compare Genesis 16:12; 27:29, 37.
- 26 a *Blessed be the Lord God of Shem.* This is Hebrew word play, “for Shem means ‘name,’ and the word frequently evokes the divine name YHWH or the Divine Presence.”<sup>118</sup> In explanation of the blessing directed toward the “Lord God of Shem” rather than Shem himself, Cassuto gives the following reading:<sup>119</sup> “Thanksgiving and praise be to YHWH who guided Shem in the good way and taught him to conduct himself with decency and all other good virtues.”
- Targum Neofiti* and most other ancient Hebrew sources assert that the specific blessing given by Noah to his birthright son Shem is to have the immediate presence of the Lord with him and with his posterity:<sup>120</sup> “[M]ay the Glory of his *Shekhinah* dwell in the midst of the tents of Shem.”<sup>121</sup> Rashi<sup>122</sup> further clarifies that the dwelling place of God’s presence eventually came to be “in the First Temple, built by Solomon, who was of the sons of Shem.”
- b *Canaan shall be his servant.* The JST adds “and a veil of darkness shall cover him that he shall be known among all men.”<sup>123</sup> Elsewhere in scripture “veil of darkness” symbolizes the loss of direct communication with heaven.<sup>124</sup>
- 27 a *God shall enlarge Japheth.* This is also a word play on the name “Japheth,” signifying “the enlargement of his territorial boundaries ... A subtle point is the use here of the general term *’elohim*, ‘God,’ with Japheth, in contrast to the sacred name YHWH, which is exclusive to Shem and later to Israel, his descendants.”<sup>125</sup> The expansion of Japheth’s territorial boundaries is reflected in Genesis 10 by the widespread habitations of his descendants, making up: “the geographical horizon of the [Table of Nations], the outer fringe of the known world, a kind of ‘third world’ over against the nations of Ham (Canaan) and Shem.”<sup>126</sup>
- b *he shall dwell in the tents of Shem.* See COMMENTARY Genesis 9:26-a, p. 323.

114 D. C. Matt, *Zohar* 1, 1:73a, p. 431.

115 *Ibid.*, 1:73b, p. 435 n. 708.

116 See Genesis 9:25. For more discussion on the curse of slavery, see D. M. Goldenberg, *Curse*, pp. 157-167; D. M. Goldenberg, *What Did Ham*. For a broad survey of the way in which Genesis 9:25 and other biblical texts were appropriated to justify the practice of American slavery, see S. R. Haynes, *Curse*.

117 N. M. Sarna, *Genesis*, p. 67.

118 *Ibid.*

119 U. Cassuto, *Noah to Abraham*, p. 166.

120 M. McNamara, *Targum Neofiti*, 9:27, pp. 80-81.

121 This interpretation relies on taking the subject of “he shall dwell” in verse 27 to be God rather than Japheth (See the discussion in V. P. Hamilton, *Genesis* 1-17, p. 326).

122 From *Yoma* 9b, 10a.

123 S. H. Faulring et al., *Original Manuscripts*, pp. 118, 632. Cf. Moses 5:39-40. See COMMENTARY Moses 7:22-b, p. 139; J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 5:40-c, pp. 386-388.

124 See COMMENTARY Moses 7:61-b, p. 157.

125 N. M. Sarna, *Genesis*, p. 67.

126 J. H. Sailhamer, *Genesis*, pp. 99-100. See COMMENTARY Genesis 10:2-a, p. 355.



## Gleanings

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### Leon R. Kass: The Form of Law and Its Formative Power<sup>1</sup>

As presented in Genesis 9, the founding document of the new world order comprises two parts: the law<sup>2</sup> and the covenant.<sup>3</sup> Together they provide the necessary and sufficient conditions — both the fear-inducing legal sanctions and the hope-inspiring belief in a durable human future — for founding civil society ....

The law is presented wrapped in a blessing; indeed, it seems to be an integral part of the blessing. Two similar injunctions to “be fruitful and multiply”<sup>4</sup> frame the entire legislation. They make absolutely clear the law’s paramount interest in promoting human life. Under the circumstances, no concern is more appropriate or more urgent than the growth and protection of life. After the recent devastation, human and natural, a blessing for fecundity is especially welcome. And for what is to be a postheroic age, a command to procreate, rather than to obliterate, is especially fitting.

The blessing “Be fruitful and multiply” reminds us of the identical blessing given in the first creation story.<sup>5</sup> Indeed, the entire passage revisits but significantly reworks the original blessings and dispositions of Genesis 1. The differences are revealing and profound. In the creation story, the blessing for fecundity had been given also to fish and fowl;<sup>6</sup> here it is explicitly given only to human beings.<sup>7</sup> Originally, the uniquely human blessing was for rule over — but not exploitation of — the animals;<sup>8</sup> here the animals will dread and fear man, into whose hand they are now delivered as food.<sup>9</sup> As in the first story,<sup>10</sup> there is an abundance of food;<sup>11</sup> but whereas in the first creation there was only encouragement of eating and no explicit limitation of human appetite, here the bounty comes with definite restrictions.<sup>12</sup> Utterly novel in the present story, without precedent in the first, are the demand for retribution for bloodshed and the human obligation to exact it;<sup>13</sup> the *new* world order, though it seeks to deter homicide, assumes that it cannot be avoided. Yet while

1 L. R. Kass, *Wisdom*, pp. 174-177.

2 Genesis 9:1-7.

3 Genesis 9:8-17.

4 Genesis 9:1.

5 Moses 2:28.

6 Moses 2:22.

7 Genesis 9:1, 7.

8 Moses 2:28.

9 Genesis 9:2.

10 Moses 2:29, 30. See also 3:16.

11 Genesis 9:3.

12 “not the blood” (Genesis 9:4). Compare also Moses 3:17: “But of the tree of the knowledge of good and evil, thou shalt not eat of it.”

13 Genesis 9:5-6.

expecting less of man's nature, it demands more of his choice, requiring him to live by law and to enforce it. Indeed, the first story's celebrated "image of God" description of man<sup>14</sup> here becomes the basis for a legal responsibility to execute justice.<sup>15</sup> Whereas order had been originally created out of chaos through separation and distinction, here order is prevented from dissolving back into chaos through law and punishment. When, at the end of the blessing of Noah and his sons, the command to be fruitful and multiply is repeated,<sup>16</sup> it will be newly heard, and it must be newly understood, in the awesome light of the intervening requirements of law and justice. The natural good of life is now bound up with the legal good of right and the legal obligation to defend it ....

Law is, in the first instance, generally a matter of nay-saying: Do not eat the blood; do not shed human blood. Effective nay-saying depends on the self-consciousness of freedom and power; it requires an awareness that we can either do or not do, that we are, at least in part, not in the iron grip of necessity. It also requires awareness of our own impulses or inclinations to act, which we also with, or are told, to oppose. And it requires conscious *moral* judgment, positive as well as negative; it presupposes an at least tacit awareness of some notion of good or right, and a recognition that the good is not necessarily the same as the pleasant. For all nay-saying is, at the same time, implicitly a yea-saying. Just as negation wakens the soul to the possibility of truth as the opposite of error, so prohibition wakens the soul to the possibility of right as the opposite of wrong.<sup>17</sup>

In all these ways, by becoming law-making and law-abiding animals, human beings display their decisive difference. Both the form and the content of the Noahide code underscore this insight. Thus, whenever man deliberately institutes, as he does here, what he regards as proper attitudes and practices toward the animals, he by that very act separates himself from all else that lives. For man is the only animal that *decides* how other animals *should* be treated.<sup>18</sup> And because living under law is an essential mark of our distinctive humanity, the *substance* of the primordial law is, quite fittingly, about the difference of man and the difference it makes. With poetic justice, the foundational law enunciates rules of conduct — *different* rules of conduct — concerning our relations both to the animals and to our own fellow men: a (nearly) absolute permission to eat meat (minus only the blood), an absolute prohibition against human bloodshed (plus a duty to avenge it). The Noahide laws about eating meat and about shedding human blood are necessary and complementary parts of this founding legal package.

The importance of this observation cannot be exaggerated. The permission to violate the other animals is somehow necessary to the prohibition against violating human beings. At the same time, the demand to respect the dignity of animals both marks our own higher dignity and manifests a respectful attitude toward our own abiding animality.

14 Moses 2:26-27.

15 Genesis 9:6.

16 Genesis 9:7.

17 "This present discussion of law as prohibition reminds us of the 'original' prohibition in the Garden of Eden story, the command not to eat of the Tree of Knowledge of Good and Bad ... Had the first prohibition been obeyed — had human beings never risen to practice free and autonomous choice — there would have been no need for the Noahide law or any other law. Human beings would have been innocent and ignorant, beneath both the need and the capacity for law" (L. R. Kass, *Wisdom*, p. 177 n. 7).

18 "This insight should put to rest, once and for all, the claims of both those animal rightists and those philosophical materialists who assimilate man without remainder to the rest of nature, either because all life suffers and dies or because, at bottom, all is just matter and motion" (L. R. Kass, *Wisdom*, p. 177 n. 8).



### Leon R. Kass: The Importance of the Sign of the Rainbow<sup>19</sup>

Man requires a sign, not only now but forever, especially when despair threatens to overtake him. All covenants, remarks Sacks,<sup>20</sup> “require a sign since all covenants must be remembered. Their being is in their being remembered because they lack sufficient natural foundation. Memory is such an integral part of a covenant that even God must have a sign, because without a sign there is no covenant.”

According to the text, God does indeed say that the rainbow will remind *Him* of His everlasting promise ... But it is far more important that Noah and other human beings both remember what God said and continue to believe it. It is we who need to be reminded of this story, of this covenant, and in particular, of God’s speech about the rainbow ...

The rainbow, a natural phenomenon visible to all, is here, through speech, given a more than natural meaning, understandable only by human beings. Like the covenant itself, the rainbow *regarded as a sign* betokens a world more gracious than that of nature on her own. True, without its explicit connection to God’s covenant, the rainbow might appear a perfect token of nature’s grace. Coming with the appearance of the sun after a storm, it can be, by itself, a beautiful sign of hope. But rainbows are ephemeral and natural hope fades. However, when and if the rainbow is interpreted through the prism of this story, it reminds human beings that the cosmic order is finally not inhospitable to human dreams and aspirations, and not because we are deserving.

### Hugh W. Nibley: Why Do Christians Insist It Was the First Rainbow?<sup>21</sup>

Why do Christians insist on calling it the first rainbow, just because it is the first mentioned? Who says that water drops did not refract light until that day? Well, my old Sunday School teacher, for one, used to say it. The rainbow, like the sunrise, is strictly the product of a point of view, for which the beholder must stand in a particular place while it is raining in another particular place and the sun is in a third particular place, if he is to see it at all.

### Robert J. Matthews: Rain Long Before Noah<sup>22</sup>

Many have noted that the Bible does not mention rain until the flood at Noah’s time and so have wondered if perchance there was no rain that fell upon the earth until the Flood. The verse in which Enoch compares the heavens weeping to the falling rain strongly suggests that Enoch was well acquainted with rain long before Noah.

### Leon R. Kass: Transmitting Tradition from Father to Sons<sup>23</sup>

With the law now established, thought naturally turns to the question of perpetuation, which is quite another matter. Founding requires the genius of new insights and the invention of new social arrangements to give them institutionalized expression. Perpetuation requires the will and the dedication to transmit those insights and arrangements from one generation to the next. The work of perpetuating law and civil society is carried on by tradition (*tradere*, “to hand over”), passed down from parents to children, from fathers

19 L. R. Kass, *Wisdom*, pp. 188-190.

20 R. Sacks, *Commentary on Genesis*, p. 67.

21 H. W. Nibley, *Before Adam*, p. 66.

22 R. J. Matthews, *Beyond*, p. 147.

23 L. R. Kass, *Wisdom*, pp. 197, 200.

to sons. Tradition requires fathers who are able to hand down and sons who are willing to receive. Perpetuation and tradition depend decisively on paternal authority and filial piety.

Paternal authority and filial piety are, not surprisingly, central themes of the Genesis narrative and crucial to its pedagogical purpose. How could it be otherwise in a book self-consciously engaged in perpetuating a tradition? ....

The scope of the story of Noah and his sons is, therefore, not simply domestic. On the contrary, its purpose in exploring fatherhood and sonship is also and especially social and political. Appearing as the immediate sequel to the new covenant following the Flood, it addresses questions related to perpetuating the new world order: Will the new world order succeed? Will the fathers be able to transmit a law-abiding and righteous way of life to their sons? To ensure perpetuation, are the Noahide law and covenant protecting bodily life and emphasizing human equality sufficient? If not, what else is needed? Of fathers? Of sons? Will fathers accept the paternal task of transmission? Will all sons take equally to the ways of the father? Are all fathers equal *as transmitters*; are all sons equal *as receivers*? If not, why not, and what can be done about it, socially, culturally, politically? All these questions are prompted by this story.

The story of Noah and his different sons also begins an account of the differentiation and divergence of humankind into multiple nations, each with a different way of life, each with a different view of the divine. What accounts for these national differences, and how do they emerge from the original unity of the human race? Could differences in national character reflect differences in character between their earliest progenitors? What are the fundamental alternatives in personal and national character?



## Endnotes

**G9-1** For example, Cohen, having explored the “symbolic meaning of wine in ancient cultures,” concludes that Noah’s actions in this regard have been completely misunderstood, the result of “biblical scholarship’s failure” in explaining the meaning of the enigmatic incident. Summarizing Cohen’s view, Haynes writes:<sup>1</sup>

Cohen explores Israelite and other traditions to elucidate a complex relationship between alcohol, fire, and sexuality. Drawing on this connection, he surmises that Noah’s drunkenness is indicative not of a deficiency in character but of a good-faith attempt to replenish the earth following the Flood. Indeed, Noah’s “determination to maintain his procreative ability at full strength resulted in drinking himself into a state of helpless intoxication.” How ironic, Cohen notes, that in acceding to the divine command to renew the earth’s population, Noah suffered the opprobrium of drunkenness. In Cohen’s view, he “deserves not censure but acclaim for having played so well the role of God’s devoted servant.”

**G9-2** The idea of the Tabernacle being a “tent of meeting” is clearly expressed in Exodus 29:42 where the Lord says it is a place “where I will meet you [i.e., the children of Israel], to speak there unto thee [i.e., Moses].” In other places in scripture,<sup>2</sup> the Tabernacle is sometimes called a *mikdash* (= “sanctuary”), emphasizing its role as a holy place.

**G9-3** Note that it was at the tent of Lehi where Nephi and his brothers “did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him.”<sup>3</sup> It is also suggestive that Nephi records, following Lehi’s vision of the Tree of Life: “And all these things did my father see, and hear, and speak, as he dwelt in a tent.”<sup>4</sup>

**G9-4** Compare, for example, the following reference in the *Zohar*:<sup>5</sup> “Rabbi Shim’on interprets the final *he*... as an allusion the divine, because *Shekhinah* is symbolized by the final *HE* of the name *YHWH*, or because the letter *he* stands for *ha-shem*, “the [divine] name.”

**G9-5** Hugh Nibley cites an account by Pindar as evidence of a Greek version of this celebration:<sup>6</sup>

The festival of Deucalion (Noah) was celebrated in wine with songs about the great storms and the destruction of the world by the force of the black waters, and about how Zeus suddenly dried up the waters and the race of Japetus (Japheth) came forth to repeople the earth.

**G9-6** At the time he made the statement, in the context of a talk where he urged the Saints to give up petty faultfinding, the Prophet seems to have believed that “Noah was a righteous man, and yet he drank wine and became intoxicated; the Lord did not forsake him in consequence thereof, for he retained all the power of his priesthood.”<sup>7</sup> This agrees with Westermann’s argument that “Noah’s behavior was regarded as quite acceptable in biblical times.”<sup>8</sup> However, a presumably later statement attributed to Joseph Smith expressed the view that he “was not drunk, but in a vision.”<sup>9</sup>

**G9-7** Morales comments:<sup>10</sup>

Given the analogy between the Garden [of Eden] and the Holy of Holies of the Tabernacle/temple, and that between the Ark and the Tabernacle/temple, Noah’s entrance may be understood as that of a high priest... ascending the cosmic mountain of Yahweh — an idea “fleshed out,” as it were, when Noah walks the summit of the Ararat mount. The veil separating off the Holy of Holies served as an “objective and material witness to the conceptual boundary drawn between the area behind it and all other areas,” a manifest function of the Ark door.

**G9-8** In the same scene, the *Genesis Apocryphon* has Noah saying: “I blessed the Lord of Heaven, God Most High, the Great Holy One, who had delivered us from the destruction.”<sup>11</sup> Ostensibly, Noah is

1 S. R. Haynes, *Curse*, pp. 188-189; see H. H. Cohen, *Drunkenness*, pp. 8, 12.

2 E.g., Exodus 25:8.

3 1 Nephi 7:22.

4 1 Nephi 9:1.

5 D. C. Matt, *Zohar* 2, 1:80a, p. 18 n. 128. See also *ibid.*, 1:84a, p. 34.

6 H. W. Nibley, *Abraham 2000*, p. 475.

7 J. Smith, Jr., *Teachings*, 7 November 1841, p. 193.

8 C. Westermann, *Genesis 1-11*, p. 487 n. 9:21, as summarized by G. J. Wenham, *Genesis 1-15*, p. 198 n. 21.

9 Joseph Smith, Jr., as reported by William Allen to Charles Lowell Walker (C. L. Walker, *Diary*, 12 May 1881, 2:554).

10 L. M. Morales, *Tabernacle Pre-Figured*, p. 185.

11 J. A. Fitzmyer, *Genesis Apocryphon*, 12:17, p. 87.

referring to his preservation in the Flood,<sup>12</sup> but Fitzmyer<sup>13</sup> notes that there are multiple Old Testament connotations to the Hebrew term used for “destruction.”

Devorah Dimant further clarifies the cultic context as follows:<sup>14</sup>

According to *Jubilees* 6:23 this was the first of the four Days of Remembrance. The same festival is mentioned in *1QapGen* 10:13. Kister<sup>15</sup> suggests that both *Jubilees* and the *Genesis Apocryphon* considered the festival as *sukkot*, but “used a different system to designate the beginning of the year.” However, *Jubilees* 7:1 specifies that the ingathering of the vine’s fruits was separated from the festival. The ingathering indeed took place on the seventh month, namely at *Sukkot*, the biblical ingathering festival. But Noah’s celebration took place on the first day or the first month of the following, fifth year, which should be the month of Nisan, if we follow the biblical festival calendar. It is, however, noteworthy that the sacrifices brought by Noah are those prescribed by the *Torah* for the first of the seventh month (Tishrei), considered to be the first of the agricultural calendar.<sup>16</sup>

According to Dimant, the Qumranic *halakhah* (as opposed to the Pharisaic interpretation) required that:<sup>17</sup>

... the produce be consumed by the priests in the Temple ... If ... Noah is seen as the first priest, as is indicated by his practice and ceremonial functions, he conforms with the *halakhah* as taught in the Qumranic works.

**G9-9** Butterworth,<sup>18</sup> citing Meuli, discusses this incident in connection with ancient Greek practices that associate “the generation of bodily heat and sweating with the ascetic exercises involved in attaining the ecstatic stage of shamanizing.” But there is no textual evidence in these verses, nor in the story of Noah, to support such an interpretation.

**G9-10** Ross explains the heinousness of the act of seeing one’s father’s nakedness in cultural context:<sup>19</sup>

By mentioning that Ham entered and saw his father’s nakedness, the text emphasizes that this seeing was the disgusting thing. Ham’s errant looking, a moral flaw, represented the first step in the abandonment of a moral code. This violation of a boundary destroyed the honor of Noah.<sup>20</sup> Ham desecrated a natural and sacred barrier. His going out to tell his brothers about it without covering the old man aggravated the act. Because of this breach of domestic and filial propriety (the expositor must keep in mind that these are not little boys), Ham could expect nothing less than the oracle against his own family’s honor.

**G9-11** For related precedents for such actions, see the incident of Reuben with his father’s concubine<sup>21</sup> and Absalom’s attempt “to secure his hold on the kingdom by going in to his father’s concubines.”<sup>22</sup>

**G9-12** After having reviewed the evidence for the various views, Embry vigorously argues against proponents of the idea that Ham committed a “sexually deviant act” and produces evidence for the assertion that the “voyeuristic position is the likely explanation for Noah’s reaction against Ham: it was simply the act of seeing Noah uncovered that warranted the cursing from Noah.”<sup>23</sup> After considering the alternatives, Ross concludes:<sup>24</sup> “There is... no clear evidence that Ham actually did anything other than see the nakedness of his father.” Vogels likewise concludes that there is “nothing in the statement that Ham ‘saw the nakedness of his father’ that hints at a sexual act.”<sup>25</sup>

12 Cf. O. S. Wintermute, *Jubilees*, 7:34, p. 71; J. C. VanderKam, *Book of Jubilees*, 7:34, pp. 48-49.

13 J. A. Fitzmyer, *Genesis Apocryphon*, p. 163.

14 D. Dimant, Noah, p. 138 n. 69.

15 M. Kister, *Some Aspects*, 2:584 cited in D. Dimant, Noah, p. 138 n. 69.

16 See Numbers 29:1-5.

17 D. Dimant, Noah, pp. 138-139.

18 E. A. S. Butterworth, *Tree*, pp. 76-77.

19 A. P. Ross, *Creation*, p. 215.

20 For similar taboos against such “looking,” cf. Genesis 19:26; Exodus 33:20; Judges 13:22; 1 Samuel 16:19.

21 Genesis 35:22, 49:3-4.

22 G. J. Wenham, *Genesis 1-15*, p. 200. See 2 Samuel 16:20-23. For a refutation of Wenham’s interpretation, see, e.g., A. P. Ross, *Creation*, pp. 214-215.

23 B. Embry, *Naked Narrative*, p. 417.

24 A. P. Ross, *Creation*, p. 215.

25 W. Vogels, *Cham Découvre*, p. 568.



- G9-13** As a key to this idea, note that the *Animal Apocalypse* in *1 Enoch* 85-89 is written in a code that represents key individuals (and their righteous and wicked descendants) as “animals” of different colors.<sup>26</sup> Some “animals” (notably Noah and Moses) are eventually transformed into “men,” which, according to Margaret Barker,<sup>27</sup> represents the acquiring of “angelic” status after having been taught a “mystery.”<sup>28</sup> Likewise, according to Ephrem and various pseudepigraphal accounts, while humankind (Adam and Eve) lived inside the Garden of Eden, the “animals” (meaning individuals not fit for the glory of the “Holy Place,” including the “serpent”) lived just outside its walls in the “Outer Courtyard.”<sup>29</sup> The angel Yahoel is described as both man and bird in the *Apocalypse of Abraham*.<sup>30</sup>
- G9-14** Consistent with the idea of serpents as seraphim guarding the celestial throne is the fact that the serpent was “put . . . upon a pole.” This imagery evokes the function of guardians positioned at temple gateposts in ancient Mesopotamia who were responsible for the introduction of worshippers to the presence of the god.<sup>31</sup>
- G9-15** Nibley succinctly sums up the situation: “Satan disobeyed orders when he revealed certain secrets to Adam and Eve, not because they were not known and done in other worlds, but because he was not authorized in that time and place to convey them.”<sup>32</sup> Although Satan had “given the fruit to Adam and Eve, it was not his prerogative to do so—regardless of what had been done in other worlds. (When the time comes for such fruit, it will be given us legitimately).”<sup>33</sup>
- G9-16** For those who take the Tree of Life to be a representation within the Holy of Holies, it is natural to see the tree itself as the locus of God’s throne.<sup>34</sup> “[T]he Garden, at the center of which stands the throne of glory, is the royal audience room, which only those admitted to the sovereign’s presence can enter.”<sup>35</sup>
- G9-17** Tomasino<sup>36</sup> elaborates on the role of the “serpent” in the Garden of Eden and in Noah’s garden:
- When he saw his father’s nakedness, Ham went and told (*wayyagged*) his brothers about it.<sup>37</sup> When Adam and Eve told Yahweh God that they had hidden because they were naked, God asked, “Who told (*higgid*) you that you were naked?”<sup>38</sup> The source of this information turned out to be the serpent. Furthermore, when Ham told his brothers about their father’s nudity, he was undoubtedly tempting them with forbidden knowledge (the opportunity to see their father’s nakedness). Finally, for his part in the Fall, the serpent was cursed (*arur*) more than any of the other creatures.<sup>39</sup> His offspring were doomed to be subject to the woman’s offspring.<sup>40</sup> Ham’s offspring, too, became cursed (*arur*), doomed to subjugation to the offspring of his brothers.<sup>41</sup>
- G9-18** Ginzberg draws on Jewish tradition to further explain that, in the case of Joseph, the popular understanding that the garment had “many colors” is incorrect, and that the description is meant to convey “an upper garment in which figures are woven.”<sup>42</sup> The notion of “figures” that were woven into the garment of Joseph recalls the account in the *Book of Adam and Eve*, where in making the skin garment they placed palm-thorns through the skins and prayed that the thorns would “be hidden, so as to be, as it were, sewn with one thread.”<sup>43</sup>

26 G. W. E. Nickelsburg, *1 Enoch* 1, 85-89, pp. 364-367.

27 E.g., M. Barker, *Hidden*, p. 45.

28 G. W. E. Nickelsburg, *1 Enoch* 1, 89:1, pp. 364-365.

29 See G. A. Anderson, *Perfection*, p. 80.

30 A. A. Orlov, Angelology. See also A. Kulik, *Retroverting*, p. 83; B. Lourié, Review. For other references to angels as birds, see, e.g., Ezekiel 1:10; book of Abraham Facsimile 1, figure 1; P. Alexander, *3 Enoch*, 2:1, p. 257, 22:9, p. 278, 26:3, p. 280, 44:5, p. 295, 47:4, p. 300.

31 J. M. Bradshaw *et al.*, Investiture Panel, 20-25. For a comprehensive study of the ambivalent symbolism of the serpent, see J. H. Charlesworth, *Serpent*.

32 H. W. Nibley, *Return*, p. 63.

33 H. W. Nibley, *Gifts*, p. 92.

34 Revelation 22:1-3, G. A. Anderson *et al.*, *Synopsis*, Greek 22:4, p. 62E.

35 G. B. Eden, *Mystical Architecture*, p. 22.

36 A. J. Tomasino, *History*, p. 130.

37 Genesis 9:22.

38 Genesis 3:1.

39 Genesis 3:14.

40 Genesis 3:15.

41 Genesis 9:25.

42 L. Ginzberg, *Legends*, 5:329 n. 43, citing Mishanic understandings.

43 S. C. Malan, *Adam and Eve*, 1:52, pp. 56-57.

**G9-19** The Mandaean *Book of John* asserts that the “garment of repentance” of Adam was passed down to Noah’s son Shem, and eventually came down to John the Baptist<sup>44</sup> so that he might make his ascent:<sup>45</sup>

The garment that the First Life gave to Adam, the Man,<sup>46</sup> the garment that the First Life gave to Râm,<sup>47</sup> the Man, the garment that the First Life gave to Shurbai,<sup>48</sup> the Man, the garment that the First Life gave to Shem, son of Noah<sup>49</sup>—he has now given you. It has been given you, Yahya,<sup>50</sup> so that you may ascend and that those may ascend with you.

**G9-20** Drawing on a retrospective interview of Joseph Smith, Sr. by Fayette Lapham,<sup>51</sup> Bradley<sup>52</sup> has explored a purported Book of Mormon account of revelation through the use of divine interpreters whereby their possessors would, put them on as spectacles and then put their face inside a “skin.” The conversation that revealed this manner of receiving knowledge is said to have occurred through an exchange of human and divine voices inside a Nephite “Tabernacle,” recalling the account of the brother of Jared at the “veil” in Ether 3 and the conversation of Moses with the Lord in Exodus 4.

The danger of looking beyond the veil for someone who is unready and unauthorized is described by a petitioner in the Islamic mystical text, *The Mother of Books*, who is warned by God that if someone were to move “the curtain and the veil the slightest bit [to] make the high king visible... their spirit would leave their body.”<sup>53</sup> By way of contrast, the Armenian *Descendants of Adam*<sup>54</sup> says that the righteous Enoch refrained from looking at the heavens—which is equated to the fact that he did not eat of the:

... tree of meat [i.e., the tree of knowledge] ... And he drew linen over his face, and did not look at the heavens, on account of the sin of Adam. And he said, “When of the servant, there is trouble, the servant does not to look at the crown. And he quickly becomes sweet. And I, on account of the sin of Adam, I dare not look at the heavens, that God may have mercy upon Adam.” And God had mercy upon Enoch and transferred him to immortality.

In some texts Enoch is seen as having reversed the Fall of Adam.<sup>55</sup> For a discussion of a wider redemptive role attributed to Enoch, see Orlov.<sup>56</sup>

In some respects, the fall of Satan, who said, aspiringly, “I will ascend into heaven... I will be like the most High”<sup>57</sup> and “sought that [God] should give unto him [His] own power,”<sup>58</sup> parallels the Fall of Adam. The fifteenth-century *Adamgirk* text has Satan saying: “I fell, exiled from the heavens, Without fruit [from the Tree of Life], like Eve.”<sup>59</sup> Nibley remarks that “dire consequences” may result from transgression of divinely-set bounds: “Pistis Sophia went beyond her ‘degree’ and, becoming ambitious, ‘looked behind the veil’ [and] fell from glory.”<sup>60</sup>

**G9-21** Compare the following statement from Nibley:<sup>61</sup>

- 44 Cf. Matthew 3:4; Mark 1:6.
- 45 M. Lidzbarski, *Johannesbuch*, John-Jonah, p. 83: “Das Gewand, das das erste Leben Adam, dem Manne, gegeben hat, das Gewand, das das erste Leben Râm, dem Manne, gegeben hat, das Gewand, das das erste Leben Surbai, dem Manne, gegeben hat, das Gewand das das erste Leben Sum bar Nu gegeben hat, hat es jetzt dir gegeben. Es hat es dir gegeben, Jahja, damit du emporsteigest und mit dir emporsteige.” See S. D. Ricks, *Garment*, pp. 711-712, 729 n. 38.
- 46 I.e., the Celestial Man or Adam of Light (G. R. S. Mead, *Mandaean John-Book*, p. 41 n. 6).
- 47 I.e., Râm the Great, coupled also with Bihrâm, also Bahrâm = Avestan Verethragna (*ibid.*, p. 41 n. 7).
- 48 Not identified (*ibid.*, p. 42 n. 1).
- 49 According to the Mandaeans, the first world age was that of Adam, the second of Râm and Rûd, the third of Shurbai and Sharhab-el, and the fourth was that of the Flood (*ibid.*, p. 42 n. 2).
- 50 I.e., John.
- 51 F. Lapham, *Interview*, p. 466.
- 52 D. Bradley, *Piercing*. For a good summary of this article, see B. Haymond, *Earliest*.
- 53 W. Barnstone *et al.*, *Mother*, p. 672.
- 54 M. E. Stone, *Descendants*, 14-22, p. 85.
- 55 A. A. Orlov, *Enoch-Metatron*, p. 248. See also P. S. Alexander, *From Second Adam*, pp. 111-112.
- 56 A. A. Orlov, *Polemical Nature*; A. A. Orlov, *Redeeming Role*.
- 57 Isaiah 14:13-14.
- 58 Moses 4:3.
- 59 M. E. Stone, *Adamgirk*, 3:7:3, p. 65.
- 60 H. W. Nibley, *Message 2005*, p. 443. See G. R. S. Mead, *Pistis*, 1:29-30, pp. 33-36; C. Schmidt, *Pistis*, 1:29-30, pp. 83-91. For a general discussion of such dangers, see J. Dan, *Mysticism*, 1:261-309.
- 61 H. W. Nibley, *Vestments*, pp. 118-119.

Why the insistence on [the idea of being “clothed upon with glory”]? Enoch says, “I was clothed upon with glory. Therefore I could stand in the presence of God.”<sup>62</sup> Otherwise he could not. It is the garment that gives confidence in the presence of God; one does not feel too exposed.<sup>63</sup> That garment is the garment... of divinity. So as Enoch says, “I was clothed upon with glory, and I saw the Lord,”<sup>64</sup> just as Moses saw Him “face to face, ... and the glory of God was upon Moses; therefore Moses could endure his presence.”<sup>65</sup> In *2 Enoch*, discovered in 1892, we read, “The Lord spoke to me with his own mouth: ... ‘Take Enoch and remove his earthly garments and anoint him with holy oil and clothe him in his garment of glory.’ ... And I looked at myself, and I looked like one of the glorious ones.”<sup>66</sup> Being no different from him in appearance, he is qualified now, in the manner of initiation. He can go back and join them because he has received a particular garment of glory.

According to some accounts, the ritual garment of skins was needed only for a protection during one’s probation on earth. For example, Ephrem the Syrian asserted that when Adam “returned to his former glory, ... [he] no longer had any need of [fig] leaves or garments of skin.”<sup>67</sup> Likewise, consider Joseph Smith’s careful description of the angel Moroni:<sup>68</sup> “I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.” We infer that Moroni had forever laid aside his “garment of repentance,” since he was now permanently clothed with glory. The protection provided by the garment was accompanied by a promise of heavenly assistance. In this connection, Nibley paraphrases a passage from the Mandaean *Ginza*: “... when Adam stood praying for light and knowledge a helper came to him, gave him a garment, and told him, ‘Those men who gave you the garment will assist you throughout your life until you are ready to leave earth.’”<sup>69</sup>

When this time of probation ended, the garment of light or glory that was previously had in the heavenly realms was to be returned to the righteous. As Nibley explained:<sup>70</sup>

The garment [of light] represents the preexistent glory of the candidate... When he leaves on his earthly mission, it is laid up for him in heaven to await his return. It thus serves as security and lends urgency and weight to the need for following righteous ways on earth. For if one fails here, one loses not only one’s glorious future in the eternities to come, but also the whole accumulation of past deeds and accomplishments in the long ages of preexistence.

While Noah had not yet finished his probation when he spoke with Deity in the tent, he and others of the prophets experienced a temporary transfiguration that clothed them with glory and allowed them to endure God’s presence.<sup>71</sup> A conjecture consistent with this view is that Ham took the garment of skins that Noah had laid temporarily aside during his transfiguration.

**G9-22** Compare *Jasher* 7:27,<sup>72</sup> which, according to Ginzberg,<sup>73</sup> derived its version of the story from Rabbi Eliezer.<sup>74</sup>

**G9-23** Like the previously cited statement by Joseph Smith,<sup>75</sup> President Kimball’s comments were made in the context of a talk where he urged the Saints to give up finding fault in petty matters, as in the case of Noah who in this instance “drank a little too much wine.”

62 Cf. Moses 1:2, 31.

63 2 Nephi 9:14.

64 Moses 7:3-4.

65 Moses 1:2.

66 See F. I. Andersen, *2 Enoch*, 22:5, 8, 10, pp. 137, 139.

67 Commentary on the Diatessaron, cited in M. Barker, *Hidden*, p. 34.

68 JS-H 1:31.

69 H. W. Nibley, *Apocryphal*, p. 299. The German reads: “Wie Adam dasteht und sich aufzuklären sucht, kam der Mann, sein Helfer. Der hohe Helfer kam zu ihm, der ihn in ein Stück reichen Glanzes hineintrug. Er sprach zu ihm: ‘Ziehe dein Gewand an... Die Männer, die dein Gewand geschaffen, dienen dir, bis du abscheidest’” (M. Lidzbarski, *Ginza*, GL 2:19, p. 488).

70 H. W. Nibley, *Message* 2005, p. 489. See also E. Hennecke *et al.*, *Acts of Thomas*, 108.9-15, pp. 498-499; B. T. Ostler, *Clothed*, p. 4.

71 See, e.g., Moses 1:12-14, 31; 7:3.

72 Cf. M. M. Noah, *Jasher*, 7:27, p. 15.

73 L. Ginzberg, *Legends*, 5:199 n. 78.

74 See also M. J. bin Gorion (Berdichevsky), *Die Sagen*, p. 211: “Doch in der Zeit, da er die Arche verliess, stahl Ham seinem Vater jenes Kleid weg und verwahrte es vor seinen Brüdern” [After he left the Ark, Ham stole his father’s garment and hid it from his brothers].

75 J. Smith, Jr., *Teachings*, 7 November 1841, p. 193.

- G9-24** See Tvedtnes<sup>76</sup> for a discussion of Jewish traditions relating to the stolen garment. In contrast to accounts that relate how the garment was stolen, *Midrash Rabbah* says that Noah's garment was passed on to Shem and then eventually to Abraham, Isaac, and Jacob.<sup>77</sup> Consistent with this idea, Muslim tradition relates the following story:<sup>78</sup>

Abraham was stripped of his clothes and thrown into the fire naked, Gabriel brought him a shirt made from the silk of the Garden [of Eden] and clothed him in it. That shirt remained with Abraham, and when he died, Isaac inherited it. When Isaac died, Jacob inherited it from him, and when Joseph grew up, Jacob put that shirt in an amulet and placed it on Joseph's neck to protect him from the evil eye. He never parted with it. When he was thrown into the pit naked, the angel came to him with the amulet. He took out the shirt, dressed Joseph in it, and kept him company by day.

Later, when Joseph learned that his aged father had lost his eyesight:<sup>79</sup>

... he gave them his shirt. Al-Dahhak said that that shirt was woven in Paradise, and it had the smell of Paradise. When it only touched an afflicted or ailing man, that man would be restored to health and be cured... [Joseph] said to them, "Take this shirt of mine and cast it on my father's face, he will again be able to see" ...<sup>80</sup>

- G9-25** Sailhamer observes:<sup>81</sup> "(1) The building of the altar in both accounts follows a major act of God's salvation — God's rescue of Noah from the Flood and God's deliverance of the Israelites from bondage in Egypt; (2) the altar and the offering in both accounts mark the establishment of a 'covenant' with God;<sup>82</sup> (3) the outcome of both covenants is God's 'blessing';<sup>83</sup> (4) the central provision in both covenants is protection from 'beasts of the field' or 'wild animals'<sup>84</sup> and human enemies;<sup>85</sup> (5) specific mention is made that the 'earth' will be preserved from destruction;<sup>86</sup> (6) in Genesis the visible 'sign' of the establishment of the covenant is the rainbow in the 'clouds,'<sup>87</sup> and in Exodus the conclusion of the covenant-making is marked by the appearance of the glory of God in the 'cloud'<sup>88</sup> that covered the mountain; (7) in both covenants stipulations are given to which the people must be obedient."<sup>89</sup>
- G9-26** Compare Exodus 12:13, which is placed on the door frames so that God may "see" it. See also Numbers 15:39, in connection with the sign of the fringes:<sup>90</sup> "[T]he thought is certainly not that immediately upon seeing the fringes a man will perform all the precepts of the *Torah*, but that since he will constantly look on the fringes, he will always remember the commandments and do them whenever the opportunity arises."
- G9-27** "The Greek word translated "from above" in v. 3 can also mean "anew" ... This is the source of Nicodemus' misunderstanding."<sup>91</sup> Christ is speaking of a being born *of God*, whereas Nicodemus thinks, incorrectly, that He is speaking of being born *again*.

Interpreting this verse, Barker rightly asserts: "The key passage for understanding 'birth from above' is Psalm 110:3,"<sup>92</sup> a description of anointing and birth as a divine Son of God.<sup>93</sup> Following this description, the Lord declares with a solemn oath: "Thou art a priest for ever after the order of Melchizedek." Some have interpreted this moment of divine adoption as occurring at the moment

76 J. A. Tvedtnes, *Clothing*, pp. 654-659.

77 H. Freedman *et al.*, *Midrash*, 4:8 (Numbers 3:45), pp. 102-103.

78 A. I. A. I. M. I. I. al-Tha'labi, *Lives*, p. 190.

79 *Ibid.*, p. 228.

80 See *Qur'an* 12:93.

81 Genesis 9:9; Exodus 24:7.

82 Genesis 9:9; Exodus 24:7.

83 Genesis 9:1; Exodus 23:25.

84 Genesis 9:2; Exodus 23:29.

85 Genesis 9:5-6; Exodus 23:22.

86 Genesis 9:11; Exodus 23:29.

87 Genesis 9:13-17.

88 Exodus 24:15.

89 Genesis 9:4; Exodus 24:3.

90 U. Cassuto, *Noah to Abraham*, p. 139.

91 H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 1819 n. 3:4. See also C. S. Keener, *John*, 1:538-539.

92 M. Barker, *Temple Mysticism*, p. 101. For additional discussion of this rite of adoption as God's own son, see J. M. Bradshaw, *Temple Themes in the Oath*, pp. 60-62.

93 See J. M. Bradshaw, *God's Image 1*, ENDNOTE E-229, pp. 759-760.

of baptism,<sup>94</sup> however in LDS theology, baptism is only the first in a progressive series of repeated rebirths that come by means of priesthood ordinances, each one anticipatory of an ultimate divine rebirth.<sup>95</sup>

- G9-28** The Hebrew verb *saraph* means “burn.” Most commentators on Numbers 21 associate this description with the serpent’s deadly poison, but it could equally apply to their fiery appearance, as references to the *seraphim* that guard the Divine Throne make clear.<sup>96</sup> The only explicit references in the Bible to *seraphim* in the Holy of Holies are in Isaiah 6:2, 6. However, Nickelsburg suggests, based on a midrash on Genesis 3:24 that cites Psalm 104:4,<sup>97</sup> that the “flaming sword” of Genesis 3:24 (Moses 4:31) might be associated more correctly with *seraphim* rather than *cherubim*.<sup>98</sup> He also sees the “those who were there ... like a flaming fire” in *1 Enoch* 17:1 and the “serpents” of *1 Enoch* 20:7 as good candidates for the appellation of *seraphim*.<sup>99</sup>
- G9-29** “Some early Jewish interpreters in the more mystic tradition may have also understood ‘seeing God’s kingdom’ in terms of visionary ascents to heaven, witnessing the enthroned king.”<sup>100</sup> “Philo declares that the Sinai revelation worked in Moses a second birth which transformed him from an earthly to a heavenly man; Jesus, by contrast, came from above to begin with and grants others a birth ‘from above.’”<sup>101</sup>
- G9-30** Brant Gardner<sup>102</sup> notes that, by way of contrast to John, Alma 33:19-22 “emphasizes the healing that resulted from looking upon the symbol. He does not emphasize the ‘raising up.’ While the Nephite prophets had a prophetic knowledge of the Savior’s crucifixion,<sup>103</sup> they did not have direct experience with crucifixion on or its social implications, unlike John. Alma’s listeners, with their reliance on the brass plates, did not have the Nephite prophets’ understanding of ‘raising up.’ Thus, the symbolic association so important to John is entirely missing in Alma’s analysis.”

94 E.g., M. Barker, *Temple Themes*, p. 110.

95 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 29.

96 J. H. Charlesworth, *Serpent*, pp. 444-445.

97 H. Freedman *et al.*, *Midrash*, 1:178.

98 G. W. E. Nickelsburg, *1 Enoch* 1, p. 296 n. 7. See also the description of beings with a similar function in Ezekiel 1 and Revelation 4:6-9. “The seraphim have wings, faces, feet, and human features; these characteristics have confused some scholars who assume they thus cannot be serpents. Near Eastern iconography ... is replete with images of serpents with faces, feet, wings, and human features” (J. H. Charlesworth, *Serpent*, p. 444).

99 G. W. E. Nickelsburg, *1 Enoch* 1, 17:1, p. 276, 20:7, p. 294.

100 C. S. Keener, *John*, 1:538.

101 *Ibid.*, 1:563. See John 3:3.

102 B. A. Gardner, *Second Witness*, 4:472-473.

103 1 Nephi 19:13; 2 Nephi 6:9; 10:3; 25:13; Mosiah 3:9.







**FIGURE G10-1. *Nimrod*, 1939  
Yitzhak Danziger, 1916-1977**

Karel Van der Toorn, “who identifies Nimrod with the deity Ninurta, finds in the figure ‘the archetype of the Babylonian deity, a symbol of Mesopotamian civilization.’ Thus there is a conscious contrast with Abram, who sets aside Mesopotamian religion and civilization in obedience to the call of a different deity.”<sup>1</sup>

“Danziger created his statue *Nimrod* in 1938–1939. The statue is ninety centimeters high and made of Red Nubian Sandstone imported from Petra in Jordan. It depicts Nimrod ... carrying a bow and with a hawk on his shoulder. The style shows the influence of Ancient Egyptian statues.

The unveiling of the statue caused a scandal. The Hebrew University of Jerusalem which had commissioned Danziger’s statue was not happy with the result and religious circles made strong protests. Within a few years, however, the statue was universally acclaimed as a major masterpiece of Israeli art and has noticeably influenced and inspired the work of later sculptors, painters, writers, and poets up to the present.

The Nimrod Statue was also taken up as the emblem of a cultural-political movement known as ‘The Canaanites’ that advocated the shrugging off of the Jewish religious tradition, cutting off relations with Diaspora Jews and their culture, and adopting in its place a ‘Hebrew Identity’ based on ancient Semitic heroic myths — such as Nimrod’s. Though never gaining mass support, the movement had a considerable influence on Israeli intellectuals in the 1940s and early 1950s.”<sup>2</sup>

1 K. van der Toorn, as summarized in R. S. Hess, *Studies*, p. 144 n. 325.

2 Yitzhak Danziger.

# GENESIS 10

## The Generations of the Sons of Noah

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### Overview

**S**UMMARIZING the thrust of the opening narratives of the Bible, Naomi Steinberg concludes:<sup>1</sup> “Genesis is a book whose plot is genealogy.” Continuing, she writes:<sup>2</sup>

Genesis is divided into ten sections organized by the heading “these are the generations,” i.e., the so-called *toledot* formulae. These sections are arranged into two groups of five: one group for the early ancestors<sup>3</sup> and the second group of five for the ancestors of Israel<sup>4</sup> ... Explicit is the pervasive interest in kinship and family intended to carry through the divine command “to be fruitful and multiply, and fill the earth<sup>5</sup> ...

The genealogies, regardless of their accuracy, provide a lens into Israel’s self-understanding as a family of individuals in a world where everyone is basically directly or indirectly related to everyone else. These genealogies bring order by breaking groups of people down into what sociologists today would label as house of the father, the clan, and the tribe. At the same time, research on the social function of genealogy helps us to see that the biblical genealogies — as they related one group to the next — are not only biologically determined but are social constructions of kinship. Genesis constructs the world of the family as individuals who come from a common ancestor and who marry within that kinship group.<sup>6</sup>

Genesis, however, is more than an account of a succession of generations. Represented to us in the subtle genius of the narrative is a divine purpose guiding the development and differentiation of the families of mankind from beginning to end. From this perspective, writes Ronald Hendel,<sup>7</sup> Genesis “articulates a genealogical narrative from the birth of the cosmos to the birth and lives of the eponymous ancestors of the twelve tribes of Israel. It is a genealogy of the world, which moves toward .... a teleological end-point, the current and future well-being of the people Israel.”

In the list of families found in Genesis 10, “the reader is given a panoramic view of the nations as a backdrop for the remainder of the events of the book of Genesis and the *Torah*.”<sup>8</sup>

1 N. A. Steinberg, *World*, p. 281.

2 *Ibid.*, pp. 281-282.

3 Moses 3:4; 6:8; Genesis 6:9 (compare Moses 8:27); Genesis 10:1; 11:10.

4 Genesis 11:27; 25:12, 19; 36:1; 37:2.

5 Genesis 1:28. Compare Moses 2:28.

6 See N. A. Steinberg, *World*, p. 288.

7 R. S. Hendel, *Historical context*, pp. 77, 78.

8 J. H. Sailhamer, *Genesis*, p. 98.

JAPHETH Genesis 10:2	Gomer		1
	Genesis 10:3	Ashkenaz	2
		Ripphath	3
		Togarmah	4
	Magog		5
	Madai		6
	Javan		7
	Genesis 10:4	Elishah	8
		Tarshish	9
		Kittim	10
		Dodanim	11
	Tubal		12
	Meshech		13
	Tiras		14
HAM Genesis 10:6	Cush		15
	Genesis 10:7-12	Seba	16
		Havilah	17
		Sabtah	18
		Raamah	19
		Sheba	20
		Dedan	21
		Sabtecha	22
		Nimrod	23
	Mizraim		24
	Genesis 10:13-14	Ludim	25
		Ananim	26
		Lehabim	27
		Naphtuhim	28
		Pathrusim	29
		Casluhim	30
		Caphtorim	31
	Phut		32
	Canaan		33
	Genesis 10:15-18	Sidon	34
		Heth	35
		Jebusite	36
		Amorite	37
		Girgasite	38
		Hivite	39
		Arkite	40
		Sinite	41
		Arvadite	42
		Zemarite	43
		Hamathite	44
SHEM Genesis 10:22	Elam		45
	Asshur		46
	Arphaxad		47
	Genesis 10:24	Salah	48
	Genesis 10:24	Eber*	49
	Genesis 10:25	Peleg	50
	Joktan		51
	Genesis 10:26-29	Almodad	52
		Sheleph	53
		Hazarmaveth	54
		Jerah	55
		Hadoram	56
		Uzal	57
		Diklah	58
		Obal	59
		Abimael	60
		Sheba	61
		Ophir	62
		Havilah	63
		Jobab	64
	Lud		65
	Aram		66
	Genesis 10:23	Uz	67
		Hul	68
		Gether	69
		Mash	70

FIGURE G10-2. *The Table of Nations*  
Samuel H. Bradshaw, 1990-

The figure at left illustrates how the seventy families (or *individuals* in the case of at least Nimrod (23) and the line of Shem) are described in Genesis 10 as descendants from Noah's sons. The particular numbers associated with each individual have no special significance except that together they add up to seventy. Following tradition, Philistim<sup>1</sup> is not numbered as part of the list because it is mentioned only parenthetically.

The figure follows the same order of descentance given in the Bible. Whereas Ham is consistently portrayed in scripture and tradition as the youngest son, opinions differ about the birth order of Japheth and Shem.<sup>2</sup> Independent of birth order considerations, the line of Shem appears last "as the climax ... since he was the primogenitor of the people of Israel. The *Torah* first completes the genealogy of Japheth and Ham so as to dispose of the subject and avoid the need to revert to it later; whereas the account of Shem's offspring, who are central to the narrative, will continue in the subsequent chapters."<sup>3</sup>

The asterisk next to Eber (49) signals an ambiguity in his parentage within the JST. In the JST of Genesis 10:22, Eber is described as the son of Shem.<sup>4</sup> However, in Genesis 10:24 the JST follows the KJV in describing Eber as the son of Salah (48).<sup>5</sup> Three possibilities are apparent: 1. There is an inconsistency in the JST; 2. The two Ebers referred to are different persons; or 3. The reference to Eber as the "son" of Shem should be interpreted as meaning a "descendant" of Shem. The third alternative seems most plausible because it is a pattern that occurs elsewhere in the genealogical list.<sup>6</sup>

Genesis 10:26-29 follows the line of the second son of Eber, Joktan (51). "It is significant that another genealogy of Shem is repeated after the account of the building of Babylon,<sup>7</sup> and there the line is continued to Abraham through the first son of Eber, Peleg (50).<sup>8</sup> In arranging the genealogy of Shem in such a way, the author draws a dividing line through the descendants of Shem on either side of the city of Babylon. The dividing line falls between the two sons of Eber, that is, Peleg and Joktan. One line leads to the building of Babylon and the other to the family of Abraham."<sup>9</sup>

1 Genesis 10:14.

2 See COMMENTARY Genesis 10:21-a, p. 368.

3 U. Cassuto, *Noah to Abraham*, p. 198. See Endnote G10-1, p. 376.

4 See COMMENTARY Genesis 10:22-b, p. 369.

5 See COMMENTARY Genesis 10:24-b, p. 371.

6 E.g., in Genesis 10:21 which refers to Shem as the "father of all the children of Eber."

7 Genesis 11:1-9.

8 Genesis 11:10-26.

9 J. H. Sailhamer, *Genesis*, p. 102.

## The Table of Nations

Richard Hess<sup>9</sup> gives the following overview of the features of Genesis 10:<sup>10</sup>

Genesis 10 has been called the Table of Nations because it lists most of the peoples of the known world when it was written. This group is divided and presented in the style of a segmented genealogy, one that has been divided into different branches. We find here a list distinct from the other genealogies in Genesis and unlike anything else in the ancient Near East. This is true for two reasons: the Table of Nations is segmented and names of people groups appear much more frequently than personal names (Nimrod and the line of Shem are the only clear personal names).<sup>11</sup> While much scholarly discussion goes on about some of the less familiar names,<sup>12</sup> the importance of this list lies in its attestation of a common source for all of humanity. What is certain is that [unlike some other ancient genealogical lists] none of the names have been shown to belong to a mythological people. Everyone named existed somewhere. As such they are all real people who have a common ancestor in Noah.

According to John Walton:<sup>13</sup>

The list of the sons of Shem, Ham, and Japheth contains seventy names, a number that stood for totality and completion. More important, the concept of seventy nations is offered as the design of God. Nevertheless, the list is certainly not complete in its presentation of the descendants of Noah and his sons. The author penetrated selectively into various lines in order to achieve that final number.

We must therefore conclude that this list of seventy is schematically representative of the totality. Of the seventy names, sixteen are second generation, thirty-five are third generation, three are fourth generation, two are fifth generation, and thirteen are sixth generation (the sons of Joktan). Nimrod, of undesignated generation, fills out the seventy. Divided by lineage, fourteen are from the line of Japheth, thirty from the line of Ham, and twenty-six from the line of Shem.

The division between the three does not represent language groups (e.g., Canaanite is Semitic). It should also be noticed that not all seventy are names of individuals. A number of them clearly name people groups (especially in Canaan's list<sup>14</sup>). Others are well known as city names (e.g., Sidon) or geographic designations (e.g., Mizraim, Tashish, Sheba), but possibly the list considers these to be the patronymic ancestors of those places. In Hammurabi's genealogy a number of the names are tribal or geographical names, so this is not unusual in an ancient document. But kinship language is sometimes used in the Bible to reflect political associations.<sup>15</sup>

This group of seventy does not reflect the perspective of Noah's descendants in the third or fourth generation; rather, it is Israel's perspective at the time of its author, Moses.<sup>16</sup> Note that there is no discussion of anyone outside of the known world of the ancient Near East in the middle of the second millennium. The text only seeks to account for the groups the Israelites were aware of and does not hint at a world beyond the ancient Near East. In other words, the author has not attempted to provide a comprehensive list of all people(s) descended from the sons of Noah. Instead, he has addressed how all the known peoples and nations of his day are related to the sons of Noah."

9 R. S. Hess, *Israelite Religions*, p. 146.

10 A variant version of list appears in 1 Chronicles 1:5-23.

11 Note that unlike the genealogies contained in earlier chapters of Genesis, no ages are mentioned.

12 We know very little about these less-familiar groups, making any effort to identify them extremely speculative.

13 J. H. Walton, *Genesis*, pp. 55-56.

14 Genesis 10:15-17.

15 Cf. 1 Kings 9:13. See *Endnote G10-2*, p. 376.

16 Many scholars conclude that the chapter was composed at a much later time frame, or that at least some of its elements were added well into the first millennium BCE. See *Endnote G10-3*, p. 376.



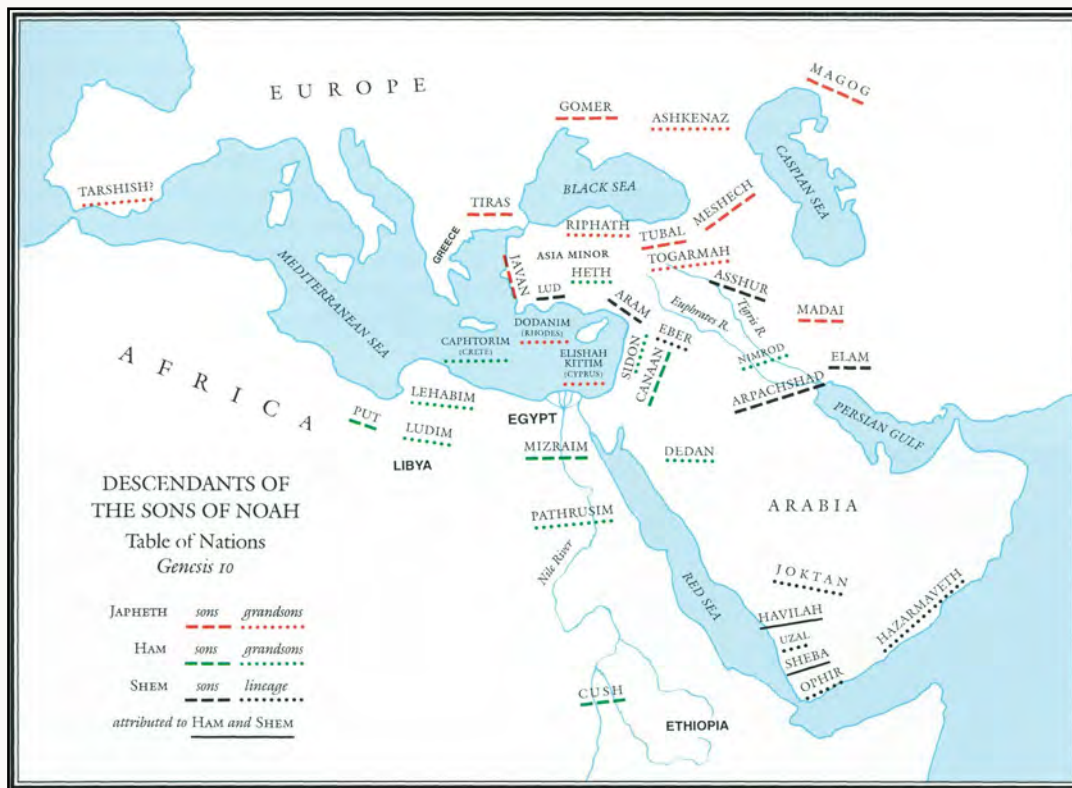


FIGURE G10-3. Geographical Dispersion of the Sons of Noah

Hamilton<sup>17</sup> observes that “in some ways this genealogy may be read as a fulfillment of the divine blessing given to Noah and his sons. The three sons are now multiplying and populating the earth.”<sup>18</sup> Just as important as the fulfillment of the previous blessing, however, is that the genealogy anticipates the blessings and responsibilities of the posterity of Abraham, Isaac, and Jacob.<sup>19</sup>

The number seventy resonates with the composition of the offspring of Jacob who went down to Egypt. The special significance this assumes is demonstrated not only by its emphasis in Genesis 46:27 but also by its reiteration twice more, in Exodus 1:5 and Deuteronomy 10:22. It is as though the totality of the nations and the totality of the Israelites who migrate to Egypt are intertwined. The fundamental biblical theme of Israel and the international community is delicately insinuated into the text. It is not coincidental that God’s first communication to the patriarch Abraham immediately places his offspring in a worldwide context: “All the families of the earth shall bless themselves by you.”<sup>20</sup> This same universal frame of reference recurs in subsequent reiterations of the divine blessing to Abraham as well as to Isaac and Jacob.

Looking even further ahead, Hamilton<sup>21</sup> “wonders if Genesis 10 was not in the thinking of Paul when he asserts that God has “made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation.”<sup>22</sup>

17 V. P. Hamilton, *Genesis 1-17*, p. 330.

18 Genesis 9:1.

19 N. M. Sarna, *Genesis*, pp. 69-70. See also J. H. Sailhamer, *Genesis*, p. 98.

20 See Genesis 18:18; 22:18.

21 V. P. Hamilton, *Genesis 1-17*, p. 346.

22 Acts 17:26.

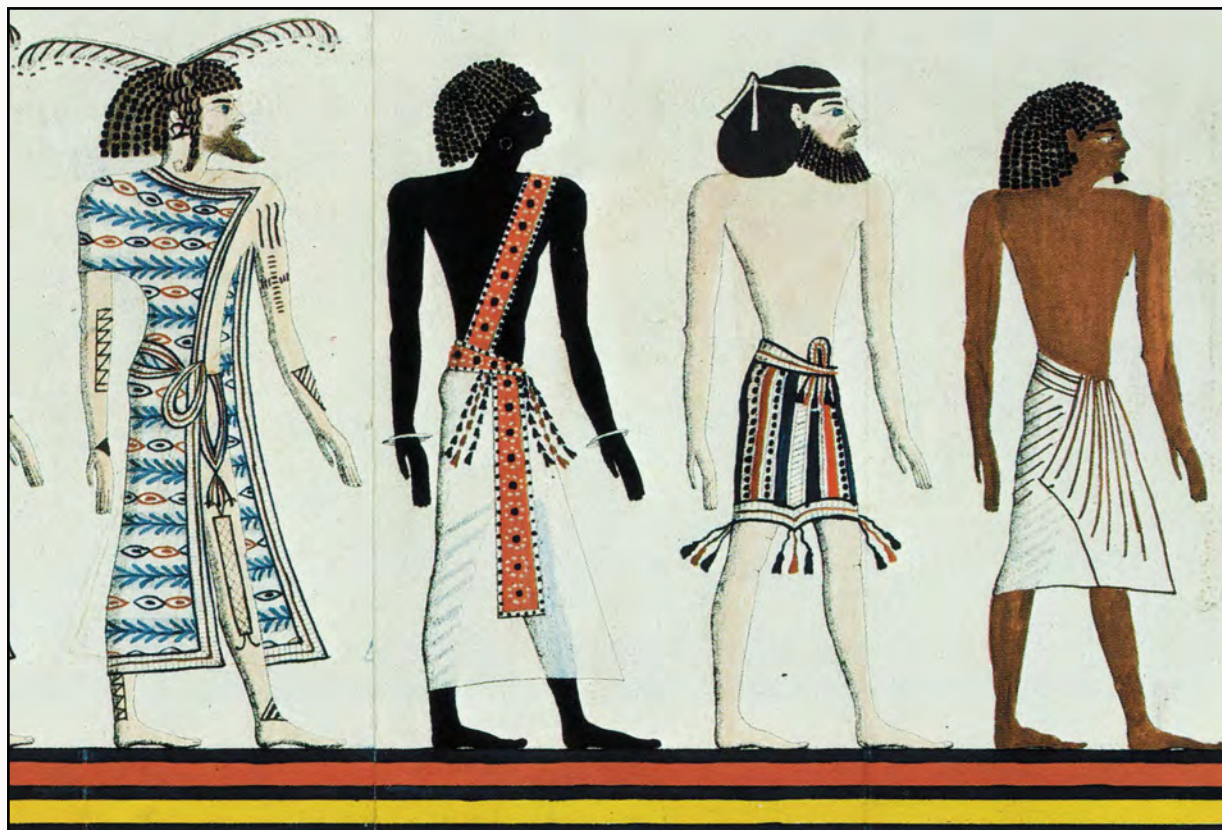


FIGURE G10-4. *Ba-Souls of the Blessed Dead, Tomb of Seti I, ca. 1289 BCE*  
Heinrich Freiherrn von Minutoli, 1772-1846

The group in this Egyptian painting resembles the four sons of Ham described in Genesis 10:6. From left to right, we easily imagine representations of Phut, a richly robed Libyan, tattooed, with side-locks and feathers in the hair; Cush, a swarthy Nubian; Canaan, an Asiatic with a long beard and colored kilt; and Mizraim, a ruddy-skinned Egyptian.<sup>1</sup> However, note that “racial characteristics, physical types, or the color of skin play no role in the categorizing [of Genesis 10]. Nor is language a guideline since Canaan, recognized in Isaiah 19:18 to have the same tongue as Israel, is affiliated with Egypt among the Hamites, while the Elamites, who spoke a decidedly non-Semitic language, are classified under Shem. A special problem is the listing of Sheba and Havilah under both Ham and Shem and the subsuming of Mesopotamian, Ethiopian, and Arabian entities all under Cush, a Hamite.”<sup>2</sup>

This wall painting is from the fifth hour of the Book of Gates, as adapted in a work by Heinrich Freiherrn von Minutoli, a Prussian general and explorer.<sup>3</sup> It is meant to show how existence in the care of Horus and Sakhmet is assured in the hereafter to all four “races” of mankind, including Egypt’s traditional enemies. “Just as in the Great Hymn of Akhenaten the Aten is said to care even for foreign peoples, so here they are sheltered in the realm of the dead.”<sup>4</sup>

“The apparently simple question of the racial origins or characteristic racial type of the Egyptians is both difficult to answer and in some measure irrelevant. We know that their language belonged to the group known as Afro-Asiatic or Hamito-Semitic, which simply means that they shared some common traits with the languages of parts of Africa and the Near East ...

Examination of human remains from the predynastic period shows a mixture of racial types, including negroid, Mediterranean and European, and by the time that Pharaonic civilization had fully emerged it was no longer meaningful to look for a particular Egyptian racial type, since they were clearly already, to some extent at last, a mixed population.”<sup>5</sup>

1 A. Feyerick et al., Genesis, p. 76; E. Hornung, *Valley*, p. 147, caption to plate 105.

2 N. M. Sarna, *Genesis*, p. 68.

3 H. F. von Minutoli, *Nachtrage*, drawing from paper inside back cover.

4 E. Hornung, *The Ancient Egyptian Books of the Afterlife*, p. 62.

5 I. Shaw et al., *Dictionary*, p. 268 s.v. race.





FIGURE G10-5. *The Ruins of Ancient Dedan, 2011*

In Genesis 10:6-7, Dedan (21) is descended from Ham through Cush (15) and Raamah (19). The ruins of ancient Dedan are a few miles north of the modern town of al-'Ula. Engraved drawings on the rocks and cliffs of the surrounding area testify of the abundant wildlife of the prehistoric era, including not only camels, horses, cows, and goats, but also giraffes, ibex, ostriches, lions, and cheetahs.<sup>1</sup>

Cuneiform texts mention the Dedanites "as early as the Old Babylonian and Ur III periods (2113-2005 BCE)."<sup>2</sup> A reference to *ddn* also been found in the [sixth-century BCE<sup>3</sup>] funerary inscription (JS 138) of "Kabar'il, son of Mata'il, king of Dedan."<sup>4</sup> D. T. Potts<sup>5</sup> gives additional history:

Listed as a son of Keturah and of Raamah,<sup>6</sup> Dedan is twice associated with Edom and once with the north Arabian oasis town of Tema.<sup>7</sup> The people of Dedan are called merchants, and the "caravans of Dedanites" are said to lodge 'in the forest in Arabia.'<sup>8</sup> According to records, the Babylonian king Nabonidus (555-539 BCE) visited Dedan and defeated its unnamed king.

By the 4th century BCE Dedan had become the site of a large trading colony of Minaean merchants from South Arabia, as attested by the Minaean inscriptions and graffiti at Al 'Ula and the occurrence of the name Dedan (*ddn*) in the hierodule inscriptions from the *Rsf* temple at Qarnaw (ancient Ma'in) in Yemen. Later still it became capital of the Lihyanite kingdom, some thirteen kings of which are attested epigraphically. By the late 1st century BCE, Dedan seems to have been eclipsed by the nearby Nabataean town of Hegra (Mada'in Saleh).

The site of the Dedan ruins is now called Khuraibah. "Khuraibah contains several important tombs carved into the mountainside bearing inscriptions in Dedanite, Lihyanite, and Minaean scripts. The tombs were cut in various places at the foothill of the Kuraibah mount."<sup>9</sup> "The Minaean tombs, carved near the foothills at the south of mount Dedan, are distinguished by the images of lions carved above the entrances of the tombs giving the impression of guarding these burial sites."<sup>10</sup>

1 B. b. A. Al Faqeer, *Nature and Antiquities*, p. 132.

2 N. M. Sarna, *Genesis*, p. 73. See Endnote G10-4, p. 376.

3 M. Babelli, *Mada'in Saleh*, p. 110.

4 D. T. Potts, in D. N. Freedman *et al.*, *Eerdmans*, p. 334 s.v. Dedan. For additional discussion of Dedan and the Dedanites, see also B. b. A. Al Faqeer, *Nature and Antiquities*, p. 152; M. Babelli, *Mada'in Saleh*, p. 110.

5 D. T. Potts, in D. N. Freedman *et al.*, *Eerdmans*, pp. 334-335 s.v. Dedan.

6 Genesis 25:3; 1 Chronicles 1:32; Genesis 10:7.

7 Jeremiah 49:8; Ezekiel 25:13; Jeremiah 25:23.

8 Ezekiel 27:15-20; Isaiah 21:13.

9 M. Babelli, *Mada'in Saleh*, pp. 110-111.

10 *Ibid.*, p. 112.



FIGURE G10-6. *Mahlab An-Naqah*, 2011

Mohammed Babbili<sup>1</sup> describes this scene:

Mahlab An-Naqah ... is a rock-cut basin probably associated with a pre-Islamic Thamudic event described in the *Qur'an*<sup>2</sup> ... [The name means] literally “the female camel’s milking place.” This cistern, which, most likely, was used for ritual ablution by worshippers, is located amid what is thought to have been a Lihyanite temple. Two statues of human size were found close to the location of the cistern along with several other smaller statues ....

Historians place the Lihyanites after the Dedanite in the chronological order of civilizations and in the same dwelling places. The kingdom of Lihyan dates back to the fifth century BCE when it flourished. It remained the major player in the area until the Nabataeans [builders of the famous carved stone cities and tombs of Petra and Mada’in Saleh] conquered it toward the end of the first century BCE ....

One deity Dhu-Ghaibat was worshipped throughout Arabia and a Lihyanite temple is dedicated to it in Khuraibah. Another temple dedicated to the same deity in the Al ‘Ula area is atop the mount of Um Daraj. Near both temples, stone cisterns are found, most likely used for ablution rituals prior to entering temples. Lihyanites offered sacrifices of various forms to Dhu-Ghaibat and the inscribed records of these sacrifices were found near the sites of the temples.

Although the Book of Mormon prophet Lehi no doubt passed through the area of ancient Dedan on his journey down the frankincense trail in the beginning of the sixth-century BCE,<sup>3</sup> there is no evidence of any connection with the sudden rise of the Lihyanite people in the fifth-century BCE.

1 M. Babbili, *Mada’in Saleh*, pp. 110-111. See also B. b. A. Al Faqeer, *Nature and Antiquities*, pp. 152-153, 156-157.

2 A. Jones, *Qur'an* 11:64-65, pp. 213-214; 54:27-28, p. 492. For more complete versions of the tradition, see A. I. A. I. M. I. I. al-Tha’labi, *Lives*, pp. 115-123; M. i. A. A. al-Kisa’i, *Tales*, pp. 123-124.

3 G. Potter *et al.*, *Lehi*, pp. 86-89.





FIGURE G10-7. *Lion Hunting Scene from Uruk, fourth-millennium BCE*

"Nimrod's exploits call to mind the famous monumental reliefs of the royal hunt scenes — discovered at Nineveh and housed in the British Museum — and the epic hero Gilgamesh, king of Uruk, who is immortalized in epic for slaying Humbaba and the Bull of Heaven<sup>1</sup> and for constructing the monumental walls of Uruk."<sup>2</sup>

"An Assyrian poem from the end of the second millennium epitomizes an Assyrian king (thought to be Tilgath-pileser I) as a great hunter, but the piece is an extended metaphor using the language of hunting to describe the conquests of the king.

It cannot be ruled out that this is also the case in the description of Nimrod, since hunting is a metaphor for royal conquest from earliest times. For example, the royal mace head of Mesilim, king of Kish in the twenty-sixth century BCE, is decorated with six intertwined lions around its circumference ... The royal lion hunt was considered a cultic act. 'King of Kish' (notice the similarity between Kish and Cush<sup>3</sup>) was a title that indicated some level of rule over a hegemony in the Early Dynastic period."<sup>4</sup>

1 A. George, *Gilgamesh*, 5-6, pp. 39-54.

2 R. S. Kawashima, *Sources and Redaction*, p. 59 n. 33.

3 See Genesis 10:8.

4 J. H. Walton, *Genesis*, p. 57.

## Nimrod

The parade of nations comes to an abrupt hiatus at the name of Nimrod (23). Described as a "mighty one"<sup>23</sup> (Hebrew *gibbor*) and as a "mighty hunter"<sup>24</sup> (Hebrew *gibbor tsayid*), Nimrod is presented to us as a proud archetype of Mesopotamian civilization that will be satirized in the story of the Tower of Babel.<sup>25</sup>

The brother of Jared, who may have been a contemporary of Nimrod, is also described as "a large and mighty man,"<sup>26</sup> as were apparently many of the Jaredite people.<sup>27</sup> Brian Doak observes:<sup>28</sup>

The reference to Nimrod at the first *gibbor*<sup>29</sup> immediately brings to mind the earlier invocation of the "*gibborim* of old" in Genesis 6:4, and it is noteworthy that the Bible provides here a prototype of all *gibborim* in the figure of Nimrod. Though it is not clear that Nimrod is a "giant," [some] lines of interpretation suggest that Nimrod was thought to be something greater than an ordinary human ....

23 Genesis 10:8.

24 Genesis 10:9: "a mighty hunter before the Lord." Cf. Ether 2:1. Note that the JST of Genesis 10:9 modifies the KJV to read "a mighty hunter *in the land*," thus eliminating any intimation of divine sanction for Nimrod's hunting.

25 Genesis 11:1-9.

26 Ether 1:34.

27 See the reports in Ether 7:8 (Shule was "mighty as to the strength of a man"), 11:17 ("there arose another mighty man; and he was a descendant of the brother of Jared"), 13:15 ("mighty men"), 15:2 ("two millions of mighty men"), 15:26 ("large and mighty men"), and Mosiah 8:10 ("they have brought breastplates, which are large"). Less plausibly, see Ether 12:15 ("there arose a mighty man among them in iniquity").

28 B. R. Doak, *Last*, pp. 67-68.

29 Genesis 10:8. For more on the Hebrew term *gibbor* and its use in the accounts of Enoch and Noah, see OVERVIEW Moses 6, p. 41 and OVERVIEW Moses 8, p. 203.



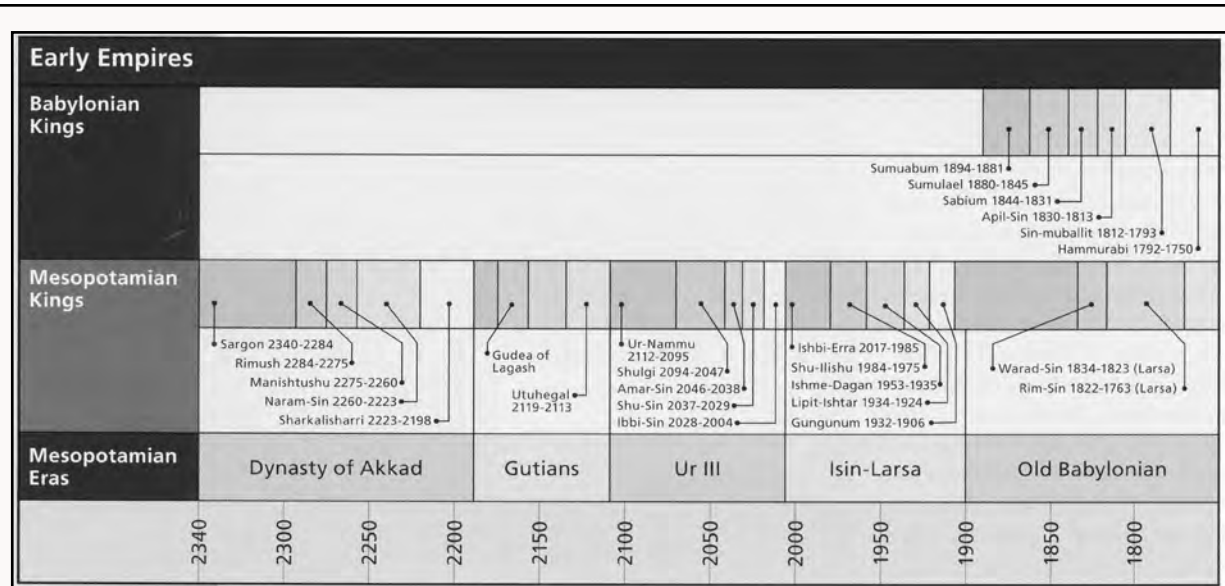


FIGURE G10-8. Early Empires

John Walton summarizes some of the most prominent efforts to identify Nimrod with a known historical figure:<sup>1</sup>

Attempts to identify Nimrod with some historical or literary figure from the ancient world have been many. Speiser identified him as an Assyrian king (Tukulti-Ninurta I, end of the thirteenth century), while van der Toorn, protesting that no known human king fits the description, identified him with the Assyrian god Ninurta, a warrior and hunter of a myriad of mythical creatures ....

The description of Nimrod positions him at the head of an empire. Only three major empires are known prior to the time of Moses: the Old Akkadian Empire (2335-2218 BCE), the Third Dynasty of Ur (2112-2004 BCE), and the Old Babylonian Empire ruled by Hammurabi (1792-1750 BCE) ... Scholars have argued for the following:

(1) Sargon (dynasty of Akkad): Some records indicated military activity on the upper Tigris (Gasur = Nuzi and Asshur, and his son built a temple at Nineveh), but little associates Sargon with the cities named in Genesis. Sargon built up Akkad and made it his capital city. Nothing in contemporary records connects him with Babylon. Levin suggests that Nimrod is a composite of the Sargonic kings Sargon I and Naram-Sin. The only evidence he offers is that they established the first empire and referred to themselves as kings of Kish (which he relates to "Cush was the father of Nimrod"<sup>2</sup>). The Akkadian empire, however, did not include Assyria; there is no mention of these kings as hunters, and nothing in their titulary offers an explanation of the name Nimrod.

(2) Šulgi (Ur III dynasty): Šulgi praises himself as a hunter in his poems, and in his inscriptions he regularly refers to himself as the mighty man or mighty hero. The core area of his political control was in southern Mesopotamia, but his capital was Ur, not Babylon. His records make no mention of Babylon, though a late chronicle suggests that he despoiled Esagila, the temple of Marduk in Babylon. If this were true, there is even more distinction between him and Nimrod since the latter rules at Babylon. Šulgi also extended his empire from the south to the north, including some cities of Assyria. Extension to the upper Tigris involved cities that paid taxes (as far north as Asshur) and allied cities, which included Nineveh, but there was little military control of these regions. There is no name for Šulgi that makes sense of Nimrod.

(3) Hammurabi (Old Babylonian Dynasty). Here we finally find a ruler of an empire whose center is Babylon. When he came to the throne, southern Mesopotamia was united under the rule of Rim-Sin from Larsa and the upper Tigris was united under the control of Shamshi-Adad I from his capital of Shubat-Enlil. The southern cities were taken from Larsa in 1763 BCE. Then Hammurabi expanded east into Elam, up the Euphrates to Mari, and up the Tigris to Eshnunna in the Diyala region. He campaigned further north on the Tigris but did not control the region. Nineveh is not among the cities he controls. The fact that he often identified himself as "king of the MARDU" gives a possible connection to the name Nimrod since a variety of prefixes or determinatives could combine an "N" with MARDU, though none of them is attested in his inscriptions.

As seems obvious, none of these names offers a close match to the description of Nimrod. Perhaps future finds will reveal an earlier empire and king that will better fit the data.

1 J. H. Walton, Genesis, pp. 57-59.

2 Genesis 10:8.

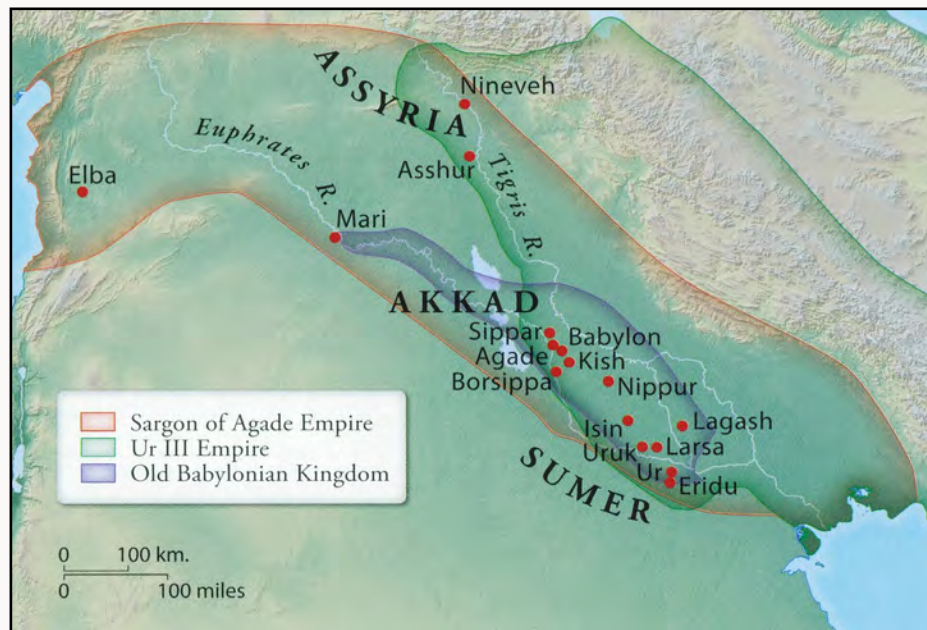


FIGURE G10-9. Ancient Mesopotamian Empires

... [I]t should be noted that postbiblical lore [invested] Nimrod with giant status and associated him with the building of the Tower of Babel in Genesis 11:1-5 (probably due to Nimrod's association with Shinar). Furthermore, the Greek translation of *gibbor* as "Giant" in Genesis 10:8-9 attests to what may have been a popular, and not altogether illogical, interpretation that Nimrod's stock as a giant somehow was passed through Noah, thus manifesting the hubris with which giants are often associated in his act of founding several cities<sup>30</sup> and inciting the Tower of Babel project.<sup>31</sup>

The search for an historical or literary Nimrod has been a longstanding frustration for scholars.<sup>32</sup> The malleability of the traditions associated with Nimrod is exemplified in the difficulty of even pinning down the general time frame when he is supposed to have lived. Whereas the Table of Nations lists him as two generations from Ham, persistent traditions put him as a contemporary of Abraham seven generations later. Jewish tradition frequently identifies Nimrod with the biblical Amraphel, king of Shinar, who was part of a confederacy that defeated the kings of Sodom and Gomorrah and were later pursued and overcome by Abraham.<sup>33</sup> Other Jewish traditions associate him with the Mesopotamian king Chedorlaomer, a confederate of Amraphel.<sup>34</sup> An Arabic tradition identifies Nimrod with Abraham's son Isaac.<sup>35</sup> In the Jewish *Asatir* or *Secrets of Moses*,<sup>36</sup> two different Nimrods are distinguished:<sup>37</sup> one descended from Cush (15),<sup>38</sup> and one "from the Kaftorites"<sup>39</sup> (31)

30 Cf. Genesis 4:17.

31 Genesis 11:1-9. See, e.g., J. A. Tvedtnes *et al.*, *Traditions*, pp. 147, 224, 245, 274.

32 See FIGURE G10-8, p. 347.

33 Genesis 14:1-16. See J. A. Tvedtnes *et al.*, *Traditions*, p. 81, n. 33.

34 *Ibid.*, pp. 106, 147 n. 43.

35 "He is the same person as Nimruh, but he was called al-Dahhak because he laughed just as he dropped from the womb of his mother" (*ibid.*, p. 354). See *Endnote G10-5*, p. 376.

36 M. Gaster, *Asatir*.

37 *Commentary on Asatir* 6:1-3, cited in J. A. Tvedtnes *et al.*, *Traditions*, p. 470.

38 Genesis 10:8; 1 Chronicles 1:10.

39 "Biblical Caftorim, associated with Mizraim, eponymous ancestor of the Egyptians in Genesis 10:13-14" (J. A. Tvedtnes *et al.*, *Traditions*, p. 470 n. 11).





FIGURE G10-10. *A Little Nimrod*, ca. 1882  
J. James Tissot, 1836-1902

Hugh Nibley<sup>1</sup> writes that “the archetype of all usurpers is Nimrod,<sup>2</sup> who claims kingship and priesthood by right of the ... garment of Adam, which his father Ham stole from Noah.<sup>3</sup> When in turn Esau, that other great hunter, by a ruse got this garment from Nimrod,<sup>4</sup> he sold it as a ‘birthright’ to Jacob<sup>5</sup> ... Early Jewish and Christian traditions report that it was Nimrod who built the Tower of Babel, the first pagan temple, in an attempt to contact heaven; it was he who challenged the priesthood of Abraham; it was he who built the first city, founded the first state, and organized the first army, ruling the world by force; he challenged God to an archery contest and when he thought he had won, [he] claimed to be no less than God’s successor.<sup>6</sup> The interesting thing is that all his activities center around the Temple, whose rites and whose priesthood he boldly attempts to seize for himself.”

1 H. W. Nibley, *What*, p. 366.

2 See H. W. Nibley, *Lehi* 1988, pp. 164-171.

3 M. M. Noah, *Jasher*, 7:24-27, p. 15. *Jasher* is a very late (16th century) midrash whose reliability can be argued in some cases by precedents from earlier, more trusted sources — and in some cases not (E. J. Brandt, *Jasher*). For a discussion of extant sources for the tradition of the stolen garment, see OVERVIEW Genesis 9, p. 309.

4 *Ibid.*, 27: 3-10, p. 72.

5 See *ibid.*, 27: 3-10, p. 72, 7:24-27, p. 15.

6 H. W. Nibley, *Arrow*, pp. 14-16.

who lived thousand years afterward. A reference to “other Nimrod<sup>40</sup>” hints that the name may have sometimes been regarded as a title or a type in addition to being used for individuals. The story of the Jaredites in the Book of Mormon provides an additional — although admittedly very imprecise — chronological check to the story of the Tower of Babel.<sup>41</sup>

40 *Commentary on Asatir* 6:4, cited in *ibid.*, p. 470.

41 For a review of the chronological difficulties relating to the Tower of Babel and the Jaredite migration, see B. A. Gardner, *Second Witness*, 6:147-154. See also OVERVIEW Genesis 11, pp. 382, 398.



**FIGURE G10-11. Abraham Consigned to the Flames by Nimrod**  
Turkish and Islamic Art Museum, Istanbul, Turkey, 1583

In broad agreement with the LDS book of Abraham,<sup>1</sup> several accounts in Jewish, Muslim, and Christian traditions describe how Abraham was brought to be killed or sacrificed because he would not worship idols. More than eighty such accounts of the attempted killing of Abraham have been collected in a volume by John Tvedtnes, Brian M. Hauglid, and John Gee.<sup>2</sup> Many of these stories give Nimrod as the instigator of these attempts on Abraham's life.

"In this Persian miniature (probably influenced by Buddhist iconography), Abraham sits tranquilly in the flames, which have turned to leaves and flowers around him. The serenity of his posture and gaze is reminiscent of a statement in one Muslim tradition that 'those seven days in the midst of the fire were the finest of my life.'<sup>3</sup> At the right, the Devil and Nimrod look on in astonishment.

Locations in Babylonia for the fiery furnace of Shadrach, Meshach, and Abednego — and for the story of Nimrod and Abraham — have been proposed and debated by European travelers since the 12th century. However, associations between various mounds and these biblical stories is a futile effort given the propensity of local informants to please their guests with titillating facts with no grounds for evidence but speculation and the tendency to "transpose and transfer the names from one mound to another in the most haphazard fashion."<sup>4</sup>

- 1 Abraham 1:7, 12, 15: Facsimile 1, figure 3.
- 2 J. A. Tvedtnes *et al.*, *Traditions*.
- 3 J. A. Tvedtnes *et al.*, *Traditions*, p. 461.
- 4 Cowper, 1894, cited in I. L. Finkel *et al.*, *Babylon*, p. 23.

A remarkable amount of legendary material was written about Nimrod in later Jewish, Christian, and Islamic tradition.<sup>42</sup> A few traditions regard him positively, but many more are negative. Richard Holzapfel *et al.* give a sampling of these stories:

For example, he hunted food for God's altar; God rewarded Nimrod because he refused to assist in the construction of the Tower of Babel; Nimrod inherited through his grandfather Ham the garment provided for Adam when he left the Garden of Eden; he used the power associated with this garment to achieve his greatness; he arrogantly rebelled against God, claiming to be a god and wanting people to worship him; he instigated the building of the Tower of Babel and hunted food for the builders of it; he threw Abram (Abraham) into a fiery furnace in an unsuccessful attempt to kill him after Abram refused to worship an idol; and he initiated the worship of fire and stars. None of these traditions, however, is attested in the Bible or other sources from the time of the Old Testament.

Many traditions paint Nimrod as an opponent of Abraham.<sup>43</sup> From a midrashic source, we read: "It is said that before Abraham was born, Nimrod had denied the faith of God. And

42 R. N. Holzapfel *et al.*, *Jehovah*, p. 29.

43 See Endnote G10-6, p. 377.





FIGURE G10-12. *Kai Ka'us and His Flying Machine*, 1614

"The national epic of Iran, the *Shahnameh* (written in the tenth century) tell of Kai Ka'us, a king of Iran who built a flying machine in order to subdue the heavens to his will. In several of the Muslim traditions about Abraham, Nimrod has the same machine built."<sup>1</sup>

In a story from the Jewish Falasha of Ethiopia, Nimrod opposes Abraham's God and vows to "ascend into Heaven and kill him to who thou callest thy God." He took arrows and a bow, rode upon the vultures, put a piece of meat upon their heads so that he would not miss the way — this was a remedy — and they ascended straight before them. When he reached the clouds an eagle saw the meat above his head. Nimrod pierced the eagle above his head [with an arrow]. He then collected the arrows, descended to Abraham and said to him 'Behold the blood of God, I killed Him.' Abraham said, 'My God dies not. It is He who causes to die.'<sup>2</sup>

- 1 J. A. Tvedtnes et al., *Traditions*, p. 531. See also H. W. Nibley, *Abraham 2000*, pp. 564-565, 573.
- 2 J. A. Tvedtnes et al., *Traditions*, p. 486. Cf. Deuteronomy 32:39.

he became arrogant and said that he was a god, and the men of his time served and bowed themselves to him. This king was a schemer and a sage, and he saw in the wisdom of the stars that a man would be born in the south who would stand up against him to wrestle him from his faith and to defeat him."<sup>44</sup> Traditions relate how, after consulting his advisors, Nimrod determined to slay the newborn male children to eliminate his future rival Abraham.<sup>45</sup> The scenes recall Pharaoh's attempts to halt the births of male Israelites at the time of Moses,<sup>46</sup> and King Herod's slaying of young children in Bethlehem.<sup>47</sup> Such stories are consistent with Nimrod's reputation for cruelty — he is said to have been the first to enact crucifixion and mutilation as punishments.<sup>48</sup>

In Genesis 10:8, we read that Nimrod was the son of Canaan's brother Cush. But in a story from the Jewish Falasha of Ethiopia, Nimrod is represented as a king of Canaan who throws Abraham into the fire because he refuses to worship idols.<sup>49</sup> In the book of Abraham the Egyptian Pharaoh, also a Canaanite,<sup>50</sup> attempts to put Abram to death because he opposed their idol worship.<sup>51</sup>

Some stories of Nimrod as the builder of the Tower of Babel also feature the righteous Abram.<sup>52</sup> In the account of Pseudo-Philo:<sup>53</sup>

- 44 Adolph Jellinek, *Bet ha-Midrash*, 1:25-34, cited in J. A. Tvedtnes et al., *Traditions*, p. 164. Several accounts tell of Nimrod's troubling dreams of disaster and defeat (e.g., J. A. Tvedtnes et al., *Traditions*, pp. 147, 189, 207, 219, 245, 358, 383-384, 385-386, 414, 427, 436, 460).
- 45 J. A. Tvedtnes et al., *Traditions*, pp. 164-165, 304, 314-315, 321, 336, 358, 373, 422.
- 46 Exodus 1:15-16.
- 47 Matthew 2:16.
- 48 J. A. Tvedtnes et al., *Traditions*, p. 332.
- 49 See *ibid.*, pp. 485-487.
- 50 Abraham 1:20-27.
- 51 Abraham 1:7, 12, 27.
- 52 Rabbi Eliezer, chapter 24 (J. A. Tvedtnes et al., *Traditions*, p. 44); Anonymous Christian Chronicle (J. A. Tvedtnes et al., *Traditions*, p. 227); Bar Haebraeus (J. A. Tvedtnes et al., *Traditions*, p. 274).
- 53 R. J. Burnette-Bletsch, *Reception*, pp. 461-462.



Abram's life is threatened when he and eleven other righteous men refuse to participate in tower building. While the other eleven protestors agree to be hidden away by well-meaning tribal elder Joktan, Abram stubbornly insists upon remaining behind to face the consequences of his stance. He is condemned to death in the fiery furnace that is being used to cast bricks for the tower, but God rescues Abram by causing the fire to consume his accusers instead ....

[Pseudo-Philo] preserves a separate version of the tower story, which [he] explains as a second attempt by the tower builders to complete their project. This tower account, which follows Genesis 11:1-9 more closely, results in God both confusing the language and altering the appearance of the builders ... As a reward, God grants to Abram's descendants a special land that remained untouched by the waters of the Flood.

*Bar Hebraeus* recounts that Nimrod was killed when the tower was overturned,<sup>54</sup> recalling the death of the priest of Elkenah when the Lord "broke down" the altar on which the young Abram was to be sacrificed.<sup>55</sup>

### The Twelve and the Seventy in Later Scripture

In what Jeffrey Tigay calls one of the two "most significant variant readings [of scripture] found in the Qumran scrolls and the *Septuagint* of Deuteronomy,"<sup>56</sup> we are told about the responsibility for the seventy nations that are allotted to seventy members of the heavenly council.<sup>57</sup>

When the Most High divided the gentiles,<sup>58</sup> when He scattered the sons of Adam, He set the boundaries of the gentiles according to the number of the sons of God.<sup>59</sup>

The sense here is that each member of the divine council had duties for one of these nations, and (as subsequent verses explain<sup>60</sup>) that the children of Israel are the special charge of the son of the Most High God named Yahweh.<sup>61</sup>

In accordance with the principle of "in earth, as it is in heaven,"<sup>62</sup> priesthood groups corresponding to the symbolic number of seventy have been organized from time to time. With regard to biblical precedents for this practice, S. Kent Brown comments:<sup>63</sup>

[The seventy that Moses was directed to gather to help him "bear the burden of the people"<sup>64</sup> prefigure the seventy that Jesus Christ chose to help preach the Gospel.<sup>65</sup> "The likelihood that

54 Cited in J. A. Tvedtnes *et al.*, *Traditions*, p. 274.

55 Abraham 1:20, 29.

56 J. H. Tigay, *Deuteronomy*, p. 513.

57 Deuteronomy 32:8. This reading, which differs from the traditional text on which the KJV is translated, is attested in M. Abegg, Jr. *et al.*, *Scrolls Bible*, p. 191; C. Dogniez *et al.*, *Pentateuque*, p. 845; J. N. Sparks *et al.*, *Orthodox Study Bible*, p. 251; B. Tsedeka *et al.*, *Israelite Samaritan*, p. 482. See *Endnote G10-7*, p. 377.

58 Hebrew *goyyim*. Often translated with the more general English word "nations."

59 Wenham notes (G. J. Wenham, *Genesis 1-15*, p. 213) that the god El and his consort "Asherah had seventy sons according to Canaanite tradition (H. L. Ginsberg, *Poems About Baal*, 6:46, p. 134. See also N. Wyatt, KTU 1.12, 2:49, p. 167; N. Wyatt, *Seventy Sons*), and so did Jacob (Genesis 46:27; Deuteronomy 10:22), Gideon (Judges 8:30), and Ahab (2 Kings 10:1)."

60 Deuteronomy 32:9-16.

61 Psalm 82 paints a picture of a similar divine council, where the lesser gods, "the sons of the Most High [God]" (Psalm 82:6) are called to account because of their failure to care for the poor, the orphan, and the widow. The final verse may hint that Yahweh will supplant the gods of other nations. For an overview of the context of this Psalm and a Canaanite parallel, see W. L. Holladay, *Psalms*, p. 22.

62 Matthew 6:10.

63 S. K. Brown, *Seventy*, p. 44.

64 Number 11:16-17. See also Exodus 24:1ff. Jewish readers traditionally see this as the precedent for councils of elders called Sanhedrin, of which the Great Sanhedrin at Jerusalem was the highest ruling body (J. Tvedtnes, *Church*, p. 36).

65 Luke 10:1-20.



FIGURE G10-13. *He Sent Them Out Two by Two (Luke 10:1)*, ca. 1886-1896  
J. James Tissot, 1836-1902

some of the seventy disciples actually went into gentile cities and villages is strongly supported by Jesus' instructions to eat and drink 'such things as are set before you,'<sup>66</sup> especially in light of Jewish food concerns."

Regarding the pattern as it has been implemented in the Restoration, Brown writes:<sup>67</sup>

[I]n modern scripture [the link between the Seventy and the gentiles] is made absolutely clear. From this source we learn that "the Seventy are also called to preach the gospel, and to be especial witnesses unto the gentiles and in all the world."<sup>68</sup> Thus the tie is made and makes plain that the seventy's modern mission is directed primarily toward the gentile nations, which were seventy in number according to the Hebrew manuscripts of Genesis 10 ....

[It is] clear why Jesus chose two sets of disciples, the Twelve and the Seventy. The Twelve bore an obvious relation to the tribes of Israel, the Seventy to the gentile nations of the earth as well as to an inner structural entity that existed within the tribal system of preexilic Israel.<sup>69</sup> Because of its numerical link to Genesis 10, the figure seventy itself, when applied to Jesus' disciples, anticipated that the gospel message would be taken to the gentile nations after his ministry. In our own time, the Seventies have been given by the Lord the monumental, yet distinctive, task of bearing the gospel to the gentile nations of the world, "thus differing from other officers in the church in the duties of their calling."<sup>70</sup>

<sup>66</sup> Luke 10:-8.

<sup>67</sup> S. K. Brown, *Seventy*, pp. 38-39.

<sup>68</sup> D&C 107:25.

<sup>69</sup> This missionary effort (described in D&C 110:12 as the "dispensation of the gospel of Abraham") is part of the commission of Abraham's seed to bless all nations of the earth (3 Nephi 20:25-27).

<sup>70</sup> D&C 107:25.

## Genesis 10: Text and Commentary

<p style="text-align: center;"><i>PROLOGUE (P. 355)</i></p> <p><b>N</b>OW these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born <sup>a</sup>after the flood.</p> <p style="text-align: center;"><i>GENERATIONS OF JAPHETH (PP. 355-358)</i></p> <p>2 <sup>a</sup>The sons of Japheth; <sup>b</sup>Gomer, and <sup>c</sup>Magog, and <sup>d</sup>Madai, and <sup>e</sup>Javan, and <sup>f</sup>Tubal, and Meshech, and <sup>g</sup>Tiras.</p> <p>3 And the sons of Gomer; <sup>a</sup>Ashkenaz, and <sup>b</sup>Riphat, and <sup>c</sup>Togarmah.</p> <p>4 And <sup>a</sup>the sons of Javan; <sup>b</sup>Elishah, and <sup>c</sup>Tarshish, <sup>d</sup>Kittim, and <sup>e</sup>Dodanim.<sup>c</sup></p> <p>5 <sup>a</sup>By these were the isles of the Gentiles <sup>b</sup>divided in their lands; <sup>c</sup>every one after his tongue, after their families, <sup>d</sup>in their nations.</p> <p style="text-align: center;"><i>GENERATIONS OF HAM, INCLUDING NIMROD (PP. 358-368)</i></p> <p>6 And <sup>a</sup>the sons of Ham; <sup>b</sup>Cush, and <sup>c</sup>Mizraim, and <sup>d</sup>Phut, and <sup>e</sup>Canaan.</p> <p>7 And <sup>a</sup>the sons of Cush; <sup>b</sup>Seba, and <sup>c</sup>Havilah, and <sup>d</sup>Sabtah, and <sup>e</sup>Raamah, and <sup>f</sup>Sabtechah: and the sons of Raamah; <sup>g</sup>Sheba, and <sup>h</sup>Dedan.</p> <p>8 And Cush begat <sup>a</sup>Nimrod: <sup>b</sup>he began to be a <sup>c</sup>mighty one in the earth.</p> <p>9 He was <sup>a</sup>a mighty hunter <sup>b</sup>before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.<sup>a</sup></p> <p>10 <sup>a</sup>And the beginning of his kingdom was <sup>b</sup>Babel, and <sup>c</sup>Erech, and</p>	<p><sup>d</sup>Accad, <sup>e</sup>and Calneh, in the land of <sup>f</sup>Shinar.</p> <p>11 <sup>a</sup>Out of that land went forth Asshur, and builded <sup>b</sup>Nineveh, and the city <sup>c</sup>Rehoboth, and <sup>d</sup>Calah,</p> <p>12 And <sup>a</sup>Resen between Nineveh and Calah: <sup>b</sup>the same is a great city.</p> <p>13 And <sup>a</sup>Mizraim begat <sup>b</sup>Ludim, and <sup>c</sup>Anamim, and <sup>d</sup>Lehabim, and <sup>e</sup>Naphtuhim,</p> <p>14 And <sup>a</sup>Pathrusim, and <sup>b</sup>Casluhim, (out of whom came Philistim,) and <sup>c</sup>Caphtorim.</p> <p>15 And <sup>a</sup>Canaan begat <sup>b</sup>Sidon his firstborn, and <sup>c</sup>Heth,</p> <p>16 And <sup>a</sup>the Jebusite, and <sup>b</sup>the Amorite, and <sup>c</sup>the Girgasite,</p> <p>17 And <sup>a</sup>the Hivite, and <sup>b</sup>the Arkite, and the Sinite,<sup>c</sup></p> <p>18 And <sup>a</sup>the Arvadite, and the Zemarite, and the Hamathite: and <sup>b</sup>afterward were the families of the Canaanites spread abroad.</p> <p>19 And <sup>a</sup>the border of the Canaanites was from Sidon, as thou comest to <sup>b</sup>Gerar, unto <sup>c</sup>Gaza; as thou goest, unto <sup>d</sup>Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.</p> <p>20 These are the sons of Ham, after their families, <sup>a</sup>after their tongues, in their countries, and in their nations.</p> <p style="text-align: center;"><i>GENERATIONS OF SHEM, INCLUDING PELEG (PP. 368-373)</i></p> <p>21 <sup>a</sup>Unto <sup>b</sup>Shem also, the father of all the children of Eber, the brother</p>	<p>of Japheth the elder, even to him were children born.</p> <p>22 <sup>a</sup>The children of Shem; <sup>b</sup>Elam, and <sup>c</sup>Asshur, and <sup>d</sup>Arphaxad, and <sup>e</sup>Lud, and <sup>f</sup>Aram.</p> <p>23 And <sup>a</sup>the children of Aram; Uz, and Hul, and Gether, and <sup>b</sup>Mash.</p> <p>24 And Arphaxad begat <sup>a</sup>Salah; and <sup>b</sup>Salah begat Eber.</p> <p>25 And unto Eber were born two sons: the name of one was <sup>a</sup>Peleg; for in his days was the earth divided; and his brother's name was Joktan.</p> <p>26 And <sup>a</sup>Joktan begat <sup>b</sup>Almodad, and <sup>c</sup>Sheleph, and <sup>d</sup>Hazarmaveth, and <sup>e</sup>Jerah,</p> <p>27 And <sup>a</sup>Hadoram, and <sup>b</sup>Uzal, and <sup>c</sup>Diklah,</p> <p>28 And <sup>a</sup>Obal, and <sup>b</sup>Abimael, and <sup>c</sup>Sheba,</p> <p>29 And <sup>a</sup>Ophir, and <sup>b</sup>Havilah, and <sup>c</sup>Jobab: all these were the sons of Joktan.</p> <p>30 <sup>a</sup>And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.</p> <p>31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.</p> <p style="text-align: center;"><i>EPILOGUE (P. 374)</i></p> <p>32 These are the families of the sons of Noah, after their generations, in their nations: and <sup>a</sup>by these were the nations <sup>b</sup>divided in the earth after the flood.</p>
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1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born **after the flood**.

2 **The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.**

1 a **after the flood.** In Mesopotamian texts, the Flood provides a marker between major epochs.

2 a **The sons of Japheth.** The name Japheth is similar to the Titan Iapetos, son of Ouranos and Gaia and father of Atlas, Prometheus, and Epimetheus.<sup>1</sup> In the Table of Nations, Japheth's descendants "make up the geographical horizon of the article, the outer fringe of the known world, a kind of 'third world' over against the nations of Ham (Canaan) and Shem."<sup>2</sup> "These include peoples in the Mediterranean area (Dodanim, Elishah, Kittim), peoples in Asia Minor (Magog, Tubal, Meshech, Tiras, Togarmah), and others around the Black Sea and Caspian Sea — "Cimmerians (Gomer), Scythians (Ashkenaz), Medes (Madai), and Paphlagonians (Riphat)."<sup>3</sup>

Isaiah referred to these nations to show that God's plan includes all mankind to the farthest reaches of the world:<sup>4</sup> "He shall have dominion also from sea to sea .... The kings of Tarshish and of the isles shall bring presents."<sup>5</sup> John Sailhamer further observes:

A pattern in the author's selection is clearly discernible in the list of the sons of Japheth. Fourteen names are listed in all: seven sons of Japheth,<sup>6</sup> then seven grandsons.<sup>7</sup> The author has omitted the sons of five of the seven sons of Japheth (Magog, Madai, Tubal, Meshech, and Tiras). He lists only the sons of Gomer and Javan.<sup>8</sup> Thus his intention is not to give an exhaustive list but rather a 'complete' list, one that for him is obtained in the number "seven."

b **Gomer.** (1) Gomer is mentioned as an ally of Gog in Ezekiel 38:6. The descendants of Gomer from the region of the Black Sea invaded Asia Minor in the eighth and seventh centuries BCE.<sup>9</sup>

c **Magog.** (5) Magog (along with Gog) is mentioned in Ezekiel 38:2 in a figurative reference to the final war that will precede the second coming.<sup>10</sup> The area was "thought to be in the furthestmost reaches of the north, which may possibly mean southern Russia or Asia."<sup>11</sup> Josephus identified Magog with the Scythians.<sup>12</sup> "For Magog the most reasonable identification put forward, in view of the coupling of Gog and Magog in Ezekiel 38-39, is Gyges, king of Lydia."<sup>13</sup>

d **Madai.** (6) The land<sup>14</sup> and people<sup>15</sup> of the Medes were located "in the mountainous country east of Mesopotamia, west of the Caspian Sea, and south of the Zagros Mountains, now northwestern Iran."<sup>16</sup> In the Bible they are usually mentioned with the Persians and are eventually absorbed into them.<sup>17</sup>

1 C. Westermann, *Genesis 1-11*, p. 504.

2 J. H. Sailhamer, *Genesis*, pp. 99-100.

3 J. H. Walton, *Genesis*, p. 57.

4 J. H. Sailhamer, *Genesis*, pp. 99-100.

5 Psalm 72:8, 10.

6 Genesis 10:2.

7 Genesis 10:3-4.

8 Genesis 10:3-4.

9 N. M. Sarna, *Genesis*, p. 70.

10 See also Ezekiel 39:6.

11 *Ibid.*, p. 70.

12 F. Josephus, *Antiquities*, 1:6:1, p. 31.

13 V. P. Hamilton, *Genesis 1-17*, p. 332.

14 2 Kings 17:6; 18:11; Isaiah 21:2; Jeremiah 25:25; 51:11, 28.

15 Isaiah 13:17.

16 N. M. Sarna, *Genesis*, p. 70.

17 C. Westermann, *Genesis 1-11*, p. 505.

2 The sons of Japheth; Gomer, and Magog, and Madai, and **Javan**, and **Tubal**, and **Meshech**, and **Tiras**.

3 And the sons of Gomer; **Ashkenaz**, and **Riphath**, and **Togarmah**.

4 And **the sons of Javan**; Elishah, and Tarshish, Kittim, and Dodanim.

- e **Javan**. (7) See Isaiah 66:19; Ezekiel 27:13. "The Ionians, a branch of the Greek people, who colonized the west coast of Asia Minor."<sup>18</sup> Later, the name was used to refer to all of Greece.<sup>19</sup>
- f **Tubal, and Meshech**. (12-13). In the Bible, these two groups are always mentioned together.<sup>20</sup> The reference in Psalm 120:5 may not be the same people, and the reference in 1 Chronicles 1:17 is an error and should read "Mash."<sup>21</sup> Hamilton notes:<sup>22</sup> "Tubal may be connected with the Tabali, who were located in eastern Anatolia. Approximately the same territory covers the descendants of Meshech, the Mushki of the upper Euphrates River."
- g **Tiras**. (14) Tiras "may be identical with the Tursha, one of the sea people defeated by Pharaoh Mer-ne-Ptah (ca. 1220 BCE), or perhaps it is the same as the Tyrsenoi, the Greek name for the Etruscans, a people who migrated from Asia Minor to Italy."<sup>23</sup> Josephus saw them as Thracians.<sup>24</sup>
- 3 a **Ashkenaz**. (2) According to Sarna<sup>25</sup> the descendants of Ashkenaz "were an Indo-European nomadic people, expert in cavalry and archery, who inhabited the area between the Black and Caspian seas. The Greeks called them 'Scythians.' Jeremiah 51:27 mentions them in association with Ararat and with Minni, who are the Mannai of Assyrian texts, both of which peoples are located in Armenia. Since the Middle Ages, 'Ashkenaz' has been used by Jews as a designation for Germany."<sup>26</sup>
- b **Riphath**. (3) "The corresponding list of 1 Chronicles 1:6 reads Diphath, as do many biblical manuscripts and printed editions."<sup>27</sup> Josephus<sup>28</sup> identifies this people with a group living between the Black Sea and Bithynia called the Paphlagonians. "This would fit well side-by-side with the Cimmerians and the Scythians, but we do not know the reason for this equation by Josephus."<sup>29</sup>
- c **Togarmah**. (4) "In Ezekiel 27:14 and 38:6 the names associated with Beth-togarmah place it in Asia Minor. Cuneiform texts from the nineteenth century BCE on frequently mentioned the city and district of Tegarama, which lay north of Carchemish and Haran along an important trade route that led from Assyria to Cappadocia in Asia Minor."<sup>30</sup>
- 4 a **the sons of Javan**. (7) The sons of Javan "are listed in two parts, the first being place-names, the second ethnic designations. All four are located west of the preceding group, beyond the mainland of Asia Minor."<sup>31</sup>

18 N. M. Sarna, *Genesis*, p. 70. See, e.g., Joel 4:8; Zechariah 9:13; Daniel 8:21; 10:20; 11:2.

19 V. P. Hamilton, *Genesis 1-17*, p. 332.

20 U. Cassuto, *Noah to Abraham*, p. 191. See Isaiah 66:19; Ezekiel 27:13; 32:26; 38:2-3; 39:1. See also Isaiah 46:19, a reference to Tubal that contains an allusion to Meshech in the mention of those "who draw the bow" (*moshek-he qesheth*).

21 *Ibid.*, p. 191.

22 V. P. Hamilton, *Genesis 1-17*, p. 332.

23 N. M. Sarna, *Genesis*, p. 70.

24 F. Josephus, *Antiquities*, 1:6:1, p. 31.

25 N. M. Sarna, *Genesis*, p. 70.

26 See R. M. Zlotowitz et al., *Bereishis*, 1:312.

27 N. M. Sarna, *Genesis*, p. 71.

28 F. Josephus, *Antiquities*, 1:6:1, p. 31.

29 C. Westermann, *Genesis 1-11*, p. 506.

30 N. M. Sarna, *Genesis*, p. 71.

31 *Ibid.*, p. 71.



4 And the sons of Javan; *Elishah*, and *Tarshish*, *Kittim*, and *Dodanim*.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

- b ***Elishah*.** (8) See Ezekiel 27:7. “Doubtless Elishah is Alashiya, frequently mentioned in Egyptian, Hittite, and Akkadian texts of the second millennium BCE in reference to Cyprus or to part of that island.”<sup>32</sup>
- c ***Tarshish*.** (9) Tarshish was the destination of Jonah when he set out from Joppa.<sup>33</sup> “This is one of the most enigmatic place-names in the Bible.”<sup>34</sup> In Ezekiel 27:12, it is described as a place from which metals were exported, giving rise to the conjecture that “*tarshish* is simply a Semitic term for a metal refinery, deriving from Akkadian *rashashu*, ‘to melt, smelt.’”<sup>35</sup> Other suggestions for the source of the name include *taros* (Greek “oar”) and *tiros*, from poetic descriptions of the sea as “wine dark” in Homeric epics.<sup>36</sup> “Three Mediterranean coastal cities bear names that resemble Tarshish: Tarsus, the chief city of Cilicia in southeast Asia Minor; Tartessus, on the Iberian Peninsula west of the Straits of Gibraltar;<sup>37</sup> and Tharros, in the western part of the isle of Sardinia.”<sup>38</sup> It has also been suggested that Tarshish was Carthage, the famous Phoenician colony in north Africa.<sup>39</sup>
- d ***Kittim*.** (10) Hamilton<sup>40</sup> writes: “The prophecies of Balaam<sup>41</sup> demonstrate that Kittim is a land associated with ships.” “The inhabitants of Kition, present-day Larnaca on the southeast coast of Cyprus ... By the twelfth century most parts of the island had been settled by Greeks, a situation reflected in the present genealogy.”<sup>42</sup>
- e ***Dodanim*.** (11) “The associated names require that this refers to a people in the area of the Aegean islands, but no such is presently known there. The *Targums Jonathan* and *Yerushalmi* render *dardenaya*, which suggests the inhabitants of the town of Dardania in Asia Minor in the region of classical Troy. The parallel text in 1 Chronicles 1:7 reads “Rodanim,” which is also the text of the Greek *Septuagint* translation, the Samaritan recension, and many Hebrew manuscripts. This would refer to the Isle of Rhodes, which certainly fits the context.”<sup>43</sup>
- 5 a **By these were the isles of the Gentiles divided in their lands.** Literally, “the coastlands of the nations” — the Hebrew term includes not only islands but also “all countries adjoining the sea.”<sup>44</sup> In the Book of Mormon, the reference to the promised land as an “isle of the sea” seems to have the latter meaning.<sup>45</sup> Alter translates this phrase: “From these the Sea Peoples branched out” and adds a conjectured scribal omission to the beginning of the following verse: “These are the sons of Japheth ...”<sup>46</sup> Alter takes the reference to “Sea Peoples” to mean “migrants from the Greek islands (‘Javan’ is Ion, or Greece) who established a foothold in the coastal region of Palestine during the twelfth century BCE.”<sup>47</sup> “Several maritime people separated themselves from the parent body of Japhethites in order to populate the isles and coastlands of the Mediterranean and form distinct political entities.”<sup>48</sup>

32 N. M. Sarna, *Genesis*, p. 71.

33 Jonah 1:3; 4:2.

34 N. M. Sarna, *Genesis*, p. 71.

35 *Ibid.*, p. 71.

36 *Ibid.*

37 Cf. J. H. Walton, *Genesis*, p. 56.

38 N. M. Sarna, *Genesis*, p. 71.

39 G. J. Wenham, *Genesis 1-15*, p. 218.

40 V. P. Hamilton, *Genesis 1-17*, p. 334.

41 See Numbers 24:24.

42 N. M. Sarna, *Genesis*, p. 71.

43 *Ibid.*

44 R. M. Zlotowitz *et al.*, *Bereishis*, 1:314.

45 See, e.g., 2 Nephi 10:20-21.

46 R. Alter, *Five Books*, p. 55. Cf. N. M. Sarna, *Genesis*, p. 72.

47 *Ibid.*

48 N. M. Sarna, *Genesis*, pp. 71-72.

5 By these were the isles of the Gentiles **divided** in their lands; **every one after his tongue**, after their families, **in their nations**.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

- b **divided.** Hebrew *niphredhu*; compare Genesis 2:10 and Deuteronomy 32:8. “Just as the river that went forth from Eden divided — that means, split and became ramified — into four branch-streams, even so from the aforementioned offspring of Japheth there branched out the many more different nations.”<sup>49</sup>
  - c **every one after his tongue.** JST OT1 changes this to “after the same tongue”;<sup>50</sup> JST OT2 reads “after the same tongues.”<sup>51</sup>
  - d **in their nations.** In other words, according to Cassuto,<sup>52</sup> “there were many other nations in the world who traced their descent to Japheth, but there was no need to detail their names. Similar expressions are subsequently used with reference to the sons of Ham,<sup>53</sup> the sons of Shem,<sup>54</sup> and the sons of Noah as a whole.<sup>55</sup> The *Torah* was concerned only to complete the number of seventy names, and to incorporate therein the names of the principal nations that were near to Israel, or were in some way connected with the Israelites, or were in some manner known to them.”
- 6 a **the sons of Ham.** “As the Japhethites stretch east and west across the northern latitudes, Ham’s descendants line the southern coast of the Mediterranean and both sides of the Red Sea. Through the ‘Canaanites’ this line also extends partway up the eastern coast of the Mediterranean.”<sup>56</sup>
- The author begins by listing Ham’s four sons: Cush, Mizraim, Phut, and Canaan.<sup>57</sup> Then, like Japheth’s list, he gives the sons of the firstborn (Cush): Seba, Havilah, Sabtah, Raamah, and Saptecha.<sup>58</sup> However, before going on to the next son (Mizraim), he lists the sons of Raamah: Sheba and Dedan.<sup>59</sup> These descendants, when the names of Cush and Raamah are included, number fourteen — again the completeness of the list is fulfilled in the number seven.<sup>60</sup>
- b **Cush.** (15) Wenham<sup>61</sup> cites the traditional translation of Cush as “Ethiopia” (following the *Septuagint*<sup>62</sup>) but surmises rather that it “probably covers a variety of dark-skinned tribes<sup>63</sup> living beyond the southern border of Egypt.” Sarna<sup>64</sup> restricts the application of the term “to the region known as Kash or Kesh in Egyptian, roughly covering Nubia or northern Sudan, south of Egypt.”
  - c **Mizraim.** (24) This is the Hebrew term for Egypt. The word is dual in form (reflected in the “-aim” ending) possibly because of the division of Egypt into Upper and Lower parts.<sup>65</sup> However, according to Sarna,<sup>66</sup> “here, in light of verse 14, it specifically refers to Lower

49 U. Cassuto, *Noah to Abraham*, pp. 195-196.

50 S. H. Faulring et al., *Original Manuscripts*, p. 118.

51 *Ibid.*, p. 632.

52 U. Cassuto, *Noah to Abraham*, p. 180.

53 Genesis 10:20.

54 Genesis 10:31.

55 Genesis 10:32.

56 J. H. Walton, *Genesis*, p. 57.

57 Genesis 10:6.

58 Genesis 10:7.

59 Genesis 10:7.

60 J. H. Sailhamer, *Genesis*, p. 100.

61 G. J. Wenham, *Genesis 1-15*, p. 221.

62 In Genesis 10:6-8, however, it is transliterated as “Cush.” See J. W. Wevers, *Notes*, pp. 28, 130.

63 Cf. Jeremiah 13:23.

64 N. M. Sarna, *Genesis*, p. 72.

65 V. P. Hamilton, *Genesis 1-17*, p. 336.

66 N. M. Sarna, *Genesis*, p. 72.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

Egypt, from the Mediterranean Sea to Memphis, as also in Isaiah 11:11 and Jeremiah 44:1.<sup>67</sup> Egypt is called the “land of Ham” in Psalm 78:51; 105:23; 105:23, 27; 106:21, 22.<sup>67</sup>

- d **Phut.** (32) See Jeremiah 46:9; Ezekiel 27:10; 30:5; 38:5, where the term is usually translated as “Ethiopia” and “Ethiopians.” Libya and Phut are associated as allies of Egypt in Nahum 3:9.<sup>68</sup> Sarna<sup>69</sup> notes that the term eventually was used for the whole of Libya, consistent with the rendering of the *Septuagint*. The suggestion that the term refers to the Egyptian Punt (Somali?) poses linguistic difficulties.<sup>70</sup>
- e **Canaan.** (33) The geographic boundaries of Canaan are given in Genesis 10:19. “The term ‘Canaanite’ is already found in an eighteenth century BCE document found at Mari.”<sup>71</sup> Hamilton comments:<sup>72</sup> “Possibly Canaan is linked with the likes of Egypt and Babylon in this unit (and all under the rubric of Hamites) because like them Canaan was, from the Bible’s perspective, a sedentary population, dwelling in cities ‘which are great and walled up to heaven.’<sup>73</sup> Thus the reason for listing Canaan as Hamitic is not personal or geographical but sociocultural.”
- 7 a **the sons of Cush.** Sarna comments:<sup>74</sup> “Three groups ethnically and geographically distinct — African, Arabian, and Mesopotamian — are all subsumed under the Hamites because they all happen to bear similar sounding names. In addition, historical considerations seem to have entered into the classification. It is known that from very early times, the African and Asian shores of the Red Sea, particularly at its southern part, engaged in active and reciprocal sea commerce. South Arabians crossed the Bab el-Mandeb as traders and colonists and greatly influenced the culture on the western side.”
- b **Seba.** (16) The name is connected with Egypt and Cush in Isaiah 43:3; 45:14 and with Sheba in Psalm 72:10. Sarna<sup>75</sup> mentions the possibility “that the two forms, Seba and Sheba, are dialectic variants of the same name and refer to one tribe that split up. Seba would designate the African branch.” Josephus describes it as a city of the Ethiopians.<sup>76</sup>
- c **Havilah.** (17) See Genesis 10:29. A mention of “the land of Havilah” as a “place of much gold” (as well as other precious metals) appears in the description of the river Pison mentioned in connection with the Garden of Eden.<sup>77</sup> If Havilah is Hebrew, “it means ‘sandy land.’ There are two biblical sites identified by the name Havilah, one within the Egyptian sphere of influence, the other in Arabia.”<sup>78</sup>
- d **Sabtah.** (18) “This may refer to Shabwat, the ancient capital of Hadramaut in southern Arabia, but that region is listed in verse 26 as Shemitic.”<sup>79</sup> Josephus associated it with Astaboras (modern Abare).<sup>80</sup>

67 C. Westermann, *Genesis 1-11*, p. 510.

68 G. J. Wenham, *Genesis 1-15*, p. 221.

69 N. M. Sarna, *Genesis*, p. 72.

70 U. Cassuto, *Noah to Abraham*, p. 199; G. J. Wenham, *Genesis 1-15*, p. 221.

71 N. M. Sarna, *Genesis*, p. 72.

72 V. P. Hamilton, *Genesis 1-17*, p. 336.

73 Deuteronomy 1:28.

74 N. M. Sarna, *Genesis*, p. 72.

75 *Ibid.*, p. 72.

76 F. Josephus, *Antiquities*, 1:6:2, p. 31.

77 Moses 3:11-12.

78 N. M. Sarna, *Genesis*, p. 17.

79 *Ibid.*, p. 72.

80 F. Josephus, *Antiquities*, 1:6:2, p. 31.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and **Raamah**, and **Sabtecha**: and the sons of Raamah; **Sheba**, and **Dedan**.

8 And Cush begat **Nimrod**: he began to be a mighty one in the earth.

- e **Raamah**. (19) This group is “mentioned together with Sheba in Ezekiel 27:22 as a trading people whose merchandise happens to be characteristic of Arabia, but it is otherwise unknown.”<sup>81</sup> Ragmah, near Negram in northern Yemen has been suggested but, according to Wenham, the correspondence between the Hebrew spelling and this Arabic name would be difficult to explain.<sup>82</sup>
- f **Sabtecha**. (22) “No such locality is known, but a Nubian prince named Shebteko (ca. 700 BCE) is recorded, whose name may reflect a place-name.”<sup>83</sup> Alternatively, Wenham mentions that “several places in Arabia have names similar to the Septuagint version of the name.”<sup>84</sup>
- g **Sheba**. (20) See Isaiah 60:6; Jeremiah 6:20; Ezekiel 27:22; Job 1:15; Psalm 72:15. “The Sabaeans (of southwest Arabia) whose queen would make a famous journey to meet Israel’s King Solomon generations later.”<sup>85</sup> The confusing thing is that Sheba is traced to both Ham<sup>86</sup> and Shem.<sup>87</sup> And this is further confused by a reference to Sheba as descended from Abraham, in Genesis 25:3.<sup>88</sup> Sarna notes that because Ezekiel 38:13 connects Sheba with Dedan in northern Arabia, “it is reasonable to suppose that the Sheba mentioned with it is situated in the same area and that the reference here is not to the kingdom of that name in southern Arabia with which Solomon had commercial connections.”<sup>89</sup>
- h **Dedan**. (21) See also Jeremiah 25:23; 49:8; Ezekiel 25:13. Sarna comments:<sup>90</sup> “The Dedanites are caravaneers and traders, according to Isaiah 21:13 and Ezekiel 27:15, 20. Cuneiform texts mention them as early as the Old Babylonian and Ur III periods (2113-2006 BCE), and Dedan can now be identified with the present-day oasis of Al-’Ula in northern Arabia. This was a major center of the spice trade and an important station along the international trade route.” For additional detail, see FIGURE G10-5, p. 344 and FIGURE G10-6, p. 345.
- 8 a **Nimrod**. (23) See OVERVIEW Genesis 10, p. 346. “Possibly the verse does not imply that this person was a direct offspring of Cush and his wife, but [rather] that he belonged to one of the peoples known as the ‘sons’ of Cush.”<sup>91</sup> Hess<sup>92</sup> identifies “no explicit wordplay” in the name of Nimrod, but concludes that “the Hebrew association of the name with the root *mrd*”<sup>93</sup> suggests a relationship with the rebellion of Genesis 11 and forms the primary tie between the Table of Nations and [the story of the Tower of Babel].” Hamilton<sup>94</sup> notes the “Ugaritic name *ni-mi-ri-ya* (which he translates ‘panther of Yah’), which leads him to suggest that Nimrod means ‘panther of Hadd’ (i.e., Baal), analogous to *nqmd* (‘victory of Hadd’).” See Westermann for a summary of additional conjectures about the meaning of the name.<sup>95</sup>

81 N. M. Sarna, *Genesis*, p. 73.

82 G. J. Wenham, *Genesis 1-15*, p. 222.

83 N. M. Sarna, *Genesis*, p. 73.

84 G. J. Wenham, *Genesis 1-15*, p. 222.

85 1 Kings 10:1-13.

86 Genesis 10:7.

87 Genesis 10:28.

88 R. E. Friedman, *Commentary*, p. 44.

89 N. M. Sarna, *Genesis*, p. 73. See also COMMENTARY Genesis 10:28-c, p. 373.

90 N. M. Sarna, *Genesis*, p. 73.

91 U. Cassuto, *Noah to Abraham*, p. 200.

92 R. S. Hess, *Studies*, p. 144.

93 *Babylonian Talmud*, hag. 13a; *Pesachim* 94b.

94 V. P. Hamilton, *Genesis 1-17*, p. 338.

95 C. Westermann, *Genesis 1-11*, p. 515.

8 And Cush begat Nimrod: **he began to be a mighty one in the earth.**

9 He was **a mighty hunter before the Lord**: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

10 **And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.**

- b **he began to be a mighty one in the earth.** Alter notes that this phrase “uses the same idiom that is invoked for Noah’s planting a vineyard.”<sup>96</sup> The implication, then, is that Nimrod, too, was the founder of an archetypal human occupation. The next verse suggests that this occupation is that of hunter, with his founding of a great Mesopotamian empire then introduced in Genesis 10:10-12.”<sup>97</sup>
- c **mighty one.** Hebrew *gibbor* = mighty warrior. This reference ties the passage back to the story of Noah<sup>98</sup> and forward to the JST description of Peleg<sup>99</sup> and the aspirations of the builders of the Tower of Babel.<sup>100</sup> In the current context, Nimrod’s title refers to the exploits that established him as a king of Babylon.<sup>101</sup>
- 9 a **a mighty hunter.** Cf. Ether 2:1. Hebrew *gibbor tsayid*, i.e., a “mighty warrior of the hunt.” “Perhaps his prowess as a hunter is put forth as evidence of the martial prowess that enabled him to conquer kingdoms, since the two skills are often associated in the ruling classes of older civilizations. Numerous Neo-Assyrian bas-reliefs depict royal lion hunts or royal bull hunts. Nimrod has been conjecturally identified with the thirteenth-century BCE Tukulti-Ninurta I, the first Assyrian conqueror of Babylonia.”<sup>102</sup> The imagery also evokes the deeds of Gilgamesh.<sup>103</sup> See FIGURE G10-7, p. 346.
- b **before the Lord.** Both instances of this phrase in the JST are modified to read “*in the land*,”<sup>104</sup> thus eliminating any intimation of divine sanction for Nimrod’s hunting.
- 10 a **And the beginning of his kingdom was Babel.** This phrase is preceded in the JST by “*And he began a kingdom*.”<sup>105</sup> The sense of verse 10 is that the Babylonian cities listed “constituted the power base from which [Nimrod] proceeded to expand into Assyria.”<sup>106</sup>
- b **Babel.** “Babylon was situated on the River Euphrates about fifty miles south of modern Baghdad, Iraq.”<sup>107</sup> “The oldest Sumerian name for the city was *ka-dinir-ra*, which was understood to mean “the gate of God.” It was translated into Akkadian as *bab-il*. According to *Enuma Elish*, the Mesopotamian creation epic, the gods themselves built the temple there for the god Marduk at the beginning of time.”<sup>108</sup> “Babylon is first mentioned (in passing) in contemporary records in the time of Shar-kali-sharri (last king of Akkad, twenty-third century BCE). References to it remain occasional and suggest no great significance until the First Dynasty of Babylon, when the predecessors to Hammurabi make it their capital. From that time on it becomes legendary as the seat of culture and religion in Mesopotamia. Archaeologically, excavations can only recover data as far back as the First Dynasty of Babylon because the water table shifted and destroyed all earlier layers. We therefore know nothing of the history of Babylon’s founding from either literary or archaeological records.”<sup>109</sup>

96 Genesis 9:20.

97 R. Alter, *Five Books*, p. 55.

98 Genesis 6:4; Moses 8:21. See CAPTION to FIGURE M6-4, p. 38 and OVERVIEW Moses 6, p. 41.

99 See COMMENTARY Genesis 10:25-a, p. 371.

100 See OVERVIEW, Genesis 11, pp. 388, 390; COMMENTARY Genesis 11:4-c, p. 414.

101 Genesis 10:10.

102 R. Alter, *Five Books*, p. 55.

103 E.g., A. George, *Gilgamesh*, 5-6, pp. 39-54.

104 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 118, 632.

105 *Ibid.*, pp. 118, 633.

106 N. M. Sarna, *Genesis*, p. 74.

107 *Ibid.*

108 S. Dalley, Epic. For a detailed discussion of this episode and its biblical affinities, see J. M. Bradshaw *et al.*, Investiture Panel, pp. 11-16.

109 J. H. Walton, *Genesis*, p. 59.



10 And the beginning of his kingdom was **Babel**, and **Erech**, and **Accad**, and **Calneh**, in the land of **Shinar**.

Sailhamer comments on the significance of the mention of Babel at this point in the chapter:<sup>110</sup>

The importance of this small narrative [about Nimrod] lies in the introduction of the city of Babylon,<sup>111</sup> which is the subject of Genesis 11:1-9. The deliberate association of Assyria with Babylon<sup>112</sup> is also significant; otherwise in the lists of names that follow, Assyria is associated with the sons of Shem. By means of this narrative insertion, then, the author has not only introduced a key city, Babylon, but has taken Assyria out of its natural associations with Shem and given it a new identification with the city of Babylon. Thus the author has opened the way for an association and identification of any city with the city of Babylon. These appear to be the initial stirrings of a “larger than life” symbolic value for the city of Babylon, one known in the book of Isaiah<sup>113</sup> and fully developed in the image of ‘mystery Babylon the Great’ in Revelation 17:5. The prophet Micah can already speak of Assyria as the “land of Nimrod.”<sup>114</sup>

- c **Erech.** “This is the Hebrew spelling for the great ancient city of Uruk [now Warka], the largest city of the third millennium (six miles in circumference) and the home of Gilgamesh.<sup>115</sup> This city of the goddess Inanna was legendary for its great walls and beautiful temples. Archaeological strata suggest that the city was founded in the fifth millennium BCE. Sargon (twenty-fourth century BCE) claims to have conquered the city and destroyed its walls. The kings of the Ur III dynasty continued building on the site, as did the kings of the Old Babylonian period.”<sup>116</sup>
- d **Accad.** “The Sumerian King List reports that Uruk was defeated, and its kingship carried off to Akkad. This city, called *agade* in Sumerian, became the center of the kingdom of Akkad founded by the famous Sargon (ca. 2300 BCE), who established a dynasty that lasted about 150 years. The site of this city, somewhere on the Euphrates, has not been located. Eventually its name came to embrace the whole of northern Babylonia as opposed to Sumer in the south. ‘Akkadian’ now signifies the Semitic Assyrian and Babylonian languages.”<sup>117</sup>
- e **and Calneh, in the land of Shinar.** Calneh is the only city name that does not appear in Akkadian inscriptions. A city named Kalno is mentioned in Assyrian records and in Isaiah 10:9 but “it is located in northern Syria, not in southern Mesopotamia.”<sup>118</sup> As an alternative to trying to associate the name with a historic city, the Hebrew *ve-khalneh* (“and Calneh”) is commonly emended to read *ve-khulanah*. Thus the phrase may be rendered better in English as “all of them being in the land of Shinar.”<sup>119</sup> With this emendation, verses 10-12 list exactly seven Mesopotamian cities, consistent with a heptad pattern.<sup>120</sup> However, Westermann, among others, disputes this reading.<sup>121</sup>

110 J. H. Sailhamer, Genesis, pp. 100-101.

111 Genesis 10:10.

112 Genesis 10:10-12.

113 Isaiah 13-14, where Assyria is identified with Babylon.

114 Micah 5:6.

115 “The Sumerian King list gives this city as the seat of the second dynasty of kings after the Flood, the third monarch of which was Gilgamesh” (N. M. Sarna, *Genesis*, p. 74). See Sumerian King List (W-B 444), in M. W. Chavalas, *Ancient Near East*, p. 83.

116 J. H. Walton, Genesis, p. 59.

117 N. M. Sarna, *Genesis*, p. 74.

118 J. H. Walton, Genesis, p. 59.

119 See R. Alter, *Five Books*, p. 55; N. M. Sarna, *Genesis*, p. 74.

120 *Ibid.*, p. 74.

121 C. Westermann, *Genesis 1-11*, p. 517.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of *Shinar*.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And *Resen* between Nineveh and Calah: the same is a great city.

f *Shinar*. “The land of Babylonia, embracing Sumer and Akkad and bounded on the north by Assyria, modern southern Iraq. This name was not used in Mesopotamia itself but is frequently found in one form or another in Egyptian, Hittite, Mitannian, and Amarna texts to designate the Kassite kingdom of Babylon (ca. 1995-1160 BCE).”<sup>122</sup> Note that Shinar and Babel, here mentioned in connection with Nimrod, figure as the two prominent place-names in Genesis 11:1-9.

11 a *Out of that land went forth Asshur*. See COMMENTARY Genesis 10:22-c, p. 369. “Either Asshur or Nimrod could be the subject of the Hebrew verb *yatsa*’ (‘went forth’). The later is preferable, and the text would thus be rendered, ‘From that land, he (i.e., Nimrod) went forth to Asshur.’ This reading is supported by Micah 5:5, which terms Assyria ‘the land of Nimrod,’ and it is also how Targum Jonathan and Bekhor Shor understand the text. ‘Asshur’ is then a geographical name, parallel to ‘Shinar,’ the two referring respectively to Upper and Lower Mesopotamia. The passage reflects the verifiable historical fact that, in its early period, Assyria was long under the domination and religious, linguistic, and cultural influence of Sumer and Akkad, a debt it freely acknowledged.”<sup>123</sup>

b *Nineveh*. “Excavations at Nineveh (contiguous with modern Mosul in northern Iraq) indicate that the site was settled in prehistoric times. It shows up briefly in the historical record in the time of Manishtushu, son of Sargon, in the latter part of the third millennium. It was apparently an important city in the kingdom of Sarmshi-Adad I around 1800 BCE, and retained some prominence through the second and first millennia. Its fortunes rose and fell with Assyrian successes, with its greatest period coming with the building projects of Sennacherib around 700 BCE, who made the city his capital.”<sup>124</sup>

c *Reheboth*. Walton<sup>125</sup> explains: “This unusual name [‘Reheboth Ir’] simply means ‘city squares,’ which makes it difficult to identify. Some have considered it simply an alternate designation of Nineveh or perhaps a section of Nineveh.”<sup>126</sup>

d *Calah*. “This appears to be a reference to the well-known Assyrian city of Kalhu, modern Nimrud, twenty-five miles south of Nineveh.”<sup>127</sup> “Shalmaneser I (ca. 1265-1235 BCE) rebuilt Kalah and made it his capital after abandoning Asshur.”<sup>128</sup>

12 a *Resen*. Sarna<sup>129</sup> suggests that the name may stand for the Akkadian *resh-eni*, “meaning ‘spring head,’ equivalent to the Hebrew *Rosh Ha’ayin*, which is the name of a modern Israeli urban settlement.” Walton<sup>130</sup> notes the difficulties in identifying the city: “It is said to be between Nineveh and Calah (= Kailhu), which are only about twenty-five miles apart with no major cities between them. There is a small village called Resh-eni in the other direction, about fifteen miles north of Nineveh, which would hardly seem to qualify. P. Machinist notes the similarity of the name to the Akkadian word *risnu* (‘canal’) and indicates such canals were built for both Nineveh and Calah, though only in the Neo-Assyrian period.”

122 N. M. Sarna, *Genesis*, p. 74.

123 *Ibid.*

124 J. H. Walton, *Genesis*, p. 59.

125 *Ibid.*, p. 59.

126 Cf. the suggestion of N. M. Sarna, *Genesis*, p. 74: *rebit Ninua*, i.e., “greater Nineveh.”

127 J. H. Walton, *Genesis*, p. 60.

128 N. M. Sarna, *Genesis*, p. 75.

129 *Ibid.*, p. 75.

130 J. H. Walton, *Genesis*, p. 60.

12 And Resen between Nineveh and Calah: *the same is a great city.*

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

- b *the same is a great city.* Though it is more natural grammatically to apply this description to Calah, most commentators see it instead as an epithet for Nineveh, consistent with its use in Jonah 1:2; 3:2-3; 4:11.<sup>131</sup> Excavations have confirmed Nineveh's impressive size.

- 13 a *Mizraim.* (24) This is the biblical name for Egypt — the modern name for Egypt is *Misr*. Westermann sees the collection of peoples recorded as descending from Mizraim as a miscellany of references that should be interpreted with caution.<sup>132</sup> Continuing the author's penchant for expressing completeness numerically, the list of Mizraim's sons contains seven names. Sailhamer<sup>133</sup> comments:

This is the last list to be shaped by the numerical pattern "seven." The remainder of the lists of names appear to be influenced by no particular numerical pattern except that of the total number of "seventy nations" that dominates the list of names as a whole ... For those lists that contain seven names, we may conclude that the author intends to give a "complete" accounting of the sons of that group, without actually listing all the sons. He is, as it were, passing them by without further comment.

With the lists that now occupy the attention of the author (those that do not number in the "sevens"),<sup>134</sup> however, the focus is more comprehensive because these sons, the Canaanites and the sons of Shem, play more prominently in the narratives of the book of Genesis and the Pentateuch. The author was especially interested in the exact boundaries of the area of Canaan<sup>135</sup> since that area of land lay at the heart of his purpose in writing the book. This was the land promised to Abraham, though "at that time the Canaanites were in the land."<sup>136</sup>

- b *Ludim.* (25) "Both Jeremiah 46:9 and Ezekiel 30:5 mention this people in association with Cush and Put in prophecies concerning Egypt. The contexts there, as here, exclude identification with the Lydians of Asia Minor. They may be some as yet unknown African people."<sup>137</sup>

- c *Anamim.* (26) *Targum Pseudo-Jonathan*<sup>138</sup> provides the only clue to a possible identity for this group "in its rendering 'Maryutai,' which might point to a home in Egypt west of Alexandria."<sup>139</sup>

- d *Lehabim.* (27) "Possibly Libyans, though they are usually called Lubim in the Bible."<sup>140</sup>

- e *Naphtuhim.* (28) Kenneth Kitchen "offers three different Egyptian etymologies of 'Naphtuhim,' i.e., 'the men of Lower (i.e., northern) Egypt'; 'they of the Delta'; 'they of the Oasis land.'"<sup>141</sup>

- 14 a *Pathrusim.* (29) Sarna<sup>142</sup> concludes: "This undoubtedly refers to the inhabitants of Pathros, which is Egyptian for the 'southland,' that is, Upper Egypt, a meaning it also has in Isaiah 11:11."

131 N. M. Sarna, *Genesis*, p. 75; G. J. Wenham, *Genesis 1-15*, p. 224.

132 C. Westermann, *Genesis 1-11*, pp. 518-520.

133 J. H. Sailhamer, *Genesis*, p. 101.

134 See Genesis 10:15-29.

135 Genesis 10:19.

136 Genesis 12:6.

137 N. M. Sarna, *Genesis*, p. 75.

138 M. Maher, *Pseudo-Jonathan*, p. 48.

139 G. J. Wenham, *Genesis 1-15*, p. 224.

140 N. M. Sarna, *Genesis*, p. 75.

141 G. J. Wenham, *Genesis 1-15*, p. 224.

142 N. M. Sarna, *Genesis*, p. 75.

14 And Pathrusim, and **Casluhim**, (out of whom came Philistim,) and **Caphtorim**.

15 ¶ And **Canaan** begat **Sidon** his firstborn, and **Heth**,

- b **Casluhim**. (30) Cassuto sees it as likely that the term referred to the area surrounding the city of Scylacé in Asia Minor.<sup>143</sup> Hamilton<sup>144</sup> observes: "Since the verse makes reference to southern Egypt (Patrusim) and to middle Egypt (Naphtuhim), Casluhim may therefore be plausibly understood as being part of northern Egypt, the Delta region (Possibly associated with the inhabitants of Mount Casios (east of the Nile Delta<sup>145</sup>), thus rounding out all major areas of Egypt."<sup>146</sup>
- c **Caphtorim**. (31) Sarna comments:<sup>147</sup> "This corresponds to *kapturu* in Akkadian texts, *kptr* in Ugaritic, and probably also *keftiu* in Egyptian, all generally identified with the isle of Crete and its environs in the eastern Mediterranean. Deuteronomy 2:23 tells that the Caphtorim settled in Gaza, which became a major stronghold of the Philistines in the times of the Judges. Both Amos 9:7 and Jeremiah 47:4 report that this people came from Caphtor." Hence, Sarna's English wording of this verse as "... the Casluhim, and the Caphtorim, whence the Philistines came forth," taking the origins of the Philistines as more likely coming from the Caphtorim.<sup>148</sup> Others dispute this emendation on multiple grounds.<sup>149</sup>
- 15 a **Canaan**. (33) According to Sarna,<sup>150</sup> "this section is a composite. Only the first two of the eleven names listed are without the *-i* ending that indicates the gentilic form, and they are to be understood as the names of individuals who are the eponymous, or name-giving, ancestors of the Sidonians and the Hittites. The next four names appear in the numerous biblical registers of the original, pre-Israelite inhabitants of Canaan. It is not clear why specifically those were selected here. Furthermore, the order of presentation is unique and appears to be independent of the other similar registers. The Jebusites, named first here, otherwise almost invariably close the lists. Also, the list includes the rarely mentioned Girgashites. The last five names are those of cities in Phoenicia and Syria."
- b **Sidon his firstborn**. (34) "The famous Phoenician port city. The designation 'firstborn' and the omission of Tyre point to a period when Sidon held undisputed sway over the other cities of southern Phoenicia, so that the name became synonymous with the whole of Phoenicia, as in Deuteronomy 3:9 and Joshua 3:4, 6. This biblical usage conforms with information available from other sources. Thus the Egyptian inscriptions that record the campaigns of Thutmose III (ca. 1490-1436 BCE) in Canaan and Syria also mention Sidon but not Tyre. The latter is similarly ignored in the Homeric epics, which deal with events in the twelfth century BCE and which refer to Sidon and its inhabitants. The same is true of the annals of Tiglath-pileser I (1109-1088 BCE), who conducted military expeditions to Syria and Phoenicia. By the tenth century, however, Tyre had eclipsed Sidon in importance."<sup>151</sup>
- c **Heth**. (35) "Undoubtedly, Heth is taken here to be a personal name, that of the ancestor of the Hittites. This term, like 'Canaan/Canaanite,' is noticeably imprecise. Around 1800 BCE, an Indo-European people who had settled in Asia Minor and had taken over the name of the earlier inhabitants, the Hatti, founded an empire. The name 'Hittite' was gradually extended to the entire region and the peoples incorporated within it. After the Hittite empire

143 U. Cassuto, *Noah to Abraham*, p. 206.

144 V. P. Hamilton, *Genesis 1-17*, p. 340.

145 G. J. Wenham, *Genesis 1-15*, p. 225.

146 N. M. Sarna, *Genesis*, p. 75: "King Esarhaddon of Assyria called himself 'King of Musur (= mizraim), Paturisi (= pathros), and Cush."

147 N. M. Sarna, *Genesis*, p. 75.

148 *Ibid.*, p. 75.

149 E.g., U. Cassuto, *Noah to Abraham*, pp. 206-208; G. J. Wenham, *Genesis 1-15*, p. 225.

150 N. M. Sarna, *Genesis*, p. 75.

151 *Ibid.*, pp. 75-76.

- 15 ¶ And Canaan begat Sidon his firstborn, and **Heth**,  
 16 And **the Jebusite**, and **the Amorite**, and **the Girgasite**,  
 17 And **the Hivite**, and **the Arkite**, and **the Sinite**,

collapsed ca. 1200 BCE and the city states of Syria became independent, they continued to call themselves Hittite for several centuries. Assyrian and Babylonian records regularly used 'Hatti-land' to refer to the whole of Syria and Palestine. In the present context, Heth probably refers to the Neo-Hittite states of Syria.<sup>152</sup>

- 16 a **the Jebusite.** (36) Sarna comments:<sup>153</sup> "Nothing is known about the origins or history of this people. At the time of the Exodus, they lived in the hill country, according to Numbers 13:29. In the period of Joshua's wars of conquest, and until David's time,<sup>154</sup> they were located more specifically in Jerusalem.<sup>155</sup> In fact, Jerusalem itself was called Jebus,<sup>156</sup> and it was from Araunah the Jebusite that David bought the plot of land on which the Temple was later built."<sup>157</sup> Wenham concludes from surviving personal names of the Jebusites (e.g., Abdihepa, Araunah, Ornan) that the Jebusites were possibly Hurrian and were not a Semitic people.<sup>158</sup> According to Ezekiel 16:3, 45 they are of Amorite and Hittite origin.<sup>159</sup>
- b **the Amorite.** (37) "They appear as a distinct ethnic group in all the lists of the pre-Israelite peoples of the land. In the course of time, the term lost all ethnic significance in the Bible and, like 'Canaanite,' came to be employed as a general designation for them all, as for instance in Genesis 15:16. The Amurru, as they were called in Akkadian, were a West Semitic people who first appeared in Babylonia in significant numbers about 2000 BCE, having migrated from the fringes of the Syrian desert. In subsequent centuries, successive waves of Amorites infiltrated the entire Fertile Crescent. In the fourteenth and thirteenth centuries BCE, cuneiform texts refer to a state north of Canaan called Amurru."<sup>160</sup> Wenham notes that some of the most famous dynasties of Babylon, Mari, and Ashur were of Amorite descent.<sup>161</sup>
- c **the Girgasite.** (38) "Nothing is known of them. They may have been an offshoot of the 'land of Karkisha' in Asia minor, mentioned among the allies of the Hittites in the inscriptions of Rameses II about the battle of Kadesh. The personal names *girgsh* and *bn grgsh* appear in Ugaritic texts."<sup>162</sup> A connection is conjectured with the lake of Gennesareth.<sup>163</sup>
- 17 a **the Hivite.** (39) No information exists about this people outside the Bible. Their major centers were in the north, in Lebanon and Syria,<sup>164</sup> but they also lived as far south as Shechem and Gibion.<sup>165</sup>
- b **the Arkite, and the Sinite.** (40-41) See COMMENTARY Genesis 10:18-a, p. 367.

152 *Ibid.*, p. 76.

153 *Ibid.*

154 2 Samuel 5:6-8.

155 See, e.g., Joshua 15:8; 18:28; Judges 1:21.

156 Judges 19:10.

157 2 Samuel 24:15-25.

158 G. J. Wenham, *Genesis 1-15*, p. 225.

159 C. Westermann, *Genesis 1-11*, p. 522.

160 N. M. Sarna, *Genesis*, p. 76.

161 G. J. Wenham, *Genesis 1-15*, p. 225.

162 N. M. Sarna, *Genesis*, p. 76.

163 C. Westermann, *Genesis 1-11*, p. 522. See Luke 8:26.

164 Joshua 11:3; Judges 3:3.

165 G. J. Wenham, *Genesis 1-15*, p. 226. Genesis 34:2; Joshua 9:1, 7.



*18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.*

*19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.*

- 18 a** *the Arvadite, and the Zemarite, and the Hamathite.* (42-44) Writes Sarna:<sup>166</sup> “All these [plus “the Arkite, and the Sinite” in the previous verse] refer to the inhabitants of five Syrian cities, four on the coast and one inland. Arka, about thirteen miles (twenty kilometers) northeast of Tripoli, Lebanon, is mentioned in Egyptian execration texts as early as the twentieth century BCE. Sin, in cuneiform *siannu*, bordered on the territory of Ugarit. Arvad was the most northerly of the important Phoenician cities. The site is presently Ruad, built on a rocky island about fifty miles (eighty kilometers) north of Byblos. It is frequently mentioned in Assyrian records. Zemar, lying about midway between Arvad to its north and Tripoli to its south, is mentioned in Egyptian, Amarna, and Assyrian texts. Hamath, now Hamah, lies inland on the middle Orontes River alongside one of the major trade routes, about fifty miles (eighty kilometers) east-northeast of Arvad.”
- b** *afterward were the families of the Canaanites spread abroad.* “This note corresponds to that in Genesis 10:5. Here the text gives recognition to the fact that Phoenicia proper and Palestine constituted a cultural continuum.”<sup>167</sup>
- 19 a** *the border of the Canaanites was from Sidon, as thou comest to Gerar.* Sarna<sup>168</sup> translates this as: “The [original] Canaanite territory extended from Sidon as far as Gerar ...” This description was written much later than the events described in this chapter. Moreover, it differs significantly from the Samaritan text.<sup>169</sup>

The relatively extensive description of Canaan in this verse merits explanation:<sup>170</sup>

[In Genesis 10:19, the] Table of Nations displays [an] exceptional interest in the territorial boundaries of Canaan because it is leading up to the progenitors of Abraham, whose descendants are to inherit the land. Significantly, the city-states north of Sidon, detailed in verses 17-18 are excluded, and only the region west of the Jordan is included. Sidon constitutes the extreme northern limit; Gaza represents the southwestern extremity, and then the border extends westward across the low hill country to the Dead Sea region.

These boundaries do not correspond either to those delineated elsewhere in the Bible, particularly in Genesis 15:18 and Numbers 34:2-12, or to any known historical reality in Israelite times. The Israelite conquest never reached Sidon. The description of Canaan given here corresponds to that of the Egyptian province of Canaan as it emerged following the peace treaty between the Egyptian king Rameses II and the Hittite king Hattusilis III (ca. 1280 BCE), which defined the spheres of interest of the respective empires. Following this, the Egyptians gave up all efforts to control northern Syria, which belonged to the Hittites, while southern Syria and Palestine remained under Egyptian tutelage.

- b** *Gerar.* “This city is not mentioned in either Egyptian or Assyrian sources, which means that it was not situated along the Via Maris or main north-south highway parallel to the coast, the road used by imperial armies. The patriarchal narratives in chapters 20 and 26 show Gerar to have been an important royal city in the western Negeb and to have been situated west of Beer-sheba in a region sufficiently well-watered to provide pasturing facilities for shepherds. All the signs point to its being identified with the impressive mound of Tell Haror (Tell Abu Hureireh), which lies on one of the major wadis, Wadi esh-Shari’ah, about fifteen miles (twenty-four kilometers) north of Beer-sheba. Archaeological surveys in this area have revealed strong Egyptian influence on the material culture between 1550 and 1200 BCE.”<sup>171</sup>

166 N. M. Sarna, *Genesis*, p. 76.

167 *Ibid.*, p. 76.

168 *Ibid.*, pp. 76-77.

169 B. Tsedaka *et al.*, *Israelite Samaritan*, p. 23.

170 N. M. Sarna, *Genesis*, p. 77. For additional detailed discussions of the boundary description found in Genesis 10:19, see U. Cassuto, *Noah to Abraham*, pp. 212-216; C. Westermann, *Genesis 1-11*, pp. 523-524.

171 N. M. Sarna, *Genesis*, p. 77.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto **Gaza**; as thou goest, unto **Sodom, and Gomorrah, and Admah, and Zeboim**, even unto **Lasha**.

20 These are the sons of Ham, after their families, **after their tongues**, in their countries, and in their nations.

21 ¶ **Unto Shem also**, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

- c **Gaza.** “Inscriptions of the Egyptian king Seti I from around 1300 BCE refer to this city as ‘the Canaan.’ It was the regional capital of the Egyptian province of Canaan. Gaza, the most southerly of the coastal cities, was strategically situated along the main highway and trade route that linked Mesopotamia and Egypt. Later it became a major Philistine city.”<sup>172</sup>
- d **Sodom, and Gomorrah, and Admah, and Zeboim.** “These are the so-called ‘cities of the Plain,’ mentioned again in Genesis 14:2 and Deuteronomy 29:22, that were destroyed because of their wickedness. The first two form the theme of Genesis 19, while the last two appear in Hosea 11:8. Since the order of the cities is always uniform, it most likely derives from some ancient topographical list, many examples of which have been found in Mesopotamia and Egypt. It should be noted that, unlike Genesis 13:10, the present passage contains no reference to the destruction of the cities. They have not been identified. Their most likely location appears to be in the area now covered by the southern extension of the Dead Sea below the Lisan.”<sup>173</sup>
- e **Lasha.** “Otherwise unknown; *Targum Jonathan* and rabbinic sources identified it with Callirrhoe, a site of hot springs near the eastern shore of the Dead Sea.”<sup>174</sup>
- 20 a **after their tongues.** JST OT1 and OT2 both render this phrase as “after *the same tongue*.”<sup>175</sup>
- 21 a **Unto Shem also.** It is unclear whether Joseph Smith saw Shem or Japheth as the oldest son of Noah. To the phrase in this verse “Unto Shem also,” the JST appends: “*which was the elder*.”<sup>176</sup> In Hebrew, the subject of “the elder” in this verse is ambiguous grammatically and could refer either to Japheth (“the brother of Japheth the elder,” as in the KJV<sup>177</sup>) or to Shem (by rendering the phrase as “the older brother of Japheth”<sup>178</sup>). The OT1 and OT2 manuscripts corresponding to Moses 8:12 are consistent with the JST of Genesis 10:21 in making Shem the eldest son. However, a note in the handwriting of Sidney Rigdon pinned to the manuscript of Moses 8:12 sometime between 1831 and the Prophet’s death changed the wording to make Japheth the eldest.<sup>179</sup> See COMMENTARY Moses 8:12-a, p. 225.
- b **Shem.** Sailhamer comments on the significance of this mention of Shem:<sup>180</sup>

The author begins the list of the sons of Shem with a prosaic introduction.<sup>181</sup> The purpose of the introduction is to draw out the major lines of continuity running through chapter 10. The author calls attention to the relationship of Shem and Japheth: “Shem, the older brother of Japheth,” and the relationship of Shem to the following generations: “Shem was the ancestor of all the sons of Eber.” The reference to Shem and Japheth together without Ham may be significant, possibly intended to recall Noah’s blessing of Shem

172 N. M. Sarna, *Genesis*, p. 77.

173 *Ibid.*

174 *Ibid.*

175 S. H. Faulring et al., *Original Manuscripts*, pp. 119, 633.

176 *Ibid.*, pp. 119, 633.

177 See U. Cassuto, *Noah to Abraham*, p. 218. Compare also references in the Book of Mormon to “the brother of Jared” (See, e.g., Ether 1:34-40).

178 N. M. Sarna, *Genesis*, p. 78; R. M. Zlotowitz et al., *Bereishis*, 1:326-327.

179 R. J. Matthews, *Plainer*, p. 82.

180 J. H. Sailhamer, *Genesis*, pp. 101-102.

181 *Genesis* 10:21.

21 ¶ Unto **Shem** also, the father of **all the children of Eber**, the brother of Japheth the elder, even to him were children born.

22 **The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.**

and Japheth in Genesis 9:26-27, where also Canaan is excluded ... The mention of the “sons of Eber” anticipates the genealogy that yet lies ahead, the one that results in the birth of Abraham.<sup>182</sup> So, before moving on to complete the list of the sons of Noah, the author inserts this short summary to tie the list to the preceding and following narrative contexts.”

c **all the children of Eber.** Sarna explains the unexpected reference to Eber in this verse:<sup>183</sup>

Although he is the fourth generation from Shem, he receives special mention here because he is the ancestor both of Israel and of a variety of peoples with whom Israelite history is closely intertwined. According to later genealogies in Genesis, these include Aramaeans, Ammonites, Moabites, Midianites, the Ishmaelite tribes, and the Edomites. One would expect these descendants of Eber to be called ‘Hebrews’ (Hebrew *‘ivrim*). Nevertheless, it is strange that of all the above-mentioned peoples, only the line of Abraham through Isaac and Jacob is so designated. Probably for these reasons, Rashi and Ramban take *‘ever* (“Eber”) here not as the name of the individual mentioned in v. 24, whose line is taken up again in Genesis 11:16-29, but as meaning “the region beyond,” a denotation *‘ever* has in Genesis 50:10 and Numbers 21:13. *Benei ‘ever* would then be ‘the inhabitants of the region beyond [the Euphrates]. In fact, in Akkadian, the land west of this river is called *eber nari*, a phrase often used as a geographical term referring to Upper Syria, which is what *‘ever ha-nahar* means in Joshua 24:2.”

22 a **The children of Shem.** Walton comments:<sup>184</sup> “The descendants of Shem settle along the Arabian Sea, the Persian Gulf, and the Tigris and Euphrates, and stretch west across the Syrian desert (Aram and his descendants).” The double prefatory statement about the descendants of Shem in vv. 21-22 shows the importance of this line of descent. “Moreover,” notes Sarna,<sup>185</sup> “while the genealogies of Japheth and Ham continue for only three generations each, that of Shem extends to the sixth generation. Here again, Aram is disposed of first, then one line is selected in chapter 11, and it continues for a total of ten generations that reach to Abraham.”

b **Elam.** (45) The JST inserts “Eber” in front of Elam as the first in the list of children.<sup>186</sup> Elam is “the ancient name for modern Khuzistan in southwestern Iran in the Iranian plateau east of Babylon and northeast of the Persian Gulf. Its capital was Susa, the biblical Shushan of Esther 1:2-5. Elam is the most easterly country in the Table.”<sup>187</sup> Hamilton observes:<sup>188</sup> “That the language of the Elamites was patently not Semitic would indicate that the listing of Elam under Shem is because of geographical proximity.” The Assyrians in later times deported Israelites to Elam.<sup>189</sup> An Elamite king, Ched-or-Laomer, makes an appearance in Genesis 14:1.

c **Asshur.** (46) See COMMENTARY Genesis 10:11-a, p. 363. “The city of Asshur on the Tigris in Upper Mesopotamia gave its name to the surrounding territory, which became known as Assyria. Asshur-uballit I (ca. 1356-1321 BCE) was the first monarch to be called ‘king of the land of Assyria.’”<sup>190</sup>

182 Genesis 11:10-26.

183 N. M. Sarna, *Genesis*, p. 78.

184 J. H. Walton, *Genesis*, p. 60.

185 N. M. Sarna, *Genesis*, p. 69.

186 S.H. Faulring *et al.*, *Original Manuscripts*, pp. 119, 633. See COMMENTARY Genesis 10:24-b, p. 371.

187 N. M. Sarna, *Genesis*, p. 78.

188 V. P. Hamilton, *Genesis 1-17*, p. 344.

189 G. J. Wenham, *Genesis 1-15*, p. 228. See Ezra 4:9; Isaiah 11:11.

190 N. M. Sarna, *Genesis*, p. 78.

22 *The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.*

23 *And the children of Aram; Uz, and Hul, and Gether, and Mash.*

**d Arphaxad.** (47) Sarna writes:<sup>191</sup>

This name is a puzzle. A tradition from Second Temple times<sup>192</sup> connects the last three Hebrew consonants with Chesed of Genesis 22:22, the eponymous ancestor of the Chaldeans (Hebrew *kasdim*, Akkadian *kashdu*). This was the name of a seminomadic Aramaean tribe that inhabited the desert regions between northern Arabia and the Persian Gulf. As a geographical term, it was first applied to the southern part of Mesopotamia but was eventually used for the whole of Babylonia. The first element of the name — Arpa — might be Arip, which is frequently found in Hurrian proper names.”

**e Lud.** (65) “This cannot be the same people the Ludim of verse 13. It may refer to Lydia, a region on the west coast of Asia Minor, but its known history does not begin until the middle of the seventh century BCE, and it would be expected to be classified under the Japhethites. Neither Isaiah 66:19 nor Ezekiel 27:10 shed light on its identity.”<sup>193</sup>

**f Aram.** (66) “It is unclear whether this term applies here to a specific tribe or to the wider confederation of Aramaean tribes that were Western Semites. The patriarchs of Israel maintained close family connections with Aramaeans in Aram-naharaim and Paddan-aram. This is clear from Genesis 25:20; 28:5; and 31:18, 20-24. In fact, according to Deuteronomy 26:5, the Israelite farmer annually declared at the festival of first fruits, ‘My father was a fugitive Aramaean.’

A variant tradition in Genesis 22:21 has Aram as the grandson of Nahor, Abraham’s brother. The different genealogies may well reflect tribal relationships at different periods of history. Amos 9:7 says that the Aramaeans migrated from Kir, which in Isaiah 22:6 is parallel to Elam and which would place them in the northeastern part of the Fertile Crescent. That would be consonant with the tradition of the present Table.”<sup>194</sup>

**23 a the children of Aram.** Sarna comments:<sup>195</sup>

Of the four subdivisions of Aram, only Uz is otherwise known. In 1 Chronicles 1:17 he and the other three are sons of Shem and brothers of Aram. In Genesis 22:21, Uz is Aram’s uncle. The present Table, which makes him a son, reflects the historic reality of a later time, when Aram had overwhelmed the Uzzites and incorporated them into the Aramaean tribal league. Two regions named Uz are mentioned, one northeast of Canaan near Haran and another between Edom and northern Arabia, referred to in Genesis 36:29, apparently the homeland of Job.<sup>196</sup> Josephus locates Hul in Armenia,<sup>197</sup> Mash may be the mountains of Lebanon and the Ante-Lebanon; they are called Mashu in the *Gilgamesh* epic.”<sup>198</sup> The Samaritan Pentateuch<sup>199</sup> gives the name as Masha, one of the sons of Ishmael.<sup>200</sup>

**b Mash.** (70) The JST adds: “and Arphaxad.”<sup>201</sup> Because Arphaxad is already mentioned among the descendants of Shem in Genesis 10:22, this change is puzzling.

191 N. M. Sarna, *Genesis*, p. 78.

192 F. Josephus, *Antiquities*, 1:6:4, p. 31.

193 N. M. Sarna, *Genesis*, p. 78.

194 *Ibid.*

195 *Ibid.*, pp. 78-79.

196 Job 1:2.

197 F. Josephus, *Antiquities*, 1:6:4, p. 32.

198 A. George, *Gilgamesh*, 9:38, p. 71.

199 M. Shoulson, *Torah*, Genesis 10:23, p. 25; B. Tsedeka et al., *Israelite Samaritan*, Genesis 10:23, p. 24.

200 Genesis 25:14.

201 S. H. Faulring et al., *Original Manuscripts*, pp. 119, 633.

24 And Arphaxad begat *Salah*; and *Salah* begat *Eber*.

25 And unto Eber were born two sons: the name of one was *Peleg*; for in his days was the earth divided; and his brother's name was Joktan.

- 24 a **Salah.** (48) This name has been interpreted to mean “the man of the weapon” or “the man of the infernal river.”<sup>202</sup> Some have inferred that it relates to Shelah, a Canaanite underworld deity.<sup>203</sup>
- b **Salah begat Eber.** In the JST of Genesis 10:22, Eber is described as the son of Shem.<sup>204</sup> However, in verse 24 the JST follows the KJV in describing Eber as the son of Salah (48).<sup>205</sup> There are three possibilities: 1. There is an inconsistency in the JST; 2. The two Ebers referred to are different persons; or, perhaps more plausibly, 3. The reference to Eber as the “son” of Shem should be interpreted as meaning a “descendant” of Shem. This meaning occurs elsewhere in the genealogical list.<sup>206</sup>
- 25 a **Peleg; for in his days was the earth divided.** (50) Westermann notes that unlike most of the other names in Genesis 10, Peleg and Joktan, the sons of Eber, are “purely personal names.”<sup>207</sup> The JST reads “Peleg was a mighty man, for in his days was the earth divided.”<sup>208</sup> The description of Peleg as “a mighty man”<sup>209</sup> recalls the figure of Nimrod.<sup>210</sup> However, in contrast to Nimrod who becomes the archetypal father of Babylon, Peleg will become the ancestor of the righteous Abraham.<sup>211</sup> As Sailhamer observes:<sup>212</sup>

The notice “in his (i.e., Peleg’s) time the earth was divided (*niflegah*)” provides the narrative clue to the structure of the genealogies of Genesis 10 and 11. The genealogy of Shem<sup>213</sup> is traced from Shem to the sons of Joktan, the brother of Peleg.<sup>214</sup> After the account of the building of the city of Babylon, the genealogy of Shem is taken up again and traced through Peleg to Abraham.<sup>215</sup> Thus the one line of Shem ends in Babylon and the other in the land with Abraham.”

Concerning the meaning of the statement that “the earth [was] divided,” LDS scholar B. Kent Harrison observes:<sup>216</sup> “This division . . . is, of course, suggestive of continental drift,<sup>217</sup> but the time scales are all wrong. The division of Earth may simply mean an earthquake [The word *Peleg* may mean ‘earthquake’]. It has also been suggested that the splitting is only political.”<sup>218</sup> Something like the latter interpretation is suggested by the wording of the JST, which seems to posit a causal connection between Peleg’s might and the division of the earth.

Note that the Hebrew *plg* can be used to mean confusing speech, as in Psalm 55:9.<sup>219</sup>

202 See N. M. Sarna, *Genesis*, p. 43.

203 G. J. Wenham, *Genesis 1-15*, p. 230.

204 See COMMENTARY Genesis 10:22-b, p. 369.

205 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 119, 633.

206 E.g., in Genesis 10:21 which refers to Shem as the “father of all the children of Eber.”

207 C. Westermann, *Genesis 1-11*, p. 526.

208 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 119, 633.

209 Cf. Hebrew *gibbor*. See OVERVIEW Moses 6, p. 41.

210 See COMMENTARY Genesis 10:8-c, p. 361.

211 See Genesis 11:18-26.

212 J. H. Sailhamer, *Genesis*, p. 102.

213 Genesis 10:21-31.

214 Cf. R. M. Zlotowitz *et al.*, *Bereishis*, 1:329.

215 Genesis 11:10-26.

216 B. K. Harrison, *Truth*, p. 174.

217 See, e.g., J. F. Smith, Jr., *Doctrines*, 3:74-75.

218 George Reynolds and Janne M. Sjodahl conclude that the “division” “evidently refers to the allotment of the habitable portions of the earth to various families, tongues, and nations after the flood, under patriarchal inspiration” (G. Reynolds *et al.*, *Commentary on the Book of Mormon*, 2:319).

219 G. J. Wenham, *Genesis 1-15*, p. 231.



26 And *Joktan* begat *Almodad*, and *Sheleph*, and *Hazarmaveth*, and *Jerah*,  
 27 And *Hadoram*, and *Uzal*, and *Diklah*,

26 a *Joktan*. (51) Sarna observes:<sup>220</sup>

This list is extraordinary, both for its unparalleled extent and because the Joktanites are here said to be descended from the same stock as the Israelites, which is itself remarkable since their settlements, where identifiable, are located in the southwest corner of the Arabian Peninsula. Furthermore, most of the names are not the same as the Arab tribes mentioned in Assyrian inscriptions from the ninth century BCE on. All these peculiarities suggest that behind this list is some lost history of relationships, probably of a commercial nature in connection with the spice trade, between Israel and the Arabian tribes. Incidentally, the name Joktan (Hebrew *yoktan*) can mean “diminution” and may hide some now-forgotten word play corresponding to that on the name of his brother Peleg. It is noteworthy that the names of several areas in Arabia are formed from the stem *k-t-n*, such as Qatna.

Regarding the significance of Joktan’s name, Hess writes:<sup>221</sup>

Both Joktan and Japheth have descendants named in the chapter. Japheth’s name is related to the concept of enlarging (*pth*) in the wordplay of Genesis 9:27. In Genesis 10 Japheth enlarges his family with the enumeration of some fourteen descendants. Joktan, whose name would be related to the Hebrew word for making smaller, is given thirteen descendants, one less than Japheth. With these names [and the subsequent story of his family’s dishonorable enterprise to build Babylon in Genesis 11:1-9], Joktan and his descendants cease to appear in the Hebrew Bible. On the other hand, Joktan’s brother, Peleg, proceeds to enlarge his own family in the perspective of the biblical text as the genealogy of Genesis 11 seeks to demonstrate (not to mention the promises of innumerable descendants to Peleg’s descendant Abram).<sup>222</sup>

- b *Almodad*. (52) “The element *modad* means ‘beloved one,’ the same as Medad of Numbers 11:26. It occurs as a divine epithet in Ugaritic. The first syllable may either represent ‘*el* (god)’<sup>223</sup> or Arabic ‘*al* (family).’<sup>224</sup>
  - c *Sheleph*. (53) Sheleph may relate to a “district Silf, and with Yemenite tribes called Salf or Sulf, all near Aden.”<sup>225</sup>
  - d *Hazarmaveth*. (54) The name means “enclosure [oasis] of Mot [god of death].”<sup>226</sup> “This well-known kingdom mentioned in the South Arabic inscriptions is the present-day Hadramaut on the southern coast east of Yemen.”<sup>227</sup>
  - e *Jerah*. (55) “Omitted in the list of 1 Chronicles 1:20-24, which has twelve Joktanite tribes in all. This may be the region of Yemen known as Warach. In Hebrew and in South Arabic inscriptions, *yrh* means ‘month.’”<sup>228</sup>
- 27 a *Hadoram*. (56) Sarna:<sup>229</sup> “The first element is an epithet of the god Baal, the name meaning ‘[the god] Had is exalted.’ A modern place-name Dauraum near San’a, capital of Yemen, is known.”

220 N. M. Sarna, *Genesis*, p. 79.

221 R. S. Hess, *Studies*, pp. 144-145.

222 E.g., *Genesis* 13:16.

223 The *Septuagint* gives the name as “Elmodad,” though John Wevers admits that the name “sounds Arabic” (i.e., as if it should have been spelled “Al-Modad.”) (J. W. Wevers, *Notes*, p. 143).

224 N. M. Sarna, *Genesis*, p. 79.

225 G. J. Wenham, *Genesis 1-15*, p. 231.

226 *Ibid.*, p. 231.

227 N. M. Sarna, *Genesis*, p. 79.

228 *Ibid.*

229 *Ibid.*

27 And Hadoram, and **Uzal**, and **Diklah**,

28 And **Obal**, and **Abimael**, and **Sheba**,

29 And **Ophir**, and **Havilah**, and **Jobab**: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

b **Uzal**. (57) "A late Arab tradition of doubtful validity identifies Uzal as the old name for San'a[, Yemen]."<sup>230</sup>

c **Diklah**. (58) "Probably derived from *dekel* (a palm tree) and the name of some oasis in Yemen."<sup>231</sup>

28 a **Obal**. (59) "Omitted in the *Septuagint*, which has a twelve-tribe list. 'Abil is a common place-name in Yemen."<sup>232</sup>

b **Abimael**. (60) "An unknown name that means 'My Father is indeed God.'"<sup>233</sup>

28 c **Sheba**. (61) See COMMENTARY Genesis 10:7-g, p. 360. According to Sarna:<sup>234</sup> "This is the kingdom in southern Arabia, frequently mentioned in Assyrian royal inscriptions, with which King Solomon formed relationships."

29 a **Ophir**. (62) "A 'brother' of Havilah, which is a source of gold according to [Moses 3:11-12]. Ophir is consistently cited in the Bible for its gold ... Since the biblical sources indicate that Ophir was accessible by ship, it was most likely located somewhere on the shores of the Red Sea."

b **Havilah**. (63) See commentary Genesis 10:7-c, p. 359.

c **Jobab**. (64) The name is mentioned in Genesis 36:33; Joshua 11:1; 1 Chronicles 8:9, 18. Hamilton:<sup>235</sup> "Jobab may be connected with the town of Juhaibab, which is located in the vicinity of Mecca."<sup>236</sup>

30 a **And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east**. Sarna comments:<sup>237</sup> "The extent of the settlements of the Joktanites is paralleled in the Table only by the boundaries of the Canaanites, again testifying to the special importance of this tribal league at some still unknown period of Israelite history." Mesha "may be the same as Massa of Genesis 25:14, but that appears to be in northern Arabia, and a southerly location, otherwise unknown, is indicated here." Sephar "means 'border' in postbiblical Hebrew. The reference may be to Zafar, a port city and center of the spice trade in Hadramaut, or to a place southwest of San'a[, Yemen]."

Regarding the context of this description, Sailhamer writes:<sup>238</sup> "What is the function of this obscure note regarding the homeland of those from the line of Joktan? Ostensively it is to give the location of the settlement of the line, but narratively it serves to connect the line of Joktan with the account of the building of Babylon that follows. The link is made by means of the key term *har haqqedem* (literally, "mountain of the east" or "eastern hill country"). The narrative is less interested in the exact location than it is in the association with the *miqqedem* ("eastward") of Genesis 11:2, the location of the 'plain of Shinar' where the city of Babylon was built."

230 *Ibid*.

231 *Ibid*.

232 *Ibid*.

233 *Ibid.*, p. 80.

234 *Ibid*.

235 V. P. Hamilton, *Genesis 1-17*, p. 346.

236 N. M. Sarna, *Genesis*, p. 80.

237 *Ibid.*, p. 80.

238 J. H. Sailhamer, *Genesis*, p. 103.

32 *These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.*

- 32 a *by these were the nations divided in the earth after the flood.* Alter gives this as “And from these the nations branched out on the earth after the Flood,”<sup>239</sup> and comments:<sup>240</sup>

The whole Table of Nations is devised to explain how the many separate nations came into being. The immediately following verse, which begins the tale of the Tower of Babel, announces a primeval unity of all people on earth. This seeming flat contradiction might reflect a characteristically biblical way of playing dialectically with alternative possibilities: humankind is many and divided, as a consequence of natural history; and, alternatively, humankind was once one, as a consequence of having been made by the same Creator, but this God-given oneness was lost through man’s presumption in trying to overreach his place in the divine scheme.

Looking forward to the next chapter, Sailhamer writes:<sup>241</sup> “What [the author] has described ‘geographically and linguistically’ in Genesis 10, he will describe ‘theologically’ in Genesis 11, namely, God’s judgment of Babylon and dispersion of the nations.”

- b *divided in the earth.* The JST reads “divided *on* the earth.”<sup>242</sup>

239 R. Alter, *Five Books*, p. 57.

240 *Ibid.*

241 J. H. Sailhamer, *Genesis*, p. 103.

242 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 120, 634.

## Gleanings

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### Robert S. Kawashima: Abraham's Rupture of Hamitic Culture<sup>1</sup>

The age that follows [Noah] belongs ... to the lineage of Ham, which includes the likes of Nimrod (viz., Mesopotamia), Egypt, and the various "native" cultures of Canaan, most notably Sodom and Gomorrah.<sup>2</sup> This is the age, in other words, of the ancient empires — next to which Israel will be a mere child — and their heroic-monumental culture. In response to the relatively short lifespan imposed by Yahweh on humanity, this culture is dedicated to the pursuit of "name" (i.e., epic glory or fame), which functions as a compensation for death.<sup>3</sup> This glory is achieved either by feats of strength such as those undertaken by the *Nephilim* (Hebrew "giants") [or] "the mighty ones" (Hebrew *ha gibborim*) ... the men of name"<sup>4</sup> — or by the construction of enduring monuments such as the Tower of Babel, also a bid for "name."<sup>5</sup> Nimrod exemplifies this culture.<sup>6</sup> He is the first "mighty hunter" (Hebrew *gibbor tsayid*) — ... whose exploits earn him the heroic epithet, "mighty hunter ..."<sup>7</sup> Moreover, he founds his empire at Babel (i.e., Babylon) ... from where it subsequently spreads across Mesopotamia. The patriarchal figure of Abraham represents a type of counterculture in this period, one defined by its covenant with Yahweh. Like the rest of the age he was born into, Abraham also aspires to leave behind a great "name," but his will be achieved not in the present through heroic feats and imposing monuments but rather in a divinely promised future through the begetting of numerous offspring.<sup>8</sup> Thus, if his appearance in the middle of this epoch does not constitute an actual rupture in history, it does portend a time in the future when his descendants will conquer the land of Canaan and usher in the age of Israel.

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1 R. S. Kawashima, *Sources and Redaction*, pp. 58-59.  
 2 Genesis 10:18-19.  
 3 Genesis 6:1-4.  
 4 Genesis 6:4.  
 5 Genesis 11:4.  
 6 Genesis 10:8-12.  
 7 Genesis 10:9.  
 8 Genesis 12:1-3.

## Endnotes

### G10-1 Continuing Cassuto notes:<sup>1</sup>

In accordance with this principle, the descendants of Ishmael are listed first,<sup>2</sup> so that the Bible may proceed afterwards to the history of Isaac's children, who are the more important;<sup>3</sup> similarly the roll of Esau's sons<sup>4</sup> precedes that of Jacob.<sup>5</sup>

### G10-2 Ada Feyerick *et al.* observe:<sup>6</sup>

The Table of Nations, "every one after his tongue, after their families, in their nations,"<sup>7</sup> was based not only on geography and ethnicity but also on political and economic considerations.<sup>8</sup> The sons of Japheth were the Indo-Europeans who settled throughout Asia Minor, the Aegean, parts of Europe, and eastward in Persia and India. Ham's sons, the Hamites, encompassed Africa and Arabia and lands familiar to the Patriarchs — Egypt, Canaan, and Shinar in southern Mesopotamia, the site of the Tower of Babel, and possibly included with the Hamites because of its trade contacts with the west. Shem's sons, the Semites, were from areas near Mesopotamia where the Hebrews traditionally originated: Elam, the Elamites, northeast of the Persian Gulf, Asshur, the Assyrians; Arpachshad, the Chaldeans; and Aram, the Aramaeans, called by Abraham "my country" and "my kindred."<sup>9</sup>

### G10-3 For example, Ronald Hendel argues:<sup>10</sup>

Babylon is the great world-city in the Tower of Babel story, which reflects broadly the historical context of the first half of the first millennium BCE, when Babylon was a great cultural center. The references to Assyrian Empire gives us a narrower horizon — again, the ninth-eighth centuries BCE. [Genesis 10:10-12] is a stylized resumé of Babylonian and Assyrian history ... Calah became "the great city" of the Assyrian Empire ca. 880 BCE, when Assurnasirpal II made it his imperial capital ... Notably, the city god of Calah was Ninurta, whose name probably lies behind the biblical Nimrod. Calah remained the administrative center of Assyria until ca. 704 BCE, when Sennacherib moved the imperial capital to Nineveh and greatly expanded that city. Subsequently, Nineveh (not Calah) would be the natural reference of "the great city," as it is in Jonah 1:2. In sum, the Nimrod narrative in J has as its historical horizon the Assyrian Empire of the ninth-eighth centuries BCE.

### G10-4 The *Qur'an* describes the early inhabitants of al-Hijr, a large region that included both Dedan and modern Mada'in Saleh, as descendants of Thamud, a great-grandson of Shem through the line of Aram (66) and Gether (69).<sup>11</sup> According to the *Qur'an*, they were a wealthy people who lived "in luxurious palaces in the plains, houses carved in mountains, [within] a flourishing agricultural economy" but were punished when they abandoned the teachings of Allah and refused to listen to the warnings of the prophet Salih.<sup>12</sup> Assyrian records document battles with the "Tamodi" during the reign of Sargon II (722-705 BCE).

### G10-5 "The Arabic name derives from the verb meaning 'to laugh' and is cognate to the Hebrew root from which comes the name Isaac,"<sup>13</sup> a rival to Ishmael who the Muslims see as the chosen son of Abraham. Tradition says that Nimrod's mother "placed him in a desert, and a tiger was caught for him. The tiger

1 U. Cassuto, *Noah to Abraham*, p. 198.

2 Genesis 25:12-18.

3 Genesis 25:19ff.

4 Genesis 36.

5 Genesis 37:2ff.

6 A. Feyerick *et al.*, *Genesis*, p. 77.

7 Genesis 10:5.

8 See N. M. Sarna, *Genesis*, p. 68.

9 Genesis 24:4.

10 R. S. Hendel, Historical context, pp. 60-61.

11 Genesis 10:22-23. Gether is known in Arabic sources as Amir (A. I. A. I. M. I. I. al-Tha'labi, *Lives*, p. 114).

12 B. b. A. Al Faqeer, *Nature and Antiquities*, p. 151. E.g., A. Jones, *Qur'an*, 15:80-84, pp. 248-249: "And the men of al-Hijr denied the truth of those who were sent [to them]. We gave them Our signs, but they turned away from them. They used to hew out dwellings from the mountains, [in which] they [felt] secure. But the Shout [i.e., the loud noise associated with their divine destruction] took them in the morning, And that which they had been acquiring was of no avail to them." For a compendium of verses relating to Salih and the people of Thamud, see J.-L. Monneret, *Grands*, pp. 558-561.

13 J. A. Tvedtnes *et al.*, *Traditions*, p. 354 n. 8.



breast-fed him when he desired it.”<sup>14</sup>

**G10-6** For more on the book of Abraham and traditions connecting Abraham to places and names of the ancient Near East (e.g., Nimrod, Pharaoh), see, e.g., R. D. Draper *et al.*, *Commentary*, pp. 237-259; J. Gee, *Guide*; J. Gee *et al.*, *Astronomy*; P. Y. Hoskisson, *Where Was Ur*; J. M. Lundquist, *Was Abraham*; H. W. Nibley, *Epic Milieu*; H. W. Nibley, *Drama*; H. W. Nibley *et al.*, *One Eternal Round*; H. W. Nibley, *Approach to Abraham*; H. W. Nibley, *Message 2005*; H. W. Nibley, *Abraham 2000*; H. W. Nibley, *Teachings of the PGP*; M. D. Rhodes, *Hor*; M. D. Rhodes, *Books of the Dead*; J. A. Tvedtnes *et al.*, *Traditions*.

**G10-7** For interpretation issues with the Masoretic text of the verse (which reads “the number of the children of Israel” instead of “the number of the sons of God”), see J. H. Tigay, *Deuteronomy*, pp. 302-303. This reading is consistent with the idea that Jacob entered Egypt with seventy male descendants.<sup>15</sup> The number seventy “demonstrated that the Lord’s prophetic promises to Abraham were being fulfilled.”<sup>16</sup> See also N. Wyatt, *Seventy Sons*.

See B. Tsedeka *et al.*, *Israelite Samaritan*, p. 482 n. 32:8 regarding the Samaritan interpretation of the reference to the nations as “meaning the number of the nations that ruled the Holy Land before the tribes of Israel came to possess it ... twelve in number (see Genesis 15:18-21).”

For an extensive study of the role of Yahweh as the son of the Most High God, see M. Barker, *Angel*. For brief overviews of the idea of the heavenly council, J. M. Bradshaw, *God’s Image 1*, COMMENTARY 2:1-d, pp. 93-94 and 2:26-a, p. 111.

<sup>14</sup> *Ibid.*, p. 354.

<sup>15</sup> Genesis 46:27; cf. Exodus 1:5; Acts 7:14. The patriarchal roster from which this number is derived appears in Genesis 46:8-25. Regarding the issue of differing tallies for these descendants, see S. K. Brown, *Seventy*, pp. 25-31.

<sup>16</sup> S. K. Brown, *Seventy*, p. 29.



FIGURE G11-1. *The Hanging Gardens of Babylon (Tower of Babel in the Distance)*, 1959-1962  
Mario Larrinaga, 1895-1972

Mario Larrinaga was born in Los Flores, Mexico in 1895 and moved to the United States at the age of ten. He became “one of Hollywood’s most successful scenic artists and art director at three of the major movie studios: Universal, RKO and Warner Brothers ... He created the original set designs and backgrounds for dozens of Hollywood films including such classics as *King Kong* in 1933 and *Citizen Kane* in 1941. He also gained recognition in New York as an illustrator for *The Saturday Evening Post*, *Vanity Fair*, and *Harper’s Bazaar* magazines.”<sup>1</sup> He said: “God has given me a talent which has made it possible for me to enjoy a wonderful life, to provide for my family and to live among the beauties of my adopted country.”<sup>2</sup>

“The Seven Wonders as listed by the classical Greek authors, revived during the Renaissance, retain their fascination. [The original of this] painting was one of a series done by Larrinaga for Lowell Thomas’ documentary Cinerama film *Seven Wonders of the World* in 1956.”<sup>3</sup> The version of the painting shown here was commissioned later by a Detroit industrialist.<sup>4</sup>

1 Mario Larrinaga.

2 Biography for Mario Larrinaga.

3 I. L. Finkel *et al.*, *Babylon*, p. 104.

4 For the fascinating story of the commissioning, loss, and recovery of this painting, see D. Lademann, *Seven Wonders*.

# GENESIS 11

## The Tower of Babel

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### Overview

THE stories of Adam and Eve, Enoch, and Noah amply demonstrate Ronald Hendel’s thesis that the first chapters of Genesis are “characterized by a series of ... transgressions of boundaries” that had been set up to separate mankind from the dwelling place of Divinity.<sup>1</sup> Therefore it should be no surprise that the “same stress on a borderline between the divine and human spheres is found in ... [the] passage on the Tower of Babel, [which] presents ‘the tower whose top assaults the sky—a perfect and natural metaphor for the human assault on the divinely ordained cosmos.’”<sup>2</sup> The tale is a clear demonstration of “human hubris and its consequences ... The diversity of languages and nations become limiting conditions of human existence. As a story about language and power, it employs language artfully to express and undermine the human pretensions to power.”<sup>3</sup>

In addition to its universal lesson for humanity, the story of Babel/Babylon also specifically “serves to mock the pretensions of the contemporary imperial power of Mesopotamia.”<sup>4</sup> As Everett Fox explains:<sup>5</sup>

“Shinar” refers to Mesopotamia, and the “tower,” undoubtedly, to the ubiquitous *ziggurratu* (now unearthed by archeologists) which served as man-made sacred mountains (i.e., temples). By portraying an unfinished tower, by dispersing the builders, and by in essence making fun of the mighty name of Babylon, the text functions effectively to repudiate the culture from which the people of Israel sprang (Abram’s “Ur” of 11:28 was probably the great Mesopotamian metropolis).

- 1 R. S. Hendel, *Demigods*, p. 23. See *Endnote G11-1*, p. 434. Of course, within these chapters God is also portrayed as having sought to *erase* the divine-human boundary for a righteous few, drawing them into His very presence. The prime examples of this motif are, of course, Enoch and Noah, of whom it was explicitly said that they “walked with God” (Moses 6:39, 7:69, 8:27). See *INTRODUCTION*, p. 4.
- 2 T. N. D. Mettinger, *Eden*, p. 127. See *Endnote G11-2*, p. 434.
- 3 Ronald Hendel in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 19 n. 11:1-9.
- 4 *Ibid.*
- 5 E. Fox, *Books of Moses*, p. 46.



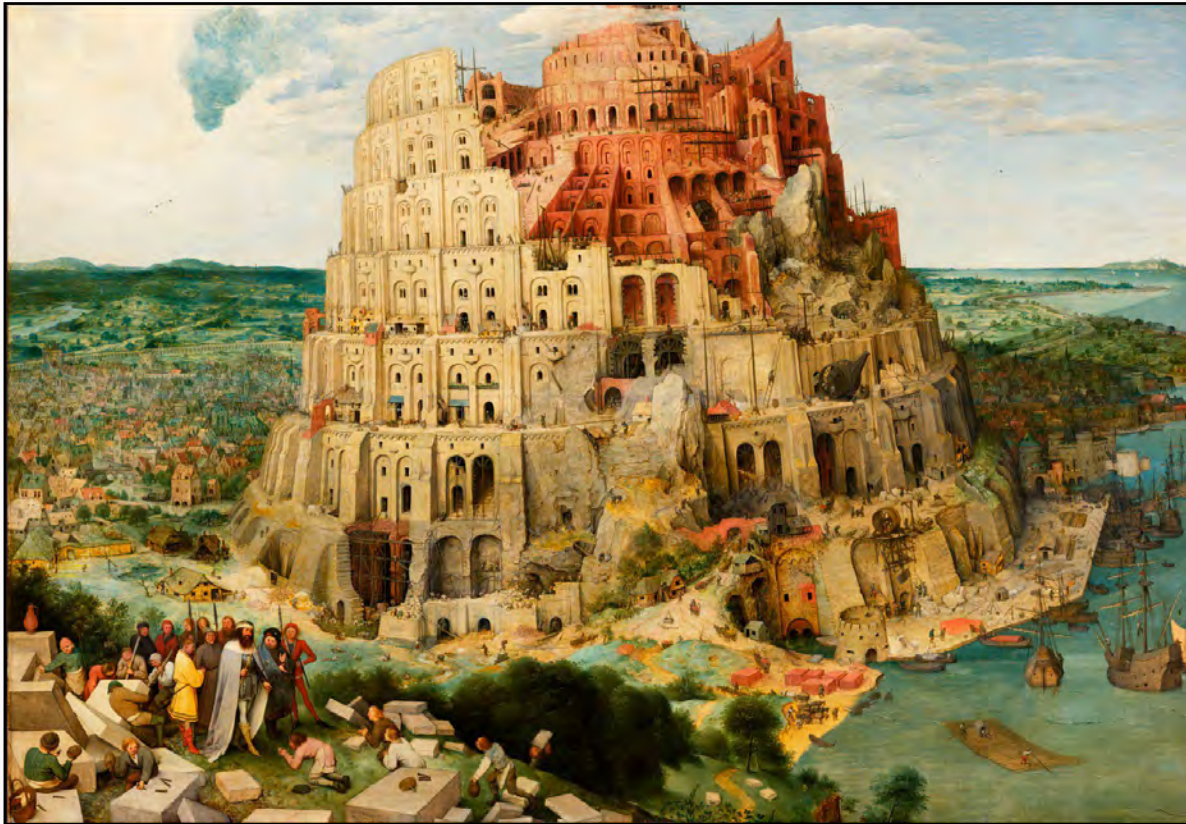


FIGURE G11-2. *The Tower of Babel*, Kunsthistorisches Museum, Vienna, Austria, 1563  
Pieter Bruegel the Elder, 1526/1530–1569

“Bruegel’s depiction of the architecture of the tower, with its numerous arches and other examples of Roman engineering, is deliberately reminiscent of the Roman Colosseum, which Christians of the time saw as both a symbol of hubris and persecution. Bruegel had visited Rome in 1552-1553 ... The parallel of Rome and Babylon had a particular significance for Bruegel’s contemporaries: Rome was the Eternal City, intended by the Caesars to last for ever, and its decay and ruin were taken to symbolize the vanity and transience of earthly efforts. The Tower was also symbolic of the turmoil between the Catholic church (which at the time did services only in Latin) and the polyglot Lutheran Protestant religion of the Netherlands.”<sup>1</sup> Edward Snow describes the painting as a work of contradiction:<sup>2</sup>

The painting by Bruegel ... goes out of its way to excavate the iconic façade of a familiar image (and the received idea it represents) to reveal layer upon layer of contradiction within it. Even the immediate physical presence of the structure it depicts confronts us with conflicting perceptions. It appears obvious that the tower is being constructed on flat terrain from materials that have to be imported from somewhere outside the geography of the painting. In this respect its impact is that of a dominant, centralizing presence, an imposition of irreversible centripetal forces (growing ever denser as its concentric circles recede toward their core) on a placidly disseminated human landscape. Yet at the same time the conspicuous rock formations on the tower’s surface seem to insist that it is being carved out of a mountain that already exists on the site, and that may even be a source where stone for the tower is being quarried. In this respect it takes on the look of an exfoliating presence, an opening in nature where transformative energies (catalyzed by human industry) are erupting ....

One thing that makes the Tower ... so ungainly looking and unlikely to succeed ... is the way it leans to the left as it rises: the perpendiculars of its successive levels have been constructed with respect to the slanting spiral ramp instead of the ground upon which it is being erected<sup>3</sup> ....

At the lower left Bruegel has depicted a visit to the construction site by Nimrod, ‘author’ of the project ... He embodies the sovereign will and intention behind the project ... Yet Bruegel portrays him derisively: stupidly vain and surrounded by sycophants, he is a temporary nuisance to whom the workers must pay homage until he passes and they can return to their tasks. (The four men lifting the marble slab haven’t even waited for the rest of the retinue to go by.) ....

[T]he way Bruegel has grafted an ancient Babylonian architecture onto these Roman forms and situated the composite on the contemporary Flemish landscape multiplies [the] ambiguities. Are we given a realistic portrayal of the original Tower of Babel (with its ‘fall’ yet to come) or a figurative depiction of its modern reconstruction (with its fall already behind)?”

1 The Tower (Bruegel).

2 E. Snow, *Language of Contradiction*, pp. 41, 47-48, 46, 43-44.

3 “The workers in the painting have built the arches perpendicular to the slanted ground, thereby making them unstable and a few arches can already be seen crumbling. The foundation and bottom layers of the tower had not been completed before the higher layers were constructed” (The Tower (Bruegel)).

While the account of Babel is valuable in its own right, we should not forget its important role as the final flourish in a prologue to the rest of Genesis and, indeed, to the primary history of the Old Testament. After the destruction of Babel, “God will abandon efforts to educate all of humankind all at once; instead, He will choose to advance His plan for human beings by working first with only one nation. After Babel, the Bible will turn directly to its main subject, the formation of the nation of Israel.”<sup>6</sup> However, in God’s turning of attention to Israel the other nations will not be abandoned. Through Abraham, Israel will be commissioned to be the instrument through which God will bless all the nations of the earth.<sup>7</sup> Working toward ultimate fulfillment of a glorious vision that dwarfs the self-serving pretensions of Babel, God will continue to carry out His objective to make of the whole earth “a temple-city filled with people who have a holy or priestly status.”<sup>8</sup>

Apart from his translations of the Book of Mormon and the Bible, we have only one substantive mention by Joseph Smith of the story of Babel. This is given in a retrospective third-party journal entry that will be discussed in more detail in a later section.<sup>9</sup> The story was mentioned two other times in passing in documents attributed to Joseph Smith; however, the original versions of these texts were written by others.<sup>10</sup> The relatively few Church leaders who have discussed the story at any length since that time have simply interpreted the incident at face value, drawing on the Book of Mormon account of the Jaredites for additional clarification and support.

The book of Ether relates that the brother of Jared pleaded with the Lord that he would not confound the language spoken by his family and friends.<sup>11</sup> Later, when the Lord commanded the brother of Jared to record his sacred experiences upon “the mount Shelem,”<sup>12</sup> he was told that “the language which ye shall write I have confounded.”<sup>13</sup> As a consequence, his words “cannot be read”<sup>14</sup> without the use of “two stones”<sup>15</sup> that were specially prepared as translation aids.<sup>16</sup> That the language of the Jaredite group was apparently confounded for anyone but themselves has led some to teach that they originally spoke the “Adamic language.”<sup>17</sup> However, in light of scriptural and scientific problems with this view, the alternative interpretations have been offered by LDS authors such as Hugh W. Nibley and Brant Gardner.<sup>18</sup> These and related views will be explored in greater detail in a later section of this chapter overview.

Before exploring the biblical account in detail, it will be helpful to outline certain details of the Mesopotamian context of the story.<sup>19</sup>

6 L. R. Kass, *Wisdom*, p. 217.

7 See Genesis 22:18. See also OVERVIEW Genesis 10, p. 352.

8 T. D. Alexander, *From Eden*, p. 30. See Endnote G11-3, p. 434.

9 See E. England, Laub, p. 175.

10 See Endnote G11-4, p. 434.

11 Ether 1:34-37.

12 Ether 3:1.

13 Ether 3:24.

14 Ether 3:22.

15 Ether 3:23, 28.

16 Ether 3:24.

17 See Endnote G11-5, p. 434. See also COMMENTARY Moses 6:46-c, p. 73; Moses 6:57-b, p. 78; OVERVIEW Genesis 11, p. 398. Wisely, the *Joseph Smith Papers* editors avoid mentioning the idea of an Adamic language and instead refer merely to the Jaredites keeping “their original language” (J. Smith, Jr. *et al.*, *Documents*, July 1831-January 1833, p. 214).

18 See OVERVIEW Genesis 11, p. 398; GLEANINGS Genesis 11, Assumptions About the Jaredite Language, p. 428.

19 For a brief survey of worldwide parallels to the Tower story, see C. Westermann, *Genesis 1-11*, pp. 537-539.



## Mesopotamian Background

Although some have proposed alternate locations for the story of Babel,<sup>20</sup> most scholars have focused their attention on the city of Babylon, the namesake of the biblical Babel. D. J. Wiseman recounts what is known about the early history of Babylon:<sup>21</sup>

The origin of Babylon is obscure, but according to the Babylonian Chronicle and omens relating back to Sargon of Agade (ca. 2350 BCE)<sup>22</sup> that king claims to have removed rubble or dust from a clay pit at Babylon and heaped it up near, or in front of, Agade naming it Babylon.<sup>23</sup> Such a gesture is elsewhere attested as marking the conquest of an existing city rather than, as is usually interpreted, denoting the establishment of a new one. Since Sargon by this claims to have set up “the likeness of Babylon” (*gaba.ri bābili*) the name, and thus the reality, was held to have been in use earlier.<sup>24</sup> His action was considered evil, possibly as defiling a sacred site, and for it his dynasty was thought to have been brought to an end. The reference there to the source of building materials, as in Gilgamesh’s Uruk, may further indicate that the original city was both extensive and a religious center.

Though Babylon seems to have had only a limited role under a local governor in the Ur III period (21st to 20th century BCE), it flourished as the capital of a powerful Amorite clan among whom Hammurabi had an international reputation. This dominant position, despite a raid by the Hittites (ca. 1595 BCE) and destruction by Sennacherib in 689 BCE, was never lost. All who controlled it accorded it respect as the ancient foundation — “the eternal city” (*āl šubat dārāti*) — what had early become the traditional capital.

*Enuma Elish*, or the *Creation Epic*,<sup>25</sup> gives the following account of the building of Babylon’s temple tower (a ziggurat or ziqqurat) and its enclosing temple complex (named “Esagil” or “Esagila”) as a tribute to the god Marduk. Answering the grateful group who he had freed from their enemies, Marduk is made to say:<sup>26</sup>

“Then make Babylon the task that you requested,  
Let its brickwork be formed, build high the shrine.”  
The Anunna-gods<sup>27</sup> set to with hoes,  
One (full) year they made its bricks.  
When the second year came,  
They raised the head of Esagila<sup>28</sup>  
They built the upper ziggurat of Apsu,<sup>29</sup>  
For Anu-Enlil-Ea<sup>30</sup> they founded his ... and dwelling.  
He took his seat in sublimity before them,  
Its pinnacles were facing toward the base of Esharra.<sup>31</sup>  
After they had done the work of Esagila,  
All the Anunna-gods devised their own shrines.

20 See Endnote G11-6, p. 434.

21 D. J. Wiseman, *Nebuchadrezzar and Babylon: The Schweich Lectures of the British Academy 1983*, pp. 43-44.

22 For more on Sargon, see the caption of FIGURE G10-8, p. 346.

23 For a map of Mesopotamia showing the location of Babylon, see FIGURE G10-9, p. 347.

24 See Endnote G11-7, p. 435.

25 See Endnote G11-8, p. 435.

26 B. R. Foster, *Before*, 6:57-68, p. 471.

27 The “Anunna” are lesser gods. Though it is unlikely that Genesis 11 draws directly on *Enuma Elish*, the account seems to be informed by some knowledge of Babylonian tradition. Perhaps there is irony expressed in that the Bible’s temple city is built by ordinary people rather than by the gods (see A. LaCocque, *Captivity of Innocence*, p. 48. Cf. N. Sarna, *Genesis*, p. 83).

28 *Ibid.*, p. 471 n. 1: “Word play on the [Sumerian] name of Marduk’s temple (‘House whose Head Is High’).”

29 *Ibid.*, p. 471 n. 2: “Esagila is therefore a counterpart or replica of the abode of Ea (Apsu) and the abode of Enlil (Esharra) ... [By] ‘upper ziggurat’ [is meant] the one visible to humanity in Babylon.”

30 *Ibid.*, p. 471 n. 3: “The three divine names together may here be taken as a syncretism for Marduk.”

31 *Ibid.*, p. 471 n. 4: “The significance of this line is obscure; variant: ‘He was looking at.’”



FIGURE G11-3. *Model of the Marduk Temple Tower at Babylon*  
Vorderasiatisches Museum, Staatliche Museen,  
Berlin, Germany, 1999

“The ziggurat (Akkadian *ziqurratu*, ‘temple tower,’ from *zaqāru*, ‘build high’) is a tower of block-shaped stages, each smaller than the one below, used as the base for a temple. Although no remains of the uppermost part of a ziggurat are extant, it is definite from descriptions that this upper part existed. The term ‘ziggurat’ is sometimes also used loosely in modern scholarly terminology for the architectural construction of a ‘temple on terraces.’

Apart from their stepped terraces, the characteristic feature of a ziggurat is its access via a freestanding flight of steps in the middle of one side, with two further flights of steps beside it on the same side, all meeting in a small platform at the height of the first terrace. Further ascent is by staircases invisible from outside the ziggurat.

Very probably, this fixed architectural form can be traced back to Ur-Nammu, the founder of the Second Dynasty of Ur (2112-2095 BCE), who redesigned the central sanctuaries of most of the cities of his empire in this manner. The form remained in principle unaltered for a millennium and a half, only its dimensions increased enormously: in comparison to the 65 x 43 m. base of the Ur-Nammu ziggurat in Ur, the ziggurat of Nebuchadnezzar (604-562 BCE) in Babylon was built on a square with a side of 91.5 m. While the Ur-Nammu ziggurat of Ur had two steps and its total height, up to the floor of the temple, is estimated at 16.5 m, the Babylon ziggurat had six steps, and the floor of the temple was, according to Anu-Bêlšunu’s detailed description (written 229 BCE), presumably at 93.5 m.<sup>1</sup>

1 H. J. Nissen, Ziggurat.

The ziggurat of Esagil is associated with the name E-temen-anki, the “House of the Foundation of Heaven and Earth.” Though the name E-temen-anki is known only from first millennium mentions of later ziggurats presumably built on the same spot, Andrew George takes the reference in *Enuma Elish* as evidence for “the long-held theory that [the original ziggurat] existed already in the second millennium BCE. There is no reason to doubt that this ziggurat, described as *ziqurrat apsi elite* ‘the upper ziggurat of the *Apsû*,’ was Ê-temen-anki.”<sup>32</sup>

Walton gives the following description of what we know about the structure and function of ziggurats:<sup>33</sup>

1. Though they may resemble pyramids in appearance, they are nothing like them in function. Ziggurats have no “inside.” The structure was framed in mudbrick, and then the core was packed with fill dirt. The façade was then completed with kiln-fired brick.

32 A. George, *Tower of Babel*. For a brief history of the modern discovery of the ruined temple complex and ziggurat of Babylon, see A. George, *Truth*.

33 J. H. Walton, *Genesis*, pp. 61-63.

2. Ziggurats were dedicated to particular deities. Any given deity could have several ziggurats dedicated to him or her in different cities. Furthermore, a given city could have several ziggurats, though the main one was associated with the patron deity of the city.
3. Archaeologists have discovered nearly thirty ziggurats in the general region, and texts mention several others. The main architectural feature is the stairway or ramp that leads to the top. There was a small room at the top where a bed was made and a table set for the deity. Ziggurats ranged in size from sixty feet per side to almost two hundred feet per side.

Most important is the function of the ziggurat. The ziggurat did not play a role in any of the rituals known to us from Mesopotamia. If known literature were our only guide, we would conclude that common people did not use the ziggurat for anything.<sup>34</sup> It was sacred space and was strictly off-limits to profane use. Though the structure at the top was designed to accommodate the god, it was not a temple where people would go to worship. In fact, the ziggurat was typically accompanied by an adjoining temple near its base, where the worship did take place.

The best indication of the function of the ziggurats comes from the names that are given to them. For instance, the name of the ziggurat at Babylon, E-temen-anki, means “temple of the foundation of heaven and earth.” One at Larsa means “temple that links heaven and earth.” Most significant is the name of the ziggurat at Sippar, “temple of the stairway to pure heaven.” The word translated “stairway” in this last example is used in the mythology as the means by which the messenger of the gods moved between heaven, earth, and the netherworld. As a result of these data, we can conclude that the ziggurat was a structure built to support the stairway. This stairway was a visual representation of that which was believed to be used by the gods to travel from one realm to another. It was solely for the convenience of the gods and was maintained in order to provide the deity with amenities and to make possible his descent into his temple.

At the top of the ziggurat was the gate of the gods, the entrance into their heavenly abode. At the bottom was the temple, where hopefully the god would descend to receive the gifts and worship of his people ...

In summary, the project the Bible describes is a temple complex featuring a ziggurat, which was designed to make it convenient for the god to come down to his temple, receive worship, and bless his people. The key ... is to realize that the tower was not built so that people could ascend to heaven, but so that deity could descend to earth.

Records are scarce for the earliest ziggurats, but inscriptions describing later reconstructions, such as the rebuilding of temple complexes at Babylon (E-temen-anki) and Borsippa (Eurme-imin-anki) by Nebuchadnezzar II (ca. 604-562 BCE), are revealing.<sup>35</sup> For example, the inscription of Nebuchadnezzar II on the so-called “Tower of Babel” stele describing the rebuilding of the temple of Marduk at Babylon attests the use of “bitumen and baked brick throughout” the structures<sup>36</sup> as described in the biblical account.<sup>37</sup>

More intriguingly, we read an elaborate description of how workers were gathered from throughout the empire to execute the project, recalling the biblical imagery of “confounded” (Hebrew *bālal* = to mix or mingle) languages and peoples:<sup>38</sup>

34 On the use of the structure by priests, see, e.g., S. Bourke, *Middle East*, pp. 96-97.

35 Although in this overview we are not arguing for a specific timeframe for any historical events associated with the story of the Tower of Babel, we are currently persuaded that the reign of Nebuchadnezzar II is too late for such an occurrence. It is always possible, however, that a redaction describing an earlier event may anachronistically include details from a later time. In his essay on chronology in the book of Ether (B. A. Gardner, *Second Witness*, 6:146-154), Brant Gardner surveys arguments for the dating of the Jaredite migration that range from around 3000 BCE (John Sorenson) to around 1100 BCE (Gardner’s own conclusion).

36 A. George, *Stele of Nebuchadnezzar II*, p. 160.

37 Genesis 11:3.

38 A. George, *Stele of Nebuchadnezzar II*, p. 160. On the idea that such mixing of peoples was being condemned

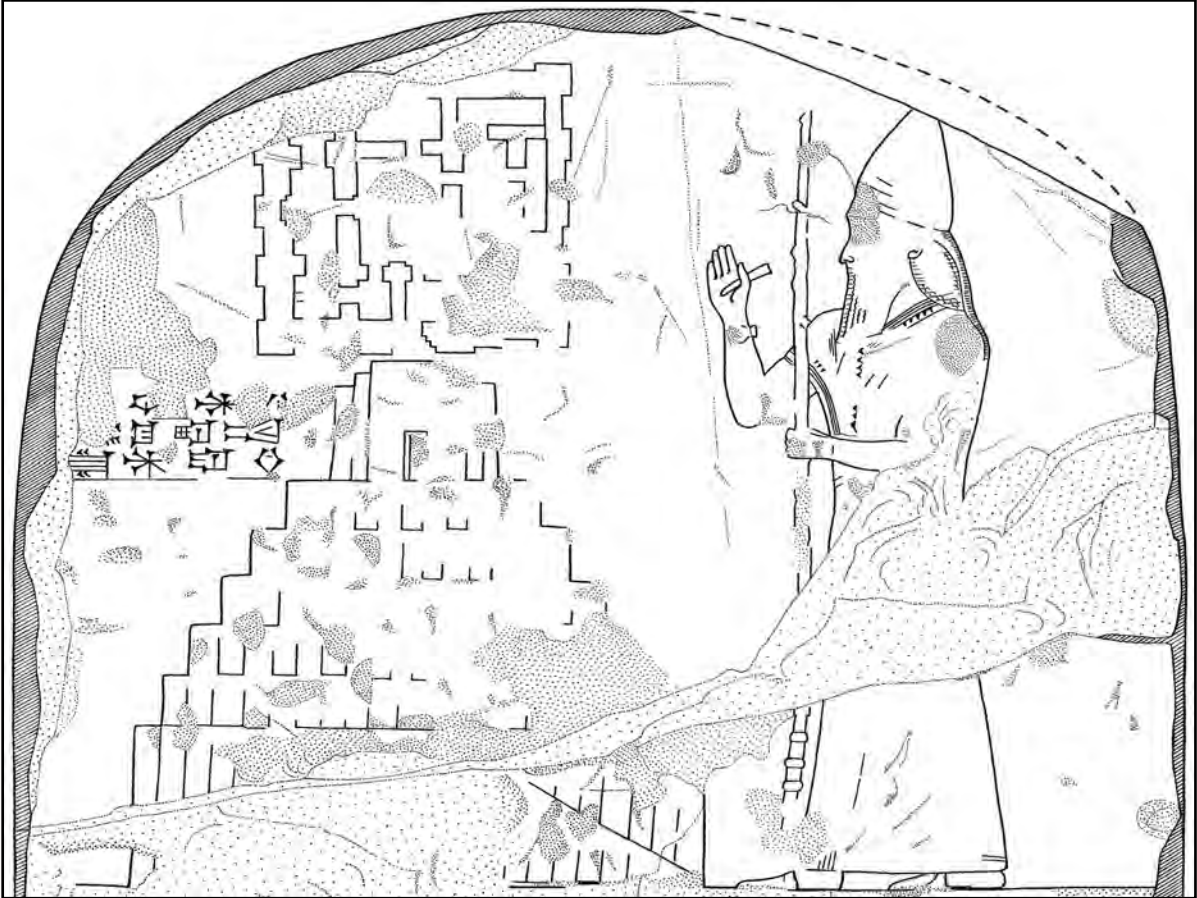


FIGURE G11-4. Nebuchadnezzar II before É-temen-anki, Ziggurat of Babylon, “Tower of Babel” Stele (detail), ca. 604-562 BCE

The oldest representation of the ziggurat of Babylon is on the so-called “Tower of Babel” stele in the Shøyen Collection:<sup>1</sup>

The figure depicted on the right side of the relief is a bearded male dressed in a long robe and shod in sandals. The fine details of his beard, hair, and robe have largely disappeared but enough traces remain to give an impression of delicate rendering of very elaborate decoration. His right wrist is embellished with a bracelet or bangle. He wears the late form of the Babylonian royal crown, conical with a long tassel hanging from the back, and holds in his left hand a long staff that matches him in height. In his right hand he holds a curved conical object directed at his face .... As the bearer of ... three regalia — crown, staff, and curved object—the standing figure depicted on the present monument is unquestionably also a king. Given the certain attribution of the stele’s inscription to Nebuchadnezzar II, there can be no doubt that he is none other than this great Babylonian monarch (reigned 604–562 BCE) ....

The stepped tower depicted on the left side of the relief, opposite Nebuchadnezzar, is accompanied by the following epigraph: “E-temen-anki, the ziggurat of Babylon” ... Its early history is unrecorded but more is known of the tower in the first millennium. It was destroyed by Sennacherib of Assyria when he laid Babylon waste in 689 BCE, and partially rebuilt by Sennacherib’s successors, Esarhaddon and Ashurbanipal. The project was restarted by Nabopolassar after Babylon won its independence from Assyria, and completed by his son, Nebuchadnezzar II, in about 590 BCE. Archaeological evidence reveals that the building was damaged beyond repair in the Persian period. It was leveled in the late fourth century BCE by Alexander of Macedon [i.e., Alexander the Great] and his successors in preparation for a rebuilding that was never started.<sup>2</sup>

1 A. George, *Stele of Nebuchadnezzar II*, pp. 154-155.

2 The destruction of the E-temen-anki is echoed in late Israelite documents (J. C. VanderKam, *Book of Jubilees* (2001), 10:26, p. 63; F. Josephus, *Antiquities* 1:4:3, p. 30; J. J. Collins, *Sibylline Oracles*, 3:101-103, p. 364; H. E. Gaylord, Jr., 3 Baruch 3:8, p. 665).

In order to complete E-temen-anki and Eur-me-imin-anki to the top ... I mobilized [all] countries everywhere, [each and] every ruler [who] had been raised to prominence over all the people of the world [as one] loved by Marduk, from the upper sea [to the] lower [sea,] the [distant nations, the teeming people of] the world, kings of remote mountains and far-flung islands in the midst of the] upper and lower [seas,] whose lead-ropes [my] lord Marduk placed in [my] hand so [that they should] draw [his] chariot ...





FIGURE G11-5. *Building the Tower of Babel*, ca. 1896-1902  
J. James Tissot, 1836-1902

An inscription from Borsippa tells us that the ziggurat had been left unfinished and that, prior to the reconstruction by Nebuchadnezzar II, it had fallen into ruins — a reminder of the uncompleted structures of the biblical Babel:<sup>39</sup>

I built É-temen-anki, the ziggurat of Babylon (and) brought it to completion, and raised high its top with pure tiles (glazed with) lapis lazuli. At that time E-ur-(me)-imin-anki, the ziqqurrat of Borsippa, which a former king had built and raised by a height of forty-two cubits *but had not finished (to) the top, had long since become derelict and its water drains were in disorder. Rains and downpours had eroded its brickwork. The baked brick of its mantle had come loose and the brickwork of its sanctum had turned into a heap of ruins.*<sup>40</sup> My great lord Marduk stirred my heart to rebuild it.

Richard Hess<sup>41</sup> comments on an interesting parallel in the Mesopotamian *Gilgamesh Epic* on the matter of “making a name”:

In the story itself Gilgamesh seeks to make a name by finding immortality, which he fails to do. In the prologue and epilogue to the story,<sup>42</sup> Machinist<sup>43</sup> observes that his “name” is made through the city wall, which the reader is invited to admire (though this itself may point to the foundation text that is normally placed underneath the wall of a new structure). Both immortality and the construction of a large structure suggest parallels with the Tower of Babel.

39 A. George, *Stele of Nebuchadnezzar II*, p. 169, emphasis added.

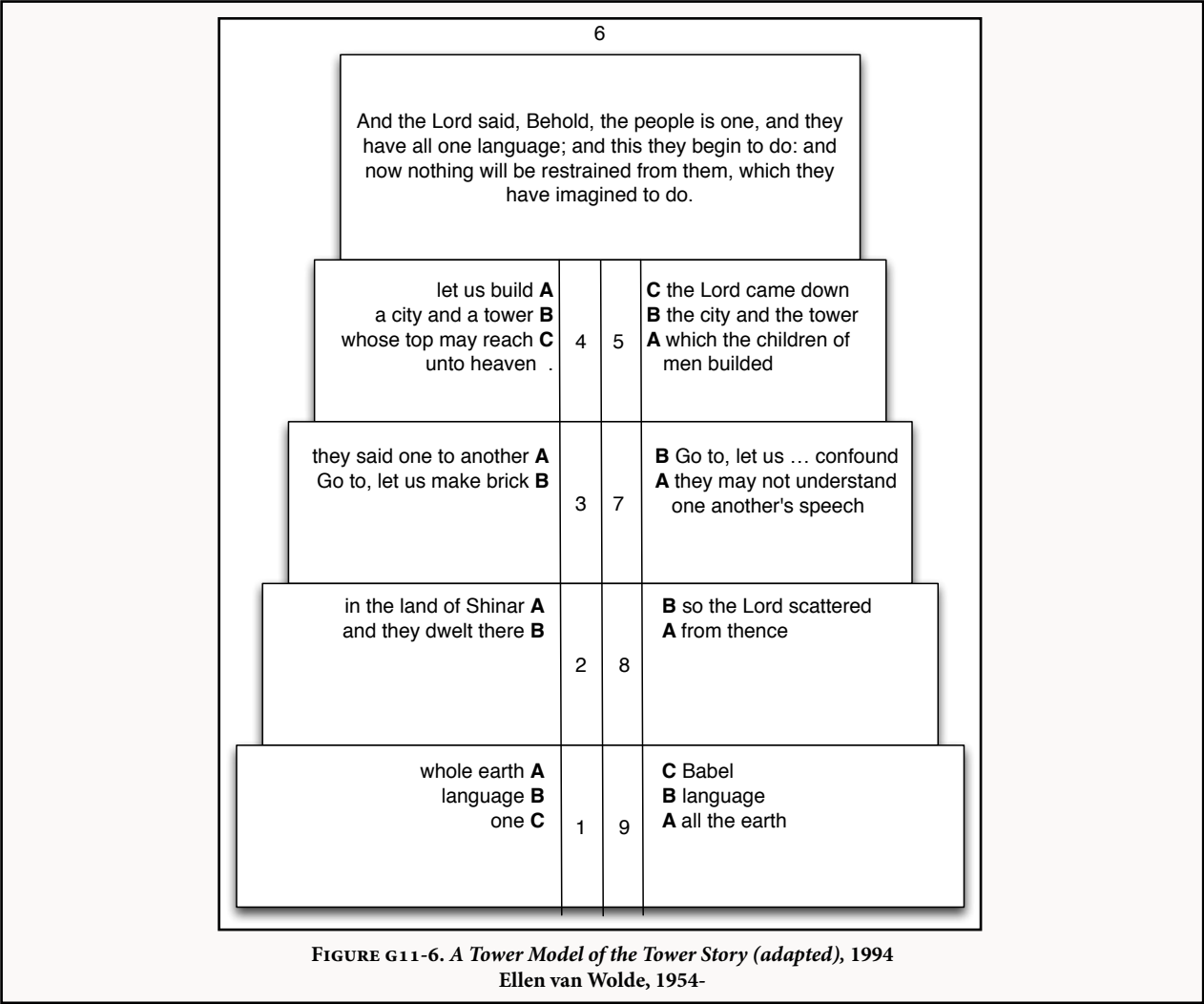
40 See *Endnote G11-9*, p. 435.

41 R. S. Hess, *Israelite Religions*, p. 178 n. 24.

42 A. George, *Gilgamesh*, 1:18-21, p. 2, 11:323-326, p. 99.

43 Cf. L. R. Kass, *Wisdom*, p. 228.





### A Tower Model of the Tower Story

In the nine verses that make up the account of the Tower of Babel, we have “a short but brilliant example of Hebrew story telling.”<sup>44</sup> To begin with, we marvel with Fokkelman<sup>45</sup> at how little room the narrator had to do his job, yet he managed to keep “within the square meter. He who has something to say and must, speaking in terms of sound and time, do so in 121 words or two minutes, or, in terms of writing and space, within half a page of thirteen lines, is forced to confine himself.” Yet within this highly constrained setting, the author has created a literary masterpiece. Ingenious word and sound parallels between verses, “ironic linkages between sections and ideas,”<sup>46</sup> and a beautiful economy of style are readily apparent to readers of Hebrew. In its original tongue “the prose turns language itself into a game of mirrors.”<sup>47</sup> Addressing the meaning of this densely packed scripture gem, Everett Fox writes of how its general message of measure-for-measure allotment of divine action in direct response to human hubris “is transmitted by means of form”:<sup>48</sup>

44 G. J. Wenham, *Genesis 1-15*, p. 234.  
45 Cited in E. van Wolde, *Words*, p. 84.  
46 E. Fox, *Books of Moses*, p. 46.  
47 R. Alter, *Five Books*, p. 59.  
48 E. Fox, *Books of Moses*, p. 46.

The divine “Come-now!” of v. 7 clearly stands as an answer to humankind’s identical cry in vv. 3 and 4. In addition humans, who congregated in order to establish a “name” and to avoid being “scattered over the face of all the earth” (v. 4), are contravened by the action of God, resulting in the ironic name “Babble” and a subsequent “scattering” of humanity (v. 9). The text is thus another brilliant example of biblical justice, a statement about a worldview in which the laws of justice and morality are as neatly balanced as we like to think the laws of nature are.

Many scholars have noted the obvious chiasmic features of the story.<sup>49</sup> For example, Ellen van Wolde explains her tower model of the Tower story that visually demonstrates how city of Babel is incrementally built up by men and taken down by God:<sup>50</sup>

The tower shows on the one hand how verses 1 and 9, 2 and 8, 3 and 7, and 4 and 5 are parallel to one another, and on the other hand clearly shows the ascending line in vv. 1-4 and the descending line in vv. 5, 7-9. Together these two lines represent the Tower of the story. The opposition between the human actions vertically upward and the actions of Yahweh vertically downward becomes abundantly clear in this way. The diagram shows also that the central verse is not v. 5 (a verse which contributes little in terms of content to the story), but v. 6, since the latter detracts from the vertical movements and presents Yahweh’s implicit reaction at the moment the humans are at the top. Since v. 5 is a proleptic forerunner of the events of vv. 7ff., this verse assumes a place in the spatial order between vv. 7 and 9 (i.e., on the descending line). This tower model shows also how the parallel verses are also structured chiasmically in relation to one another. [In other words, the parallel wording in each verse is laid out in reverse order from its counterpart verse (A, B, C vs. C, B, A).]

### “Let Us Make Us a Name”

Although Jewish sources such as the book of *Jubilees* are clear in their condemnation of the wickedness of the generation of the Tower,<sup>51</sup> modern commentators disagree as to how the project of the Babel builders itself went wrong — or even whether it went wrong at all.<sup>52</sup> As Kass observes:<sup>53</sup>

On first encountering the story, prior to careful reflection, any reader who is not already committed to defending everything God does is likely to find the tale troubling. For the building of the city and tower appears at first glance to be an innocent project, even a worthy one. It expresses powerful human impulses, to establish security, permanence, independence, even self-sufficiency. And it is accomplished entirely by rational and peaceful means: forethought and planning, arts that transform the given world, and cooperative social arrangements made possible by common speech and uniform thoughts. Babel, the universal city, is the fulfillment of a recurrent human dream, a dream of humankind united, living together in peace and freedom, no longer at the mercy of an inhospitable or hostile nature ...

The city is a mixture of pride and fear.<sup>54</sup> Its origins, quite likely, are in fear. The immediately postdiluvian population has better reason than most to know and fear nature’s wildness and inhospitality and to shrink from standing unarmed and dispersed before the powers that be. Having (at best) hearsay knowledge of God’s promise to Noah (no more floods, no total destruction), these men are inclined rather to trust to self-help for protection against the state of nature and the wide open spaces. They find strength in numbers and unification, and in their ability cooperatively to craft a home in the midst of an indifferent — not to say hostile — world.

49 See, e.g., G. J. Wenham, *Genesis 1-15*, pp. 235-236.

50 E. van Wolde, *Words*, p. 89. See FIGURE G11-6, p. 387. Cf. Proverbs 11:11: “A city is built up (literally raised up) by the blessing of the upright/but it is torn down by the speech of the wicked” (translation in P. M. Sherman, *Babel’s Tower*, p. 76).

51 See *Endnote G11-10*, p. 435.

52 For an overview of arguments relating to this issue, see P. M. Sherman, *Babel’s Tower*, pp. 29-34, 52-55.

53 L. R. Kass, *Wisdom*, pp. 219, 230-231, 234.

54 See P. M. Sherman, *Babel’s Tower*, pp. 67-69 for a discussion of the generally negative association attached to the city in the Hebrew Bible.



FIGURES G11-7, 8, 9. *The Ideal Palace of the Postman Cheval (Le Palais Idéal du Facteur Cheval)*, Hautrives, France, 1879-1912  
Ferdinand Cheval, 1836-1924

Ferdinand Cheval was a postman who lived in Hauterives, France. “Cheval began the building in April 1879. He claimed that he had tripped on a stone and was inspired by its shape. He returned to the same spot the next day and started collecting stones. For the next thirty-three years, Cheval picked up stones during his daily mail round and carried them home to build the Palais Idéal ... He often worked at night, by the light of an oil lamp.”<sup>1</sup> Wrote Cheval: “There was no notion of time anymore when the mail delivery was completed. I could have devoted my free time to hunting, fishing, billiards, or cards — there were plenty of pastimes possible. But I preferred above all the achievement of my Dream. It cost me 4,000 bags of lime and cement and my Monument represents 1,000 cubic meters of stonework — that is to say, 6,000 francs. But because of this, people tell me that my name will go down in history — that’s quite flattering!”<sup>2</sup>

The inscription at top left reads: “Work of one lone man.” Similar inscriptions, along with extracts from poetry and literature, surround the palace: “1879-1912: 10,000 days, 93,000 hours, 33 years of trials—may those more stubborn than me get to work,” “This marvel of which the author is proud will be unique in the universe,” “Work is my only glory; honor my only happiness,” “In creating this rock, I wanted to prove what will power could do,” “All that you see here is the work of a rustic.” Through his work on the palace, Cheval made himself a name. By the end of his life, it had been visited by thousands of people, including art-world luminaries like André Breton and Pablo Picasso. After Cheval’s death, a government report declared: “the whole monument is absolutely hideous. It is a pathetic pack of insanities muddled in a boor’s brain.” However in 1969, the French Ministry of Culture declared the palace a cultural landmark. In 1986, Cheval’s image was put on a French postage stamp. The bust of Cheval at top right was commissioned by the people of his town for the fiftieth anniversary of his death. It stands outside the post office — which now, ironically, has been shuttered.

1 Ferdinand Cheval.

2 J-P. Jouve *et al.*, *Le Palais Idéal*, p. 293.

But what began in fear grew in pride. Human imagination and especially human craft are its nourishment. Whereas animals pursue their aims thoughtlessly using their own inborn powers, human beings take pride in exercising those powers that come to them as a result of their own devisings. Working from the ground up, men make bricks from the dust of the earth by the transforming power of fire. Lowly materials in hand, their ambition soars as they conceive next to build a city and a tower, with its top in heaven. The city and tower express the human conquest of necessity, human self-sufficiency, and independence. Above all, the sky-scraping tower — whatever its explicit purpose — stands proudly as a monumental achievement of proud builders, to serve their everlasting glory. The anticipatory vaunt of the builders — “Let us make us a name” — shows the towering pride, though the fear of dispersion (“lest we be scattered abroad”) has not been altogether extinguished.

What is this wish “to *make us a name*”? The verb “to make,” *ʾasah*, has previously been used only by God, either to announce His own makings or to command Noah’s building of the Ark, or, once, by the narrator to report God’s making of coats of skins. The word “name,” hitherto used in relation to particular names, acquires here a new sense for the first time in Genesis. Adam had named the animals, named himself and the woman as woman and man (*ʾishah* and *ʾish*), and later renamed the woman Eve, honoring her powers as the mother of all life. People give and receive names that are significant (Noah, for example, the first person born after the death of Adam, gets a name meaning both “comfort” and “lament”). Fame and renown are sought, and some men even boast of their deeds (for example, Lamech, who is the poet of his own heroism). But the aspiration to *make* a name goes beyond the desires to give oneself a name or to *gain* a name — that is, beyond the longings for fame and glory earned by great success.

To *make* a name for oneself is, most radically, to “make that which requires a name.” To make a new name for oneself is to remake the meaning of one’s life so that it deserves a new name. To change the meaning of human being is to remake the content and character of human life. The city, fully understood, achieves precisely that. Though technology, through division of labor, through new modes of interdependence and rule, and through laws, customs, and mores, the city radically transforms its inhabitants. At once makers and made, the founders of Babel aspire to nothing less than self-re-creation — through the arts and crafts, customs and mores of their city. The mental construction of a second world through language and the practical reconstruction of the first world through technology together accomplish man’s reconstruction of his own being. The children of man (*adam*) remake themselves and, thus, their name, in every respect taking the place of God ....

In their act of total self-creation, there could be no separate and independent (non-man-made) standard to guide the self-making or by means of which to judge it good. The men, unlike God in His creation, will be unable to see [whether] all that they had done is good. (Indeed, in the story, the Babel builders do not even pause, as God had done, to evaluate their handiwork.) They could, of course, see if the building as built conformed to their own linguistic blueprint, but they could not judge its goodness in any other sense.

In the end, “God will make a name for the one whom *He* chooses, and,” writes Richard Hess, “that choice is found in the line of Shem, whose name in Hebrew is the word for ‘name.’”<sup>55</sup>

## Naming in a Temple Context

Because the Babel story is set in the explicit context of the construction of a temple city, we should not neglect the possibility that the desire of the builders to make a name for themselves has its roots in temple ritual. The importance of naming as it relates to Mesopotamian rites of investiture and Israelite temple ritual is well known:<sup>56</sup>

55 R. S. Hess, *Israelite Religions*, pp. 177-178, emphasis added.

56 J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 11, 21-22.





FIGURE G11-10. *Manti Utah Temple*  
Val W. Brinkerhoff, 1953-

Doris R. Dant describes Minerva Teichert's mural of the Tower of Babel on the east wall of the Manti Utah Temple as follows:<sup>1</sup>

Teichert's narrative begins in the East, the post-Deluge birthplace of the civilizations of the world. On the east wall (appropriately) of the world room is depicted the Tower of Babel under construction in the Plain of Shinar ... [The architecture of the ziggurat] harmonized with the observatory theme she chose for representing the learning — astronomy and mathematics in particular — that came out of the East. According to Teichert, this knowledge is also represented by the lever employed by a laborer on the mural's left, the compass in the architect's hand, the square held by a supervisor, and the wheeled carts. These are tools for a massive, concentrated effort — “almost the birth of cooperation” — made possible by the desire of unifying the dominant people ... Teichert also portrays the harsh realities of slavery and the builders' lack of faith in God's promises. The ominous cloud hovering over the misbegotten enterprise may denote God's displeasure, which resulted in the dispersal of the people when their language was confounded. This dispersion is hinted at by the varied garb and headgear of the workers.

Frequently mentioned in ancient Jewish and Christian literature is a prophecy of Adam that the world would be destroyed once by water and once by fire.<sup>2</sup> Some accounts tell of a record (i.e., Adam's prophecy, astronomical information, or music) that was inscribed either on two pillars or else on tablets. To assure the survival of the record, the two pillars were made of different materials, one of which would be preserved in case of flood and the other of which would be impervious to fire. In some cases, the themes of the pillars or stelae and the Flood are connected to the construction of the Tower of Babel. In any case, Kass infers:<sup>3</sup>

The context of the Flood suggests a connection with safety: the Tower is an artificial high ground providing refuge against future floods and a watchtower for the plain; it is even imaginable that it might be intended as a pillar to hold up heaven, lest it crack open another time<sup>4</sup> ... The towers would, almost certainly, have been the favored sites for astronomical observation. In Babylonia, astronomical observation was not undertaken for the restful and disinterested contemplation celebrated by the Greek philosophers, but for an apprehensive yet patient scrutiny and measurement of the motions of the heavenly bodies, in the service of calculation, prediction, and control — and not the least regarding the coming of rain. The Babylonian priests ruled the city on the basis of their knowledge — and divination — regarding heaven. The “House of the Foundation of Heaven and Earth” thus sought to link the city with the cosmos, and to bring the city in line with the heavenly powers that be, or — perhaps conversely — to bring the powers that be into line with the goals of the city.

1 D. R. Dant, *Minerva Teichert's Manti Temple Murals*, pp. 17-18. For black and white photographs of the mural, see plates 1a, b, p. 33.

2 For more details on this topic, see J. M. Bradshaw, *God's Image 1*, p. 492 ENDNOTE 6-4, p. 492.

3 L. R. Kass, *Wisdom*, pp. 229-230.

4 See J. M. Bradshaw, *God's Image 1*, pp. 655, 699-700.





FIGURE G11-11. *The Fountain of Saint Bernard of Clairvaux, near the former Clairvaux Abbey in Ville-sous-la-Ferté, France*

Bernard of Clairvaux is best known to Latter-day Saints as the presumed author of the original Latin version of the hymn “Jesus, the Very Thought of Thee.”<sup>1</sup> “On 25 June 1115, the abbot Bernard and his followers arrived from the abbey of Citeaux ... to establish the first monastery (of which nothing now remains) in the narrowest part of the valley. According to ancient texts, the place name at that time was ‘Val d’Absynthe,’ but soon afterwards it changed to ‘Clairvaux.’ These names are allegorical, if not symbolic.”<sup>2</sup> Legend has it that Bernard founded his original monastery at the exact spot of this fountain:<sup>3</sup>

The Cistercian [monastery] ideal was to practice the rule of Saint Benedict in simplicity, poverty, and charity ... By the time of Bernard’s death, the Cistercians had spread throughout Europe, with 352 abbeys, 169 of them affiliated to Clairvaux ....

On 10 February 1792, having become the property of the nation [as the result of the French Revolution], the abbey was sold for 337,550 pounds to Pierre Cauzon, an architect ... who set up a paper mill and a glassworks within its walls ... The industrial episode at least saved Clairvaux from total destruction ....

Clairvaux’s huge, under-used buildings could not but attract the attention of Napoleon’s minister of the interior, who was expected to organize a national network of prisons ... [T]hirteen prisons were created under Napoleon, including nine in former monastic buildings. But in fact ... the prisons became, for all practical purposes, private factories whose owners were given the use of the prisoners’ labor power in turn for taking care of their basic needs ... As France’s largest prison in the 19th century, Clairvaux dramatically illustrated the excesses of an unnatural situation in which the state’s dereliction of duty, along with the parallel power of industrial liberalism, turned the prison into a machine for exploitation and destruction ... The abbey church, having survived the upheavals of the Revolution relatively undamaged, was almost completely demolished in 1812 thanks to the inordinate zeal of an iconoclastic manager who was having trouble in paying the last of the bills for building work carried out on the new prison .... [The prison’s famous “chicken coops,” prisoner sleeping quarters that have been compared to livestock cages,] were still in use up to 1970 ....

In 1971, the Ministry of Justice’s prison service was moved to modern buildings with individual cells, common quarters and workshops, situated inside the walls of Grand Clairvaux, but not incorporating any of the historic buildings other than the 18th-century small cloister.

1 *Hymns* (1985), Jesus, the Very Thought of Thee, #141. The first line of the Latin verse is “Iesu, dulcis memoria.” In different manuscript forms, it ranges from forty-two to fifty-three stanzas.

2 G. Vilain *et al.*, *Clairvaux Abbey*, p. 1.

3 *Ibid.*, pp. 13, 28, 29, 30, 31-32, 33, 34, 42.

Although we know few direct details of the Old Babylonian investiture ritual performed at Mari, it is certain that the fourth<sup>57</sup> of the eleven days of the later Babylonian New Year *akītu* festival always included a rehearsal of the creation epic, *Enuma Elish* (“When on high ...”),<sup>58</sup> a story whose theological roots reach back long before the painting of the Investiture Panel and whose principal motifs were carried forward in later texts throughout the Levant.<sup>59</sup> In its broad outlines, this ritual text is an account of how Marduk achieved preeminence among the gods of the heavenly council through his victorious battles against the goddess Tīamat and her allies and of the subsequent creation of the earth and of humankind as a prelude to the building of Marduk’s temple in Babylon. The epic ends with the conferral upon Marduk of fifty sacred titles, including the higher god Ea’s own name, accompanied with the declaration, “He is indeed even as I”<sup>60</sup> ....

In Babylonia, as in Jerusalem, “different temple gates had names indicating the blessing received when entering: ‘the gate of grace,’ ‘the gate of salvation,’ ‘the gate of life’ and so on,”<sup>61</sup> as well as signifying “the fitness, through due preparation, which entrants should have in order to pass through [each of] the gates.”<sup>62</sup> In Jerusalem, the final “gate of the Lord, into which the righteous shall enter,”<sup>63</sup> very likely referred to “the innermost temple gate”<sup>64</sup> where those seeking the face of the God of Jacob<sup>65</sup> would find the fulfillment of their temple pilgrimage ...

We know nothing directly about the possibility or function of gatekeepers in Old Babylonian rites of investiture. However, it should be remembered that *Enuma Elish* both “begins and ends with concepts of naming” and that, in this context, “the name, properly understood [by the informed], discloses the significance of the created thing.”<sup>66</sup> If it is reasonable to suppose that the function of sacred names in initiation ritual elsewhere in the ancient Near East might be extended by analogy to Old Babylonian investiture liturgy, we might see in the account of the fifty names given to Marduk at the end of *Enuma Elish* a description of his procession through the ritual complex in which he took upon himself the personal attributes represented by those names one by one.<sup>67</sup>

A Nephite incident that associates a (very different kind of) tower with the giving of a name is found in the Book of Mormon story of King Benjamin’s speech. In reference to Benjamin’s declaration that he “will give this people a name,”<sup>68</sup> Brant Gardner<sup>69</sup> notes that this “new naming is clearly tied to religious principles ... In that culture, reality was defined through religion, and the validation of a political reality was the leader’s persuasive claim or demonstration of Yahweh’s sanction.” Catherine Thomas goes further in her interpretation, explaining:<sup>70</sup>

Perhaps this was the first time among all the people brought out from the land of Jerusalem that a king and priest — in the tradition of Adam, Enoch, and Melchizedek — had succeeded in bringing his people to this point of transformation: he had caused them as a community actually to receive the name of Christ.

57 J. A. Black, *New Year*, p. 43.

58 S. Dalley, *Epic*.

59 K. L. Sparks, *Ancient Texts*, p. 167.

60 E. A. Speiser, *Creation Epic*, 72 (7:140). See *Endnote G11-11*, p. 436.

61 S. Mowinckel, *Psalms*, 1:181 n. 191.

62 J. H. Eaton, *Psalms Commentary*, Psalm 118:19-22, p. 405. See also Psalm 24:3-4.

63 Psalm 118:20.

64 S. Mowinckel, *Psalms*, 1:180.

65 Cf. Psalm 24:6.

66 B. R. Foster, *Before*, p. 437.

67 See *Endnote G11-12*, p. 436.

68 Mosiah 1:11.

69 B. A. Gardner, *Second Witness*, 3:108. See also *ibid.*, 3:183-188.

70 M. C. Thomas, *Benjamin*, pp. 290-292.

But what does it mean to receive the name of Christ? We remember that when we take the sacrament, we signify not that we have fully taken the name, but that we are willing to take the name.<sup>71</sup> Elder Dallin Oaks emphasized the word “willingness,” pointing to a future consummation ....<sup>72</sup> In connection with being born again, Benjamin’s people may have received something of a temple endowment.

Thomas likewise saw “something of a temple endowment” in the experience of the brother of Jared to whom the Lord showed Himself at the “cloud-veil.”<sup>73</sup> But first, like Moses,<sup>74</sup> he was required to reject the counterfeit priesthood of the Babylonians and undergo testing.

Donaldson, Rogers, and Seely read the significance of the Tower of Babel in a similar way:<sup>75</sup>

First, the impetus in building this temple was to make themselves a name. In other words, ... they [wanted to] build a temple to receive the name of God without making eternal covenants.<sup>76</sup> Second, they wanted to build this tower-temple so they would not be “scattered.”<sup>77</sup> Latter-day revelation ties the temple’s sealing power to preventing the earth from being wasted at the second coming.<sup>78</sup> One meaning of the word “wasted” in Joseph Smith’s day was “destroyed by scattering.”<sup>79</sup> ... [The Babylonians] were building their own temple, their gate to heaven, without divine approval or priesthood keys ....

The narrative begun by Genesis ends in 2 Kings 25, in which the children of Israel found themselves — because they broke the covenant — back in Babylon where the story began. Their breaking of the covenant resulted in their exile from Jerusalem (Zion) to Babylon ... In the latter days, the Lord once again has called us out of the world: we have been instructed to “go ... out from Babylon”<sup>80</sup> to build Zion.

The city of Enoch had been translated<sup>81</sup> before the Flood. However, after the Flood Melchizedek led a righteous community who “sought for the city of Enoch” and “obtained heaven.”<sup>82</sup> This scripture brings to mind the only remark of any length that has been attributed to the Prophet Joseph Smith on the subject of the Tower of Babel:<sup>83</sup>

Now in the days of Noah there was a man [with] the name of Nimrod ... After the Flood, God commanded the people to spread over the earth, but they would not, and stayed and stayed upon the high land for fear of another deluge. But Nimrod rose up and said he could withstand God. He said, “Come, let us build a tower here that the water can rise. And I will go up and fight

71 See Moroni 4:3; D&C 20:77. Compare Mosiah 5:5.

72 D. H. Oaks, *Taking Upon Us*, p. 81.

73 M. C. Thomas, *Brother of Jared*, p. 389.

74 See J. M. Bradshaw, *Moses Temple Themes*, *The Vision of Moses as a Heavenly Ascent* (with D. J. Larsen), pp. 23-50. See also J. M. Bradshaw, *Gods Image 1*, pp. 32-81, 694-696.

75 L. Donaldson *et al.*, *Building*, pp. 60-61.

76 John S. Thompson sees the confounded language of Babel as pertaining to corrupted temple ordinances: “the language of this false temple was confounded by God and stands in contrast to the preserved language of ... true priesthood and temple worship” (J. S. Thompson, *Context*, pp. 160-161).

77 Genesis 11:4.

78 See D&C 2:3.

79 N. Webster, *Dictionary*, s. v. “waste,” v. t.: “2. To cause to be lost; to destroy by scattering or by injury.”

80 D&C 133:5. Babylon is also used elsewhere in the Doctrine and Covenants as a symbol of wickedness, the antithesis to Zion (D&C 1:16; 35:11; 64:24; 86:3; 133:7, 14). For an overview of Babylon in the Old Testament, see P. M. Sherman, *Babel’s Tower*, pp. 78-83.

81 See Genesis 5:23-24; Moses 7:21-23.

82 JST Genesis 14:33-34. Cf. Moses 7:27: “many ... were caught up by the powers of heaven into Zion.”

83 E. England, Laub, p. 175, retrospectively reporting a sermon that Laub dated to 13 April 1843, spelling, grammar, and punctuation modernized. The only other account of a speech by Joseph Smith on that day is “entirely different in subject matter than the one reported by Laub” (E. England, Laub, p. 173 n. 24).





**FIGURE G11-12. *Jacob Wrestling with the Angel*  
Chapter House, Salisbury Cathedral, England  
19th-century restoration of a 13th-century original**

The Akkadian word *bāb-ili* means “gate of the god.”<sup>1</sup> In practical terms, this means that “the Babylonian Tower was intended to pave a way for divine entrance into the city.”<sup>2</sup> Nicolas Wyatt<sup>3</sup> sees a likeness to the “ladder”<sup>4</sup> (i.e., stairway, ramp) of Jacob’s dream:

The dream looks suspiciously like a description of a Babylonian ziggurat, in all probability the temple tower in Babylon. This had an external, monumental stairway leading to the top story, which represented heaven, the dwelling-place of the gods.

Jacob will later claim a name with similar meaning to the Akkadian “gate of the god” for the place of his vision: “gate of heaven.”<sup>5</sup> Michael Fishbane notes:<sup>6</sup>

As if to counterpoint the hubris of the tower building on the plain of Shinar,<sup>7</sup> the image of a staged temple-tower, whose “head” also “reaches to heaven,” emerges out of Jacob’s dream-work and humbles him.<sup>8</sup> He does not seek to achieve a name at the nameless place to which he has come on his flight to Aram, but is rather overawed by the divine presence there and extols His name: “Surely Yahweh is in this place,” explains Jacob, “and I did not know it.”<sup>9</sup> Nor does God collude with the pantheon in this text; but rather stands majestically above the divine beings whose “going up and coming down” the tower stairway provides the symbolic link between earth and heaven, and dramatizes the spiritual ascension inherent in the dream vision.<sup>10</sup> From atop this tower stairway promise and hope — not doom and dispersal — now unfold.<sup>11</sup> So as to commemorate and concretize this moment, Jacob, upon awakening, externalizes his dream imagery and erects a pillar whose “head” he anoints with oil: For indeed this place was for him a sacred center, a “cosmic mountain” linking heaven and earth.<sup>12</sup> It was, as he says, a *Beth-el*, a “house of God” and a “gateway to heaven.”<sup>13</sup> And should he return from his journey in safety, Jacob also vows to recommemorate this pillar and transform it into a “House of Elohim.”<sup>14</sup>

Later Jacob “wrestled (or embraced, as this may also be understood)” an angel who, after a series of questions and answers in a place that Jacob named *Peniel* (Hebrew “face of God”), gave him a new name.<sup>15</sup>

1 In this case, the god is Marduk.

2 L. R. Kass, *Wisdom*, p. 229. According to the Chinese Shujing, the motivation for the damage to the pillar at the time of the Flood was to “break the communication between earth and heaven so that there was no descending or ascending” (J. S. Major, *Heaven*, p. 26. See also K-c Chang, *Eve*, pp. 70-71; J. M. Bradshaw, *God’s Image 1*, ENDNOTE E-207, p. 755).

3 N. Wyatt, *Myths of Power*, p. 74. A. LaCocque, *Captivity of Innocence*, p. 54 notes that unlike the Tower story, it is God that takes the initiative in the story of Jacob (cf. P. M. Sherman, *Babel’s Tower*, pp. 57-58).

4 Genesis 28:12.

5 Genesis 28:17.

6 M. Fishbane, *Biblical Text*, p. 113.

7 Genesis 11:1-9.

8 Genesis 28:12.

9 Genesis 28:16.

10 See J. M. Bradshaw, *God’s Image 1*, figure 5-13, p. 351.

11 Genesis 28:13-15.

12 Genesis 28:18.

13 Genesis 28:17.

14 Genesis 28:20-22.

15 See B. H. Porter *et al.*, *Names*, pp. 506-507.

this God.” This is the account Josephus tells us.<sup>84</sup> But God confounded their language and they were obliged to scatter abroad over the land ....

84 See F. Josephus, *Antiquities*, 1:4:3, p. 30. Note that the Prophet is not claiming that he has received specific revelation regarding the story of Nimrod, but is only summarizing details that are found in the account of Josephus. In 1835, Oliver Cowdery also quoted from Josephus’ account (O. Cowdery, *Mummies*).

Now I will tell the designs of building the tower of Babel. It was designed to go to the city of Enoch, for the veil was not yet so thick that it hid it from their sight. So they concluded to go to the city of Enoch, for God gave him place above this impure Earth, for he could breathe a pure air. And he and his city were taken, for God provided a better place for him — for they were pure in heart. For it is the pure in heart that causes Zion to be. And the time will come again to meet, that Enoch and his city will come again to meet our city, and his people our people.<sup>85</sup> And the air will be pure and the Lord will be in our midst forever.

Whether or not this sermon is remembered correctly in every detail, the idea that the builders of Babel were seeking to obtain the blessings of those who had been translated with the city of Enoch is significant in light of the previous discussion of the Tower of Babel as a counterfeit temple. From the perspective of earthly and heavenly temple ordinances, the idea that Melchizedek's people "obtained heaven"<sup>86</sup> in their quest for the city of Enoch means that they "came by the Gospel into God's presence,"<sup>87</sup> i.e., that they obtained "the blessings of the Second Comforter."<sup>88</sup> In addition to the possibility of divine tutorial with the Father and the Son that is typically associated with the Second Comforter,<sup>89</sup> the blessings of the Second Comforter include the privilege of communion with other mortals who have been sanctified, i.e., to come "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."<sup>90</sup>

From the previous discussion the relationship between the Tower of Babel of Genesis 11 and the "great and spacious building" that "stood as it were in the air, high above the earth" of Lehi and Nephi's vision<sup>91</sup> is made clear: they are one and the same. Indeed, Ellen van Wolde points out that the Hebrew term for "heaven" in Genesis 11:4 "can also mean air, and the word is frequently used in the Hebrew Bible in connection with impressive buildings such as fortresses or towers, as in Deuteronomy 1:28 and 9:1, which speak of 'great cities and fortresses in the air.'"<sup>92</sup> Nephi described the inhabitants of the building as "the world and the wisdom thereof" and the building itself as "vain imaginations" and "the pride of the world."<sup>93</sup> Like the Tower of Babel, "it fell, and the fall thereof was exceedingly great."<sup>94</sup>

The aspirations of the builders that the top of the tower "may reach unto heaven"<sup>95</sup> are contradicted by the statement in Genesis 11:5 that the Lord had to come down to it. Gordon Wenham observes:<sup>96</sup> "With heavy irony we now see the tower through God's eyes. This tower which man thought reached to heaven, God can hardly see!"

85 See Moses 7:63.

86 JST Genesis 14:34. See S. H. Faulring et al., *Original Manuscripts*, pp. 127-128, 641-642.

87 H. L. Andrus, *Doctrinal (Rev.)*, p. 252.

88 H. L. Andrus, *Doctrines*, p. 52. See H. L. Andrus, *Perfection*, pp. 366-400; J. M. Bradshaw, *Temple Themes in the Oath*, pp. 73-79.

89 J. M. Bradshaw, *Temple Themes in the Oath*, pp. 73-74.

90 Hebrews 12:22-24. Compare D&C 107:18-19.

91 1 Nephi 8:26. See also 1 Nephi 8:31; 11:36; 12:18.

92 E. van Wolde, *Words*, p. 92. See *Endnote G11-14*, p. 436.

93 See 1 Nephi 11:35-36; 1 Nephi 12:18.

94 1 Nephi 11:36. Cf. J. Smith, Jr., *Documentary History*, August 1832, 1:283; 13 August 1843, 5:530.

95 Genesis 11:4.

96 G. J. Wenham, *Genesis 1-15*, p. 240.





FIGURE G11-13. *Elbphilharmonie, Hamburg, Germany*

Noting that the Book of Mormon was written “for our day,” John Mansfield,<sup>1</sup> with tongue in cheek, has been keeping his eye on the Hamburg Elbe Philharmonic Hall as a possible successor to the “great and spacious building” described in 1 Nephi:

*1 Nephi 8:19: “And I beheld a rod or iron, and it extended along the bank of the river.”*

Hamburg has been redeveloping part of its port on the Elbe [River] as a new quarter called HafenCity.

*1 Nephi 8:26: “And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building.”*

“In the middle of the flow of the river Elbe on approximately 1,700 reinforced concrete piles a building complex is emerging, which, in addition to three concert halls, will encompass a hotel, 45 private apartments and the publicly accessible Plaza. The ... world-class concert hall [has] a height of 50 meters with seating for 2,150.”

*1 Nephi 8:26-27: “And it stood as it were in the air, high above the earth. And it was filled with people both old and young, both male and female; and their manner of dress was exceedingly fine.”*

“At a height of 37 meters visitors will be treated to a unique 360° panoramic view of the city. Measuring some 4,000 square meters the Plaza will be almost as big as the one in front of the City Town Hall and will be an ideal place for Hamburg’s citizens and tourists, concert-goers and hotel guests to stroll.”

If nothing else, the building’s budget is “great and spacious.” Reputed as Germany’s most expensive cultural project, the cost of the Hamburg Elbe Philharmonic Hall is reckoned at almost 800 million euros, ten times more expensive than the estimate of 77 million euros proffered by the mayor in 2005.<sup>2</sup>

<sup>1</sup> J. Mansfield, Great and Spacious Building.

<sup>2</sup> M. Klemm, Hamburg: Elbphilharmonie.

### “Let Us ... Confound Their Language”

The first chapter of the book of Ether describes the origins of the Jaredites at the time of “the great tower, at the time the Lord confounded the language of the people and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.”<sup>97</sup> This and related references<sup>98</sup> have encouraged LDS scholars seeking independent evidence from the Book of Mormon for the biblical story. However, in his lucid commentary on the Book of Mormon, Brant Gardner cautions that things are not so simple as they seem.<sup>99</sup> He reminds us that Mosiah did not actually translate the “first part” of the record of the Jaredites that spoke of “the creation of the world, and also of Adam, and an account from that time even to the great tower.”<sup>100</sup> Thus, it is unlikely that the passing references to that early history we have in the Book of Mormon are based on the Jaredite record. Rather, it is more probable that they have been carried over by Moroni into the book of Ether from what he had learned previously in his study of the brass plates. Specifically, he argues that “the material being translated and Mosiah’s understanding of the [biblical story of the Tower of Babel] had enough resemblances that Mosiah shaped the Jaredites’ original story to match the brass plates’ story at a crucial point” — namely the description of how the language of the builders was confounded. Continuing, he explains:<sup>101</sup>

Based on what we know of how Joseph Smith translated Nephi’s plates, we might expect that Mosiah used a similar method. Thus, when Mosiah saw similar content, he used the familiar language from the brass plates, much as Joseph Smith used the familiar KJV language of Isaiah and Jesus’ 3 Nephi sermon. It would be dangerous to assume that Mosiah used a better or more accurate or literal translation method than Joseph Smith did while translating a document from an unknown language through the same [Nephite Interpreters].

By this means, whatever textual and interpretive difficulties were present in the version of “Genesis” on the brass plates could have made their way into Moroni’s summary of the events surrounding the departure of the Jaredites from the Old World. In the words of Gardner, “By the time Moroni adapted Mosiah’s adaptation, we have the story as given in Genesis *because* of Genesis, not as an independent confirmation.”<sup>102</sup>

Gardner reads the biblical story of the Tower of Babel “similar to the way Nibley has, as a remembrance of an event of ancient temple-building,<sup>103</sup> but not as the true origin of multiple languages.”<sup>104</sup> He writes:

97 Ether 1:33. Nibley taught that the “great tower” of the Jaredites was linked with Nimrod, and that the “Tower of Babel” was later (H. W. Nibley, *Teachings of the Book of Mormon*, 1:345. Cf. H. W. Nibley, *Lehi 1988*, pp. 165–167; H. W. Nibley, *Approach*, p. 329).

98 Mosiah 28:17 (“the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth”), Ether 1:3 (“the great tower”). See also Mosiah 27:17; Helaman 6:28, and the Title Page and the Testimony of Three Witnesses in the Introduction of the Book of Mormon.

99 B. A. Gardner, *Second Witness*, 6:163.

100 See Ether 1:3–4.

101 B. A. Gardner, *Second Witness*, 6:162.

102 *Ibid.*, 6:166. Some might object to this interpretation of events, thinking that since Moroni and Mosiah were prophets they would have surely known what happened of their own accord, not through the medium of the written record. However, Elder John A. Widtsoe explained (J. A. Widtsoe, *Evidences*, p. 127): “when inspired writers deal with historical incidents, they relate that which they have seen or that which may have been told them, unless indeed the past is opened to them by revelation.”

103 H. W. Nibley, *Lehi 1988*, pp. 164–165.

104 B. A. Gardner, *Second Witness*, 6:164–165.

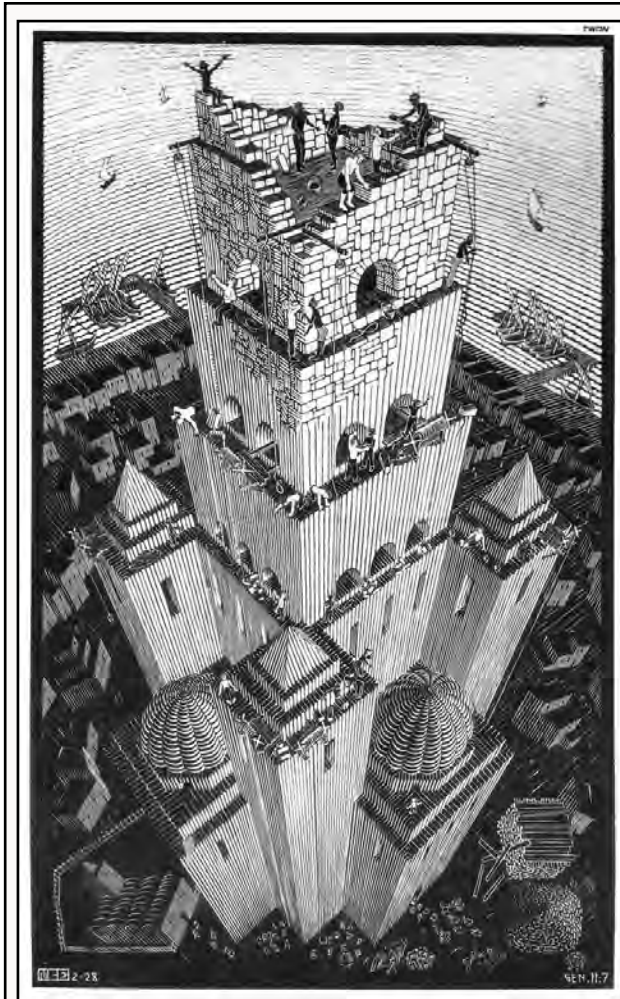


FIGURE G11-14. *Tower of Babel, 1928*  
M. C. Escher, 1898-1972

"Although Escher dismissed his works before 1935 as of little or no value as they were 'for the most part merely practice exercises,' some of them, including the *Tower of Babel*, chart the development of his interest in perspective and unusual viewpoints that would become the hallmarks of his later, more famous, work.

In contrast to many other depictions of the biblical story, ... Escher depicts the tower as a geometrical structure and places the viewpoint above the tower. This allows him to exercise his skill with perspective, but he also chose to centre the picture around the top of the tower as the focus for the climax of the action."<sup>1</sup> He later commented: "Some of the builders are white and others black. The work is at a standstill ... Seeing as the climax of the drama takes place at the summit of the tower which is under construction, the building has been shown from above as though from a bird's eye view."<sup>2</sup>

Catherine A. Callaghan wrote the following verse about this engraving:<sup>3</sup>

Almost we shared  
one tongue, one tower,  
one sphere in heaven.

Now winches lock  
while we stay ledge-bound,  
look back, look down,  
founder in words  
or scale the unset bricks  
to strain toward sky.

1 Tower (Escher).

2 I. L. Finkel *et al.*, *Babylon*, p. 204.

3 C. A. Callaghan, *Other Worlds*, p. 47.

Historical linguistics cannot trace languages with absolute precision, but there are tools for reconstructing language families and tracing their history by their development. None of the known history of languages can account for a single language splitting into the multitudes of world languages around 2000 BCE or even 3000 BCE, or at all.<sup>105</sup> Nibley suggests that we need to be cautious of such simplistic readings of the scriptural text.<sup>106</sup>

The book of Ether, depicting the uprooting and scattering from the tower of a numerous population, shows them going forth [in] family groups [and] groups of friends and associates ...<sup>107</sup> There was no point in having Jared's language unconfounded if there was no one he could talk to, and his brother cried to the Lord that his friends might also retain the language. The same, however, would apply to any other language: If every individual were to speak a tongue all his own and so go off entirely by himself, the races would have been not merely scattered but quite annihilated. We must not fall into the old vice of reading into the scripture things that are not there. There is nothing said in our text about every man

105 See *ibid.*, 6:171-176. See *Endnote G11-15*, p. 436. See also GLEANINGS Genesis 11, Assumptions About the Jaredite Language, p. 428.

106 H. W. Nibley, *Lehi 1988*, pp. 172-173.

107 Ether 1:41.



suddenly speaking a new language. We are told in the book of Ether that languages were confounded with and by the “confounding” of the people: “Cry unto the Lord,” says Jared,<sup>108</sup> “that he will not confound us that *we* may not understand our *words*” (emphasis added). The statement is significant for more than one thing. How can it possibly be said that “we may not understand our *words*”? Words we cannot understand may be nonsense syllables or may be in some foreign language, but in either case they are not our words. The only way we can fail to understand our own words is to have words that are actually ours change their meaning among us. That is exactly what happens when people, and hence languages, are either “confounded,” that is, mixed up, or scattered.<sup>109</sup> In Ether’s account the confounding of *people* is not to be separated from the confounding of their languages; they are, and have always been, one and the same process: the Lord, we are told,<sup>110</sup> “did not confound the language of Jared; and Jared and his brother were not confounded ... and the Lord had compassion upon their friends and their families also, that they were not confounded.”<sup>111</sup> That “confound” as used in the book of Ether is meant to have its true and proper meaning of “to pour together,” “to mix up together,” is clear from the prophecy in Ether 13:8, that “the remnant of the house of Joseph shall be built upon this land; ... and they shall no more be confounded,” the word here meaning mixed up with other people, culturally, linguistically, or otherwise.

In this reading of the text, the confounding of languages is related to the mixing (confounding) of different peoples in creating this great tower in Babylon.<sup>112</sup> From such a mixing of people who were attempting to build a temple to the heavens, Yahweh removed some of His believers [e.g., the Jaredites and, at some point, Abram] for His own purposes.

Studies of historical linguistics provide further evidence of the hegemony of the Babylonians, making confounding (mixing) of the culture and language of the peoples of its empire an inevitable consequence. Nicholas Ostler<sup>113</sup> reminds us that “Babylon ... was notable throughout its history for the leading role of a single language,” and for “almost two thousand years this language was Akkadian.”<sup>114</sup> Further, he explains:<sup>115</sup>

Throughout the second millennium BCE, the land of Sumer and Akkad already enjoyed serious cultural prestige. This is clearly reflected in the spread of its cuneiform writing system to all its neighbors, including even Elam, which had independently developed its own alternative. Besides the script, its language, Akkadian, was in this period the lingua franca for diplomacy, even where the Babylonians or Assyrians were not a party to the matters under discussion ...

In the second millennium, Akkadian was being taught and used in every capital city that surrounded Mesopotamia, essentially regardless of the ambient language.

If we take the “one language” of Genesis 11:1 as being Sumerian,<sup>116</sup> Akkadian, or even Aramaic<sup>117</sup> rather than a supposed universal proto-language,<sup>118</sup> some of the puzzling aspects of the biblical account become more intelligible. For example, “Genesis 10 and 11 would make linguistic sense in their current sequence. In addition to the local languages of each nation,<sup>119</sup> there existed ‘one language’<sup>120</sup> which made communication possible throughout

108 Ether 1:34.

109 In Hosea 7:8, the Lord uses the same Hebrew verb to condemn the way that Ephraim has become “confusedly mixed with nations” (A. LaCocque, *Captivity of Innocence*, p. 37). Cf. Hosea 9:1.

110 Ether 1:35-37.

111 See *Endnote G11-16*, p. 437.

112 Cf. the mixing of peoples in Nebuchadnezzar II’s temple building project in OVERVIEW Genesis 11, p. 384.

113 N. Ostler, *Empires*, p. 59.

114 See *Endnote G11-17*, p. 437.

115 N. Ostler, *Empires*, pp. 42, 62.

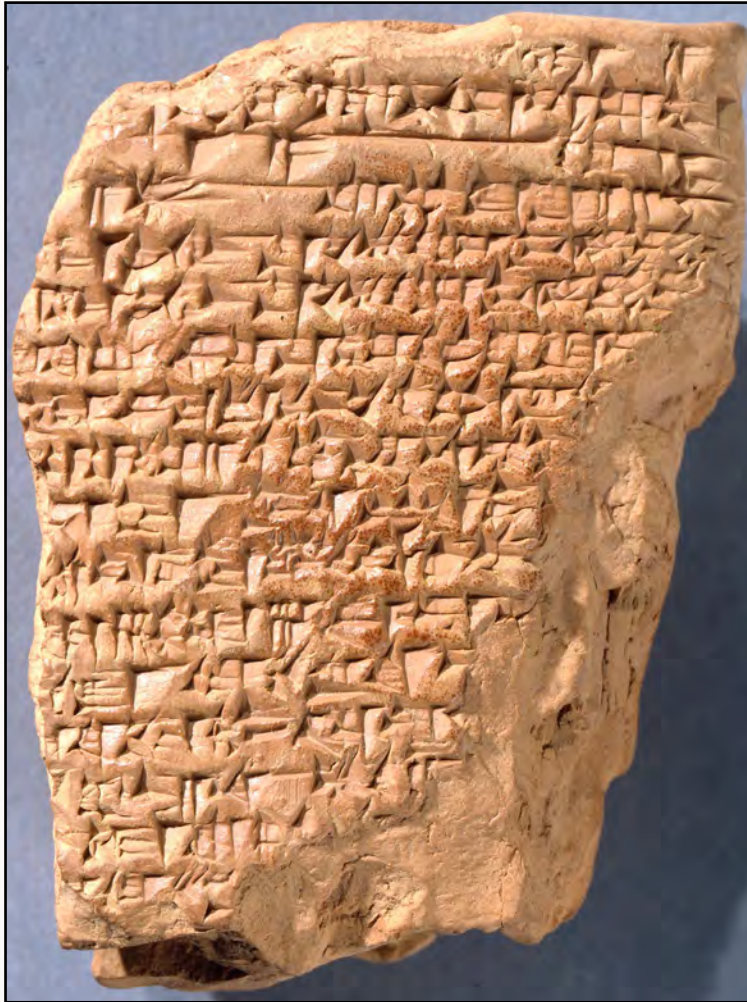
116 See *Endnote G11-18*, p. 437.

117 Aramaic would presume a setting for the story no earlier than the beginning of the first millennium BCE.

118 Whether one thinks about this in terms of the LDS tradition of an “Adamic language” or in some other way.

119 Genesis 10:5, 20, 31.

120 Genesis 11:1, 6. It may be significant that the JST for these verses reads: “*the same* language,” not “*one* language.”



**FIGURE G11-15. Tablet with Fragment of Enmerkar and the Lord of Aratta**

“The account of Enmerkar and the Lord of Aratta probably dates to the Ur III period, but takes its literary form in the Old Babylonian period a few centuries later, so it is roughly contemporary to the patriarchal period. A segment of this epic entitled *Nudimmud’s Spell* has occasioned a lot of controversy. It speaks of a time when there are no predators and there is peace between nations and rulers. The section ends with a statement about people speaking the same language.

The dispute is whether this refers to a time in the distant past or a time in the anticipated future. Vanstiphout, following Alster, translates: “For on that day ... shall Enki<sup>1</sup> ... change the tongues in their mouth, as many as he once placed there, and the speech of mankind shall be truly one.” This indicates an ideal situation in the future.<sup>2</sup> Jacobsen, in contrast, translated it as referring back to a past event: “In those days ... did Enki ... estrange the tongues in their mouths as many as were put there. The tongues of men which were one.”<sup>3</sup> B. Batto agrees with the translation in the past, but considers it a description of an inchoate, primitive, uncivilized condition rather than an idyllic or paradisiacal one.

If Jacobsen is correct, this section of the epic may stand as a parallel to the Babel account in providing an account of the disruption of languages. It would not be out of character, however, for Genesis to have a far different assessment of language diversity than that encountered in the rest of the ancient Near East. Just as paradise was a negative condition in the ancient Near East and a positive one in the Bible, so the unified language is positive in the Bible and negative in the ancient near East.

In Mesopotamia people had pride in their bilingual character. At this stage, however, we must exercise patience and caution until the literature becomes more transparent.”<sup>4</sup>

Wenham sums up his view of the implications of the “past vs. future” readings of this passage as follows:<sup>5</sup>

On Kramer’s interpretation, the Old Testament is offering an alternative explanation of the diversity of languages. Genesis is affirming that the diversity of languages represents a divine judgment on mankind and is not the product of rivalry between the gods Enlil and Enki. Here, as in the flood story, Genesis explains things in terms of a moral monotheism, whereas Mesopotamia saw things in terms of polytheistic competitiveness.

Alster’s view of the earlier tradition suggests that Genesis may be making a different point: the Sumerian gods saw the diversity of languages as undesirable because men were thereby prevented from joining in the worship of the great god Enlil, but Genesis holds that the confusion of languages is a divine antidote to human arrogance. Whereas Mesopotamia saw the human condition as improving, Genesis sees it as deteriorating. On Alster’s view, the Sumerian epic is vaunting the superiority of Sumerian civilization because one day the Sumerian language, the chief expression of that culture, will be adopted by all peoples. And certainly the Hebrew story is adamant that this is not so.

1 Note that Enki is the god of the E-temen-anki, the ziggurat in Babylon.

2 The idea that the text “is really looking forward to a time when all mankind would speak the same language, the Sumerian language ... would be closer to Zephaniah 3:9 which looks forward to an age when God ‘will change the speech of all peoples to a pure speech’” (G. J. Wenham, *Genesis 1-15*, pp. 236-237). For an overview of the topics of language and speech in the biblical tradition, see P. M. Sherman *Babel’s Tower*, pp. 69-77. Samuel Morris Brown has written extensively about the history of the Mormon quest for a “pure language” (S. M. Brown, *In Heaven*, pp. 115-141. Regarding Babel, see especially pp. 129-131). See also J. Smith, Jr. *et al.*, *Documents, July 1831-January 1833*, pp. 214-215.

3 T. Jacobsen, *Enmerkar*, 147, 148, 155, 156, p. 290. Cf. S. N. Kramer, *Babel of Tongues*, p. 281: “Changed the speech in their mouths, [brought(?)] contention into it, Into the speech of man that (until then) had been one.”

4 J. H. Walton, *Genesis*, p. 64.

5 G. J. Wenham, *Genesis 1-15*, p. 237.





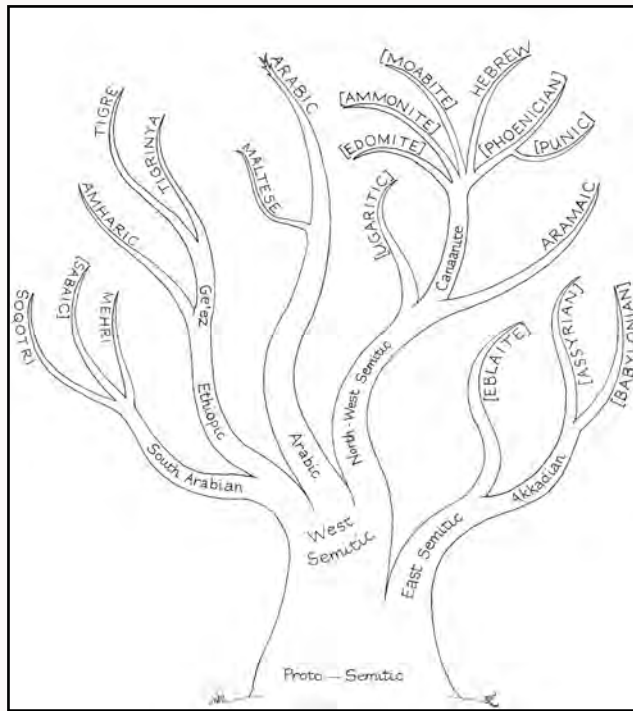


FIGURE G11-17. *Family Tree of the Semitic Languages*, 2005  
Katharine Scarfe Beckett, 1972-

“The [Semitic] language family is named after Noah’s second son, Shem, [because] many of the peoples named as the descendants of Shem in Genesis 10:21-31 spoke languages of this family, notably Hebrew (coming via Arphaxad), Assur, and Aram. But the term is not well chosen: Shem also had among his sons Elam and Lud, the patriarchs for Elamite and Lydian, which are quite unrelated languages; and Canaan (first of the Sidonians, as well as Amorites and Arwadites) and Nimrod (first of the Babylonians and Akkadians) are given as descendants of Ham, though their languages are in fact closely related to Hebrew, Assyrian, and Aramaic.”<sup>1</sup>

“The oldest known member of the [Semitic] language family is Akkadian, which is attested from around 2500 BCE, and is thus one of the earliest written languages of all. (Only Sumerian and Ancient Egyptian can beat that record.) Akkadian was spoken in Mesopotamia, the land ‘between the rivers,’ the Euphrates and the Tigris, in an area roughly corresponding to today’s Iraq. The name of the language derives from the city of Akkade, founded in the twenty-third century BCE as the imperial capital of the first ‘world conqueror,’ King Sargon. Later on, after 2000 BCE, Akkadian diverged into two main varieties, Babylonian in the south of Mesopotamia and Assyrian in the north, both of which were to become the languages of powerful empires. Speakers of Akkadian (both Babylonian and Assyrian) dominated the

political and cultural horizon of the Near East up until the sixth century BCE. Their political star may have waxed and waned, but for a good part of 2,000 years, Mesopotamian emperors, from Sargon in the third millennium BCE to Sennacherib and Nebuchadnezzar in the first, would lay claim to the title ‘King of the Universe,’ ruling over the ‘four corners (of the earth).’ More stable than the power of the sword, however, was the cultural hegemony of Mesopotamia over the whole region. The Akkadian language shaped the dominant canon for much of the Near East in religion, the arts, science, and law, and was used as a lingua franca, the means of diplomatic correspondence. Petty governors of provincial Canaanite outposts, mighty Anatolian kings, and even Egyptian Pharaohs wrote to one another in Akkadian. Languages across the Near East also borrowed many scientific and cultural terms from Akkadian, a few of which may even be recognized by English speakers today. The Jewish expression *mazel tov* ‘good luck,’ for example, is based on the Hebrew word *mazal* ‘luck,’ which was borrowed from the Akkadian astrological term *mazzaltu* ‘position (of a star)’ ....

The other languages of the Semitic family are attested from a much later period. The next in line is the Canaanite branch of Semitic, which includes Hebrew and other closely related varieties such as Phoenician, Moabite, and Ammonite. Sometime in the second millennium BCE, the Canaanites developed the first ever writing system for the common man, the alphabet. (Which group among them was the first to do so is still a moot point.) Hebrew was spoken by the Judeans and the Israelites until the last few centuries BCE, when it was displaced by Aramaic, but it survived as the religious and literary language of the Jews, and was revived in the twentieth century as the language of modern Israel. Phoenician was the language of the seafaring people of the Lebanese coastal cities Tyre, Sidon, and Byblos. The entrepreneurial spirit of the Phoenicians is responsible, among other things, for the exportation of the Canaanite alphabet to the Greeks, and for the word “Bible.” (The Greeks called papyrus-paper Byblos, because that was the city from which they imported this commodity. The word then assumed the sense of “book,” and thence “The Book.”) The Phoenicians also founded various trading colonies in Europe and North Africa, one of which was Carthage (Kart-hadasht or “Newtown” in the Punic dialect of Phoenician).

Another sibling in the Semitic family, Aramaic, has its roots in today’s Syria. During the first millennium BCE, Aramaic speakers spread across a much wider area, so that Aramaic eventually became the street-lingo in Palestine and even in Assyrian and Babylon ... Varieties of Aramaic are still spoken in some towns and villages of Syria and Northern Iraq today.

Classical Arabic is attested from a much later period, and is the language of the *Qur’an* (seventh century AD). Many words in European languages, especially those to do with science, medicine, and mathematics were borrowed from Arabic. Notable examples are the words “cipher” and “zero,” which through different routes both derive ultimately from the same Arabic word *tsifr*, meaning “nothing” ... The word “algebra” is also a loan from the Arabic *al jabr* “the setting-together (of broken things).” With the expansion of Islam, Arabic spread from the Arabian peninsula to large parts of the Near East and North Africa, and is today spoken by around 150 million people.

Finally, on the southern tip of the Arabian peninsula, there are Semitic languages quite different from Arabic, which belong to another branch of the family. These are the South Arabian languages, one of which was spoken in the Kingdom of Saba (biblical Sheba). Speakers of South Arabian languages also emigrated to Africa by crossing the narrow straits between the Red Sea and the Indian Ocean, eventually giving rise to the Semitic languages of Ethiopia, such as Amharic and Tigré.”<sup>2</sup>

1 N. Ostler, *Empires*, p. 35 n.

2 G. Deutscher, *Unfolding*, pp. 178-179, 181-183.

## Scattering and Gathering

Neither the Bible nor the Book of Mormon attributes the scattering of the people to the confusion of tongues. In Genesis, no explicit cause and effect is described — we are told only that “from thence did the Lord scatter them abroad upon the face of all the earth.”<sup>126</sup> Likewise, as Nibley describes:<sup>127</sup>

After the brother of Jared had been assured that he and his people and their language would not be confounded, the question of whether they would be driven out of the land still remained to be answered: That was another issue, and it is obvious that the language they spoke had as little to do with driving them out of the land as it did with determining their destination.

Nibley cites Jewish accounts of the destruction of the Tower when it was toppled by wind.<sup>128</sup> Using historical sources, he outlines reasons for believing that such winds and accompanying drought led to sure and swift dispersion of the peoples of the land.<sup>129</sup> He also draws for confirmation on the descriptions of the Jaredites’ journey to the New World which include phrases such as “The wind did *never cease* to blow”<sup>130</sup> and “the Lord God caused that there should be a *furious wind* blow upon the face of the waters; ... they were *many times* buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the *wind*.”<sup>131</sup>

Was such scattering inevitable? Does the Lord oppose the concerted effort of peoples to gather and build as a matter of principle? Some commentators lean in this direction. For example, van Wolde opposes the supposition of Christian exegesis “that the people are punished for the sin of building the Tower by their dispersion over the whole earth .... If there is any question of human shortcomings or faults, then it is not a sin against God, but a shortcoming in respect of the earth, because they do not disperse over the whole earth but bunch together in one place in the east, in a valley, in a city and next to a tower.”<sup>132</sup>

However, LaCocque<sup>133</sup> differs with van Wolde’s thesis that God’s edict for the “spreading of nations and multiplicity of languages was ideal. On the contrary, the plurality of the languages epitomizing the human dispersion in the world is also a loss of something that needs to be eventually retrieved with the advent of ‘one language with identical notions,’ only this time not in Babylon.” While God’s near-term initiative in this regard is centered in the election of Abraham, the ultimate eschatological achievement of this ideal will be the return of the city of Enoch to the earth and its uniting with a prepared people on earth who are “of one heart and one mind” — not because their speech is repetitively narrow, evincing a “severe limitation of interest on the part of the crowd,”<sup>134</sup> but rather because their souls embrace the expansive expressions of “righteousness.”<sup>135</sup>

126 Genesis 11:9.

127 H. W. Nibley, *Lehi* 1988, p. 175.

128 See, e.g., J. C. VanderKam, *Book of Jubilees* (2001), 10:26, p. 63; F. Josephus, *Antiquities* 1:4:3, p. 30; J. J. Collins, *Sibylline Oracles*, 3:101-103, p. 364.

129 H. W. Nibley, *Lehi* 1988, pp. 174-181; H. W. Nibley, *Approach*, pp. 331-334.

130 Ether 6:8, emphasis added.

131 Ether 6:5-6, emphasis added.

132 E. van Wolde, *Words*, pp. 102, 103.

133 A. LaCocque, *Captivity of Innocence*, p. 12.

134 See *ibid.*, p. 26.

135 Moses 7:18. See COMMENTARY Moses 7:62-65, pp. 158-162.





FIGURE G11-18. *Old Al 'Ula, 2011.*

This lonely scene comes from Old Al 'Ula, an abandoned town in Saudi Arabia. The stairs of the castle from which this photograph was taken go back 2600 years. The town once consisted of more than 800 two-story houses with lanes passing in front of them. The first story of the house was for guests and storage; the second story was for the living area. The attachment of each house to the others provided fortification against enemies. Gates that opened in the morning and closed at night protected the two narrow lanes (less than two meters wide) that penetrated the town's interior.

Closer to home, Detroit, Michigan has seen a significant outmigration of its inhabitants. "A city of 1.8 million in 1950, it is now home to 700,000 people, as well as to tens of thousands of abandoned buildings, vacant lots and unlit streets .... About 40 percent of the city's streetlights do not work ... More than half of Detroit's parks have closed since 2008."<sup>1</sup> The causes for the city's decline are many and varied and the subject of heated debate.<sup>2</sup> However some see the trend in Detroit as a portent of the future for other cities in America.<sup>3</sup>

There are regions within the developed world that expect to witness a dramatic population decline in the coming decades as a result of low fertility rates. In one of the most striking examples, "the Japanese Health Ministry estimates the nation's total population will fall by 25% from 127.8 million in 2005, to 95.2 million by 2050." Complicating the situation, low mortality rates are expected to lead to a significantly greater proportion of older citizens: "Japan's elderly population, aged 65 or older, comprised 20% of the nation's population in June 2006, a percentage that is forecast to increase to 38% by 2055."<sup>4</sup>

1 M. Davey *et al.*, *Billions in Debt*.

2 J. E. Stiglitz, *Wrong Lesson*; S. G. Richter, *What Really Ails*.

3 C. LeDuff, *Come See Detroit*.

4 *Aging of Japan*.

Donald Parry points out the contrast between the scattering of Babylon and the gathering out of His saints in the last days:<sup>136</sup>

The word "scatter[ed]" is found three times in the story of the tower.<sup>137</sup> Nations are scattered as the result of wickedness. The opposite of scattering is gathering, and this dispensation is the

136 D. W. Parry, *Flood*.

137 Genesis 11:4, 8–9.

era for gathering. The rebellious people ... were scattered from Babel, and in our dispensation the Lord's people are to gather from Babel, or Babylon: "*Gather ... upon the land of Zion .... Go ye out from Babylon .... Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other .... Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.*"<sup>138</sup>

The Prophet Joseph Smith testified that "the salvation of Israel in the last days ... consists in the work of the gathering."<sup>139</sup> "Men and angels are to be co-workers in bringing to pass this great work," said he, "and a Zion is to be prepared; even a New Jerusalem."<sup>140</sup> Another temple city is to be built, but this time under the direction of the true and living God.<sup>141</sup>

What was the object of gathering ... the people of God in any age of the world? ... The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or a house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them ....

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc.

## From Shem to Abraham

The brief story of the Tower of Babel is deliberately sandwiched between two genealogies of Shem. The genealogy of Shem, given before that story, is that of the second son of Eber, Joktan.<sup>142</sup> The second genealogy of Shem, given after that story, is that of the first son of Eber, Peleg.<sup>143</sup>

In arranging the genealogy of Shem in such a way, the author draws a dividing line through the descendants of Shem on either side of the city of Babylon. The dividing line falls between the two sons of Eber, that is, Peleg and Joktan. One line leads to the building of Babylon and the other to the family of Abraham. The author supplies a hint to this division of the line of Shem with the comment that in Peleg's day "the earth was divided."<sup>144</sup> As throughout the biblical text, the "earth" is a reference to the "inhabitants of the land." Thus not only is the land divided in the confusion of languages,<sup>145</sup> but, more fundamentally, two great lines of humanity diverge from the midst of the sons of Shem: those who seek to make a name (Hebrew *shem*) for themselves in the building of the city of Babylon<sup>146</sup> and those for whom God will make a name (Hebrew *shem*) in the call of Abraham.<sup>147</sup>

138 D&C 133:4-7, 14.

139 J. Smith, Jr., *Teachings*, November 1835, p. 83.

140 *Ibid.*, p. 84.

141 *Ibid.*, 11 June 1843, pp. 307-308. See also pp. 310, 312.

142 Genesis 10:26-29.

143 J. H. Sailhamer, *Genesis*, p. 102. See Genesis 11:10-26.

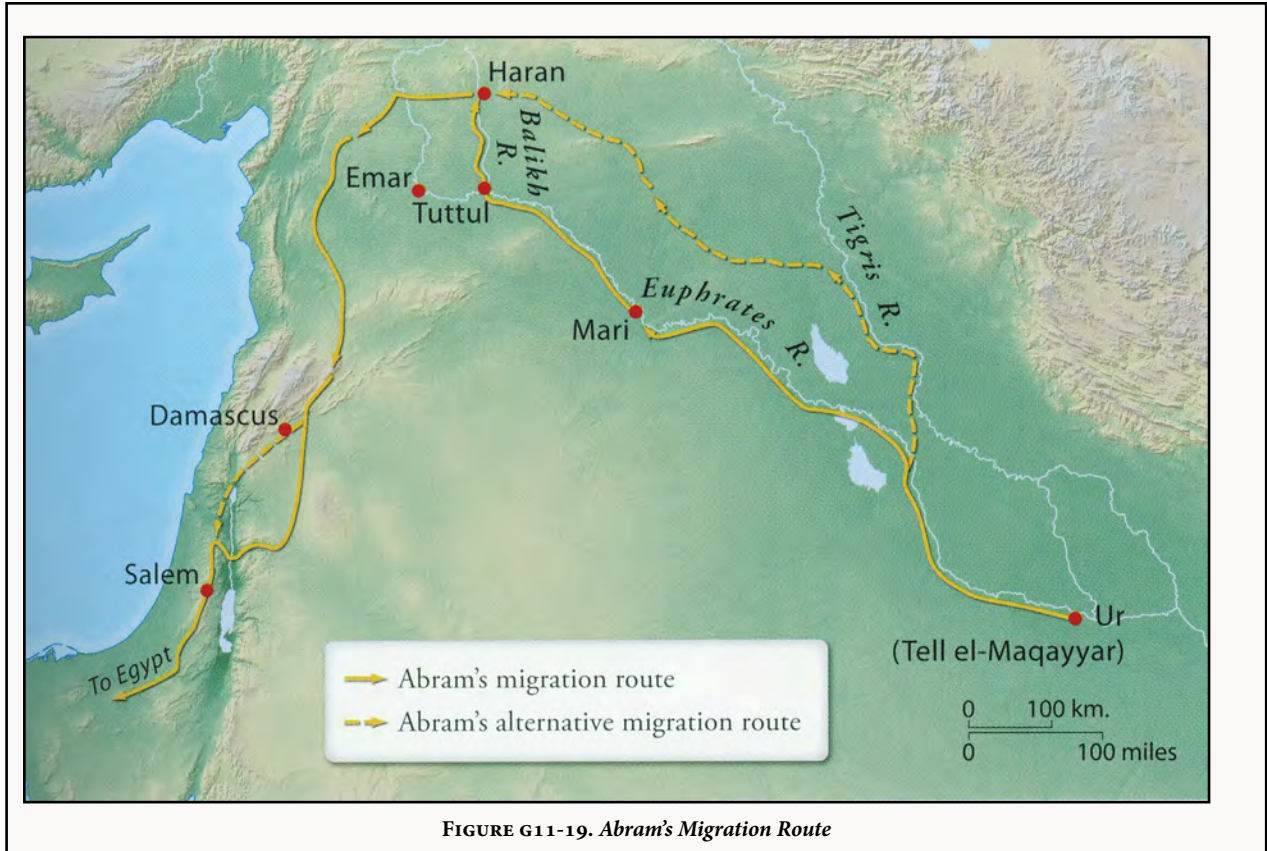
144 Genesis 10:25.

145 Genesis 11:1.

146 Genesis 11:4.

147 Genesis 12:2.





Leon Kass comments as follows:<sup>148</sup>

Shem has gained a name for himself, not by pursuing it proudly but rather for his leadership in the pious covering of his father Noah's nakedness ... Shem fathers Arphachshad two years after the Flood, and is followed by a succession of sons — Shelah, Eber, Peleg, Reu, Serug, and Nahor — each of whom, because of life spans measured in centuries, is still alive when, 222 years after the Flood, Terah is born.

It is with Terah, Abraham's father, in fact, that the lineage of Abram become interesting. Terah, mysteriously and on his own, leaves his family home in Ur of the Chaldees and sets forth, with Abram, Lot, and Sarai, to go to the land of Canaan. "Chaldees" is a biblical synonym for "Babylonians"; Ur, though not Babylon itself, was a Babylonian city, historically a center of moon-god worship, as was Haran, the city on the way to Canaan where Terah stopped. Abram will continue and complete the migration of his father, from Babylonia to Canaan, but in obedience to God's command ... Abram is the rootless, homeless, godless son of a wanderer (or radical), one who has grown out of, but who has outgrown and rejected, the Babylonian ways and gods. Two more things we know about Abram: he is married to a beautiful woman, Sarai, and he is still childless at age seventy-five when God calls, for Sarai is barren.

In his circumstances, Abram is as far as possible from the self-satisfied and secure condition of the builders of Babel: he has no gods; he has no city; he has no children; he has no settled ways; he is discontent, yet he is not despairing; he is capable of loving a beautiful woman even though she is barren. Everything else we know about Abram is speculative. He was almost certainly a man longing for roots, land, home, settled ways, children, for something great, and for the divine. About the divine, perhaps he has learned something important — albeit negatively — as a result of his experience of the Babylonian way.

<sup>148</sup> L. R. Kass, *Wisdom*, pp. 240-241.

### “O Babylon, O Babylon, We Bid Thee Farewell”<sup>149</sup>

In light of the literary beauty and importance of the story of Babel, André LaCocque<sup>150</sup> finds it striking that:

The tale is never again explicitly mentioned in the rest of the Hebrew Bible. The present narrative on Babel has not stirred any echo in the Hebrew Bible, in spite of its intrinsic power of evocation ... Nevertheless, the astounding response that the myth of Babel has since received in a variety of literary compositions and with all forms of art for over 2500 years is itself an indication how much the [author of Genesis] and his readers share a common interest in the story of Babel and see in it a paradigm of the human condition. At the level of imagination, no translation is necessary. The readership of the tale is immediately universal and timeless.

The story of Babel has never been more relevant that it is today. The expanding global monoculture replicates with cold precision the essential conditions for human projects in the style of Babel to sprout and flourish. In light of the scattering of the Babylonians, Kass poses these penetrating questions:<sup>151</sup>

Did the failure of Babel produce the cure? Has the new way succeeded? The walk that Abram took led ultimately to the biblical religion, which, by anyone's account, is a major source and strength of Western civilization. Yet, standing where we stand, at the start of the twenty-first century (more than thirty-seven hundred years later), it is far from clear that the proliferation of opposing nations is a boon to the race. Mankind as a whole is not obviously more reverent, just, and thoughtful. And internally, the West often seems tired; we appear to have lost our striving for what is highest. God has not spoken to us [speaking of Western civilization collectively] in a long time.

The causes of our malaise are numerous and complicated, but one of them is too frequently overlooked: the project of Babel has been making a comeback. Ever since the beginning of the seventeenth century, when men like Bacon and Descartes called mankind to the conquest of nature for the relief of man's estate, the cosmopolitan dream of the city of man has guided many of the best minds and hearts throughout the world. Science and technology are again in the ascendancy, defying political boundaries en route to a projected human imperium over nature. God, it seems, forgot about the possibility that a new universal language could emerge, the language of symbolic mathematics, and its offspring, mathematical physics. It is algebra that all men understand without disagreement. It is Cartesian analytic geometry that enables the mind mentally to homogenize the entire world, to turn it into stuff for our manipulations. It is the language of Cartesian mathematics and method that has brought Babel back from oblivion. Whether we think of the heavenly city of the *philosophes* or the post-historical age toward which Marxism points, or, more concretely, the imposing building of the United Nations that stands today in America's first city; whether we look at the [Internet], or the globalized economy, or the biomedical project to re-create human nature without its imperfections; whether we confront the spread of the post-modern claim that all truth is human creation — we see everywhere evidence of the revived Babylonian vision.

Can our new Babel succeed? And can it escape — has it escaped? — the failings of success of its ancient prototype? What, for example, will it revere? Will its makers and its beneficiaries be hospitable to procreation and child rearing? Can it find genuine principles of justice and other non-artificial standards for human conduct? Will it be self-critical? Can it really overcome our estrangement, alienation, and despair? Anyone who reads the newspapers has grave reasons for doubt. The city is back, and so, too, is Sodom, babbling and dissipating away. Perhaps we ought to see the dream of Babel today, once again, from God's point of view. Perhaps we should pay attention to the plan He adopted as the alternative to Babel. We are ready to take a walk with Abram.

149 *Hymns* (1985), Ye Elders of Israel, #319.

150 A. LaCocque, *Captivity of Innocence*, p. 1.

151 L. R. Kass, *Wisdom*, pp. 242-243.





**FIGURE G11-20. *Babel Revisited*, 2004**  
**Julee Holcombe, 1972-**

Paying homage to the 1563 work by Pieter Bruegel the Elder,<sup>1</sup> Julee Holcombe's Tower of Babel is "built of collaged digital images of various buildings from crumbling cheap housing to neo-classical palaces and topped by skyscrapers reaching for the heavens." According to the artist: "*Babel Revisited* takes an allegorical gaze at history and modernity and how human beings, like nature, are doomed to the continual repetition of what has gone before."<sup>2</sup> André LaCocque concludes that the author of Genesis 11 "wants his readers to realize that, among other things, they participate in Babel's building. 'Babel' then becomes the symbol of all of our constructions and fabrications, with their inexorable outcome: confusion (of our life messages) and scattering (of all the pieces of our projects)."<sup>3</sup>

<sup>1</sup> See FIGURE G11-2, p. 380.

<sup>2</sup> Julee Holcombe.

<sup>3</sup> A. LaCocque, *Captivity of Innocence*, p. 21.

## Genesis 11: Text and Commentary

<p style="text-align: center;">CHAPTER 11</p> <p style="text-align: center;"><i>MEN ATTEMPT TO BUILD (PP. 411-416)</i></p> <p><b>A</b>ND <sup>a</sup>the whole earth was of <sup>b,c</sup>one language, and of <sup>d</sup>one speech.</p> <p>2 <sup>a</sup>And it came to pass, <sup>b</sup>as <sup>c</sup>they journeyed <sup>d</sup>from the east, that <sup>e</sup>they found a <sup>f</sup>plain in the <sup>g</sup>land of <sup>h</sup>Shinar; and they dwelt there.</p> <p>3 And <sup>a</sup>they said one to another, <sup>b,c</sup>Go to, let us make brick, and burn them throughly. And <sup>d</sup>they had brick for stone, and <sup>e</sup>slime had they for mortar.</p> <p>4 And they said, <sup>a</sup>Go to, let us build us a city and a tower, <sup>b</sup>whose top may reach unto heaven; and <sup>c</sup>let us make us a name, <sup>d,e</sup>lest we be <sup>f</sup>scattered abroad upon the face of the whole earth.</p> <p style="text-align: center;"><i>THE LORD SCATTERS (PP. 416-420)</i></p> <p>5 And <sup>a</sup>the Lord came down <sup>b</sup>to see the city and the tower, which the <sup>c</sup>children of men builded.</p> <p>6 And the Lord said, <sup>a,b</sup>Behold, the people is one, and they have all one language; and <sup>c</sup>this they begin to do: and <sup>d</sup>now nothing will be restrained from them, which they have imagined to do.</p> <p>7 <sup>a, b</sup>Go to, <sup>c</sup>let us go down, and there <sup>d</sup>confound their language, <sup>e</sup>that they may not understand one another's speech.</p> <p>8 <sup>a</sup>So <sup>b</sup>the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.</p>	<p>9 <sup>a,b</sup>Therefore is the name of it <sup>c</sup>called <sup>d</sup>Babel; because <sup>e</sup>the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.</p> <p style="text-align: center;"><i>GENERATIONS OF THE SHEMITES (PP. 420-423)</i></p> <p>10 ¶ <sup>a</sup>These are the generations of <sup>b</sup>Shem: <sup>c</sup>Shem was an hundred years old, and begat <sup>d</sup>Arphaxad <sup>e</sup>two years after the flood:</p> <p>11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.</p> <p>12 And Arphaxad lived five and thirty years, and begat <sup>a</sup>Salah:</p> <p>13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.</p> <p>14 And Salah lived thirty years, and begat <sup>a</sup>Eber:</p> <p>15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.</p> <p>16 And Eber lived four and thirty years, and begat <sup>a</sup>Peleg:</p> <p>17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.</p> <p>18 And Peleg lived thirty years, and begat <sup>a</sup>Reu:</p> <p>19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.</p> <p>20 And Reu lived two and thirty years, and begat <sup>a</sup>Serug:</p> <p>21 And Reu lived after he begat</p>	<p>Serug two hundred and seven years, and begat sons and daughters.</p> <p>22 And Serug lived thirty years, and begat <sup>a</sup>Nahor:</p> <p>23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.</p> <p>24 And Nahor lived nine and twenty years, and begat <sup>a</sup>Terah:</p> <p>25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.</p> <p>26 And <sup>a</sup>Terah lived seventy years, and begat <sup>b</sup>Abram, <sup>c</sup>Nahor, and <sup>d</sup>Haran.</p> <p style="text-align: center;"><i>TERAH AND HIS FAMILY (PP. 424-426)</i></p> <p>27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat <sup>a</sup>Lot.</p> <p>28 And <sup>a</sup>Haran died before <sup>b</sup>his father Terah in the land of his nativity, in <sup>c</sup>Ur of the Chaldees.</p> <p>29 And Abram and Nahor took them wives: the name of Abram's wife was <sup>a</sup>Sarai; and the name of Nahor's wife, <sup>b</sup>Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.</p> <p>30 But Sarai was <sup>a,b</sup>barren; she had no child.</p> <p>31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and <sup>a</sup>they came unto <sup>b</sup>Haran, and dwelt there.</p> <p>32 And the days of Terah were two hundred and five years: and <sup>a</sup>Terah died in Haran.</p>
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1 *And the whole earth was of one language, and of one speech.*

- 1 a **the whole earth.** Does this phrase necessarily imply that the same language was being spoken by every person on the globe? Nibley points out that the Hebrew word *eret* can mean either “earth” or “land,” and it is impossible to know which except from context.<sup>1</sup> It is possible that Book of Mormon is taking a more limited view of the events than Genesis when it refers to the protagonists of the story simply as “the people.”<sup>2</sup>

From a different perspective, Kass observes:<sup>3</sup> “Unlike the previous chapter’s account of the differentiation of peoples, the text accentuates the unity [to the point of] exaggeration, identifying all mankind as ‘all the earth.’ The project that human beings are about to undertake is not the work only of Nimrod and the line of Ham, it is the universal human project. This is the first clue that Babel is not just any city but is *the* city, the paradigmatic or universal city, representing a certain universal human aspiration.”

- b **one language, and of one speech.** The JST gives this as: “of *the same* language, and of *the same* speech.”<sup>4</sup> Ronald Hendel gives this as “one language and the same words.”<sup>5</sup>

The chief challenge of commentary for this verse is to explain why it was necessary to repeat seemingly similar phrases: “one language” and “one speech.”<sup>6</sup> See Phillip Sherman<sup>7</sup> for a broad survey of the reception and interpretation of the account of the Tower of Babel within Second Temple and Early Rabbinic texts in light of its many textual ambiguities and difficulties. Sherman also gives an overview of controversies in modern commentary.

- c **one language.** Literally “one lip” (Hebrew *safah ’echat*). If we take the “one language” of Genesis 11:1 as being Sumerian, Akkadian, or even Aramaic rather than a supposed universal proto-language, some of the puzzling aspects of the biblical account become more intelligible. For example, “Genesis 10 and 11 would make linguistic sense in their current sequence. In addition to the local languages of each nation,<sup>8</sup> there existed ‘one language’<sup>9</sup> which made communication possible throughout the world.”<sup>10</sup> “Strictly speaking, the biblical text does not refer to a plurality of languages but to the ‘destruction of language as an instrument of communication.’”<sup>11</sup>

In summary, we agree with Hamilton<sup>12</sup> that it “is unlikely that Genesis 11:1-9 can contribute much, if anything, to the origin of languages ... [T]he diversification of languages is a slow process, not something catastrophic as Genesis 11 might indicate.”<sup>13</sup> The commonly received interpretation of Genesis 11 provides “a most incredible and naïve explanation of language diversification. If, however, the narrative refers to the dissolution of a Babylonian lingua franca, or something like that, the need to see Genesis 11:1-9 as a highly imaginative explanation of language diffusion becomes unnecessary.”<sup>14</sup>

- d **one speech.** Literally “one [set of] words” (Hebrew *devarim achadim*, using a rare plural form of “one”<sup>15</sup>). Zlotowitz reads this as “of common purpose.”<sup>16</sup> “The *Midrash* interprets *achadim* (“one”) in its Aramaic meaning of ‘closed,’ and comments: ‘That means... veiled deeds, for

1 H. W. Nibley, *Lehi* 1988, p. 172. See GLEANINGS The Whole Earth?, p. 428.

2 Ether 1:33.

3 L. R. Kass, *Wisdom*, pp. 222-223.

4 S. H. Faulring et al., *Original Manuscripts*, pp. 120, 634.

5 In H. W. Attridge et al., *HarperCollins Study Bible*, Genesis 11:1, p. 19.

6 See COMMENTARY Genesis 11:1-c, d, p. 411.

7 P. M. Sherman, *Babel’s Tower*.

8 Genesis 10:5, 20, 31.

9 Genesis 11:1, 6.

10 V. P. Hamilton, *Genesis 1-17*, p. 350. See Endnote G11-19, p. 438.

11 A. LaCocque, *Captivity of Innocence*, p. 66, citing Paul Ricoeur.

12 V. P. Hamilton, *Genesis 1-17*, p. 358.

13 See Endnote G11-20, p. 438.

14 For more on this topic, see OVERVIEW Genesis 11, p. 398.

15 G. J. Wenham, *Genesis 1-15*, p. 238.

16 M. Zlotowitz et al., *Bereishis*, 1:333-334.



1 *And the whole earth was of one language, and of one speech.*

2 *And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.*

the deeds of the generation of the Flood are explicitly stated, while those of the Dispersion are veiled.”<sup>17</sup>

LaCocque translates the phrase as “with a few subjects/utterances” and takes it “as an indication of the severe limitation of interest on the part of the crowd. The subject of their discourse was narrow; they all were talking of identical things. Rashi understands, ‘one plan, a common counsel’ ... André Wénin goes in the same direction. He writes that humanity uttered ‘*le même discours ... des paroles identiques ... une pensée unique*’ [the same discourse ... identical words ... a single thought]. He stresses the repetitiveness of their sayings, ‘to brick bricks, to flame in the flame.’<sup>18</sup> They speak to no one else but themselves. Their ‘we’ is autistic. (When God duplicates the human ‘we’ in v. 7, whatever is conveyed here by the plural form indicates a *communication* with someone else ...).” The situation can be compared to the Newspeak language described in George Orwell’s novel *Nineteen Eighty-Four*: “[T]he Newspeak vocabulary was tiny ... Each reduction was a gain, since the smaller the area of choice, the smaller the temptation to take thought.”<sup>19</sup>

- 2 a *And it came to pass, as they journeyed from the east.* In the JST, we read: “And it came to pass *that many journeyed from the east*, and as they journeyed from the east.”<sup>20</sup>
- b *as they journeyed.* LaCocque, following Fokkelman, observes that “the people arrive ‘there’ ‘more or less accidentally’ as indicated by the verb *nasa* ‘(to journey)’ ‘typical of nomadic mobility.’”<sup>21</sup>
- c *they.* The narrative is unusual in that it “begins with a subject that is neither introduced nor described in more detail than ‘they.’ The reference is undoubtedly to ‘the people.’ But it is striking that they are not presented with a personal name or a collective name but with an undifferentiated ‘third person plural.’”<sup>22</sup> “They are only once identified by a generic name *benei ’adam*, which allows [the narrator] to make an alliteration with *banu* ‘(they built).’”<sup>23</sup> The people seeking to make themselves a name are, appropriately at this point, nameless.
- d *from the east.* Hebrew *miqqedem*. Normally this is translated “in (or from) the east” but it can be read equally well as “in the beginning.”<sup>24</sup> The most plausible reading in a larger context, however, is “eastward,” that is toward Mesopotamia from an orientation point in the west.<sup>25</sup> Throughout the first half of Genesis, “eastward movement is repeatedly associated with increasing distance from God.”<sup>26</sup> Whereas “Abraham’s subsequent “return from the east is [a] return to the Promised Land and ... the city of ‘Salem’”<sup>27</sup> being “directed toward blessing.”<sup>28</sup>
- e *they found a plain.* The Hebrew verb “implies that they came upon what they were seeking.”<sup>29</sup>

17 M. Zlotowitz *et al.*, *Bereishis*, p. 334.

18 See COMMENTARY Genesis 11:3-b, p. 413.

19 Cited A. LaCocque, *Captivity of Innocence*, p. 43.

20 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 120, 634.

21 A. LaCocque, *Captivity of Innocence*, p. 28.

22 E. van Wolde, *Words*, p. 96.

23 A. LaCocque, *Captivity of Innocence*, p. 41.

24 N. Wyatt, *Space*, p. 179.

25 U. Cassuto, *Noah to Abraham*, p. 240; A. LaCocque, *Captivity of Innocence*, p. 27.

26 J. M. Bradshaw, *God’s Likeness I*, COMMENTARY 3:8-b, p. 161. Cf. A. LaCocque, *Captivity of Innocence*, p. 44: “[H]umanity is going eastward, prolonging the initial migration since the exit from Eden ... Their settlement in the east is already in and of itself a token of their rebellion against God.”

27 J. H. Sailhamer, *Genesis*, p. 59. See Genesis 14:17-20.

28 T. L. Brodie, *Dialogue*, p. 117.

29 M. Zlotowitz *et al.*, *Bereishis*, 1:335.

2 And it came to pass, as they journeyed from the east, that they found a **plain** in the land of Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

f **plain.** “Ironically, the action occurs in a valley.<sup>30</sup> (settling in a valley contrasts with erecting a huge tower that will compensate for the absence of mountains in Mesopotamia) ... In ancient Israel, valleys are seen with a certain suspicion.<sup>31</sup> God’s locales of predilection for his epiphanies are mountains: Sinai, Horeb, Nebo,<sup>32</sup> and Zion. Nothing good is expected to happen in a valley.<sup>33</sup> The Israelite aversion to valleys explains the Aramaeans’ taunt that YHWH is a God of mountains, not a god of the valleys.”<sup>34</sup>

g **land of Shinar.** I.e., “southern Mesopotamia or Babylonia, the ancient land of Sumer.”<sup>35</sup>

h **Shinar.** See Genesis 10:10; 14:1, 9; Joshua 7:21; Isaiah 11:11; Zechariah 5:11. “Significant is the text of Daniel 1:2, where ‘Shinar’ is used in a clearly disparaging way; the context comments about ‘the treasury house of his [Nebuchadnezzar’s] gods’ and again associates Babylon with an idolatrous shrine.”<sup>36</sup>

3 a **they said one to another.** “As the story more than hinted from the start, the project for building the city depends on human speech.”<sup>37</sup>

b **Go to, let us make brick, and burn them thoroughly.** “The placement of construction material before discussion of building projects is not entirely out of keeping with what is known of literary reportage of building practices in the ancient Near East.”<sup>38</sup> Thus, in *Enuma Elish*, bricks were molded for a whole year before the process of construction began.<sup>39</sup>

“The repetition of a small number of words reinforces the idea that there is a “severe limitation of interest on the part of the crowd.”<sup>40</sup> In an effort to reproduce the Hebrew more literally, LaCocque<sup>41</sup> gives this as: “Come! Let us brick bricks (Hebrew *nilbena leveniym*) that we’ll flame in the flame.”<sup>42</sup> Each brick is to “become wholly transformed into a burnt object.”<sup>43</sup> Wenham notes that “the Hebrew words for ‘make bricks,’ ‘for stone,’ and ‘build for ourselves’ contain the consonants *n, b, l*, which spell “mix up” (v. 7) or ‘Babel’ (v. 9) and evoke the word ‘folly’ (Hebrew *nebalah*).”<sup>44</sup>

Rabbinic commentary remarks on the inversion of values that accompanied the work of building: “If someone fell to their death, they paid no attention, but if a single brick fell they sat down and wept, saying: ‘Woe unto us! How long will it take now for us to get a replacement?’”<sup>45</sup>

c **Go to.** Kass comments:<sup>46</sup> “[S]peech is here used by human beings to exhort to action and to enunciate a project of *making*, for the first time in Genesis. ‘Come’ (or ‘go to’; Hebrew *havah*)

30 Hebrew *bia’a* is often rendered in English as “valley” (U. Cassuto, *Noah to Abraham*, p. 240).

31 See, for example, the plains of Moab in Numbers 22; Sheol evidently is underground and is foreshadowed by the Hinnom valley in Jerusalem.

32 Set in opposition to the plains of Moab, says Deuteronomy 34:1.

33 Cf. the valley of death (Psalm 23:4).

34 A. LaCocque, *Captivity of Innocence*, p. 27. See 1 Kings 20:28, the word here is *’amaqim*.

35 H. W. Attridge et al., *HarperCollins Study Bible*, p. 19 n. 11:2. See commentary Genesis 10:10-f, p. 363.

36 A. LaCocque, *Captivity of Innocence*, p. 28.

37 L. R. Kass, *Wisdom*, p. 225.

38 P. M. Sherman, *Babel’s Tower*, p. 27.

39 See OVERVIEW Genesis 11, p. 382.

40 A. LaCocque, *Captivity of Innocence*, p. 26.

41 *Ibid.*, Genesis 11:3, p. 25.

42 Similarly, others (e.g., U. Cassuto, *Noah to Abraham*, p. 241; L. R. Kass, *Wisdom*, p. 218) give this as “burn them to a burning” (Hebrew *venisrafah lisrefah*).

43 U. Cassuto, *Noah to Abraham*, p. 241.

44 G. J. Wenham, *Genesis 1-15*, p. 239.

45 M.-A. Ouaknin et al., *Rabbi Éliézer*, 24, p. 146.

46 L. R. Kass, *Wisdom*, p. 225.

3 And they said one to another, **Go to**, let us make brick, and burn them throughly. And **they had brick for stone, and slime had they for mortar**.

4 And they said, **Go to**, let us build us a city and a tower, **whose top may reach unto heaven; and let us make us a name**, lest we be scattered abroad upon the face of the whole earth.

means ‘prepare yourself,’ ‘get ready to join in our mutual plan.’ Each man thus roused his neighbor to the joint venture: ‘Let us *make*.’ Hortatory speech is the herald of craft. And craft enables man to play creator: God, too had said, ‘Let us make.’<sup>47</sup> Kass further notes:<sup>48</sup> “The verb used [in the story of Creation] is *‘asah*, ‘to do or make,’ while the verb used here by the men of Babel is *banah*, ‘to build or make,’ the same verb used in the second creation story when the Lord God builds woman from the rib of man. The Babel builders will use the verb *‘asah* in the sequel, ‘Let us make for ourselves a name.’”

- d **they had brick for stone, and slime had they for mortar.** The point of this little excursus is to explain Babylonian construction techniques in contrast to Israelite practice, driven as they were by the rarity of stone. Cassuto hears mockery in the expression, namely: “the poor creatures did not even have hard stone for building such as we have in the land of Israel, and which we bind together with mortar!”<sup>49</sup> It is also easy to hear echoes of the contrast between Mesopotamian structures built upon the river flood plains and Israelite structures built on rocky elevations within Jesus’ parable of the foolish man and the wise man.<sup>50</sup>

Reproducing the sound-play of the Hebrew words (*levena ... le-aven, hemer ... la-homer*), Fox gives this translation: “So for them brick-stone was like building-stone, and raw-bitumen was for them like red-mortar.”<sup>51</sup> “The accent is on the artificiality of the enterprise: counterfeited materials to build the sham mountain that the ziggurat imitated. This purely *human* production parallels the Hebrew slavery in Egypt, according to Exodus 1:14 (where incidentally the words ‘bricks’ and ‘mortar’ are found). So even the term ‘brick’ in Genesis 11 is loaded with bad memories in Israel.”<sup>52</sup> According to Exodus 20:25 and Joshua 8:31, the use of iron tools to build an altar (as opposed to uncut stone) would “pollute” the altar.<sup>53</sup>

- e **slime.** “Asphalt, used for making cement.”<sup>54</sup>

4 a **Go to.** The JST reads: “Come, go to.”<sup>55</sup>

- b **whose top may reach unto heaven.** The JST softens this expression: “whose top *will be high, nigh* unto heaven.”<sup>56</sup> “To be stressed is the ludicrous paradox of building such a column in a valley or a depression.”<sup>57</sup> The idea that the top of the Tower reaches to the heavens, along with the idea that “the Lord came down”<sup>58</sup> “gives textual confirmation that the tower is a ziggurat. This would have been transparent to the ancient reader.”<sup>59</sup>

- c **let us make us a name.** Notes van Wolde:<sup>60</sup> “The unity of language<sup>61</sup> evidently leads to a desire for a single spot, *sham*,<sup>62</sup> and to a desire for a single name, *shem*.<sup>63</sup> The one place is

47 Genesis 1:26: “Let us make man in our image.”

48 L. R. Kass, *Wisdom*, p. 225.

49 U. Cassuto, *Noah to Abraham*, p. 241.

50 Matthew 7:24-27; Luke 6:47-49.

51 E. Fox, *Books of Moses*, p. 48.

52 A. LaCocque, *Captivity of Innocence*, p. 29. See also P. M. Sherman, *Babel’s Tower*, pp. 58-60.

53 See A. LaCocque, *Captivity of Innocence*, p. 29.

54 E. Fox, *Books of Moses*, p. 48.

55 S. H. Faulring et al., *Original Manuscripts*, pp. 120, 634.

56 *Ibid.*, pp. 120, 634.

57 A. LaCocque, *Captivity of Innocence*, p. 30.

58 Genesis 11:5.

59 J. H. Walton, *Genesis*, p. 63.

60 E. van Wolde, *Facing the Earth*.

61 Genesis 11:1.

62 Genesis 11:2.

63 Genesis 11:4.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

actually represented by the one name: *sham* stands for *shem*. In response to this striving for one place and one name, God goes into action and set himself in motion.”

To “make a name” for oneself means to achieve fame and renown. The phrase “men of renown” in Genesis 6:4 and Moses 8:21 literally means “people of name.”<sup>64</sup> These verses link to Nimrod<sup>65</sup> by their common reference to “mighty man/men” (Hebrew *gibbor/gibborim*). “The desire for a name anticipates God’s promise of a great name to Abraham,<sup>66</sup> who serves as a counterpoint to the men of Babel.”<sup>67</sup> Of course, “Abraham does not make a name for himself.”<sup>68</sup> Though the KJV of 2 Samuel 8:13 (“David gat him a name”) can be seen as a positive parallel to Genesis 11:4, LaCocque points out that it is “stronger in the English translation ... than in the Hebrew text. The latter does not say that David wanted to make a name for himself (intention) but that his fame spread (result). The difference is substantive.”<sup>69</sup> John T. Strong argues that the effort of the Babelians to make a name for themselves amounts to “defacing the image of God ... scratching off the name of God and replacing it with their own name.”<sup>70</sup>

Because the Babel story is set in the explicit context of the construction of a temple city, we should not neglect the possibility that the desire of the builders to make a name for themselves has its roots in temple ritual. The importance of naming as it relates to Mesopotamian rites of investiture and Israelite temple ritual is well known.<sup>71</sup>

Hess notes additional parallels in the ancient Near East:<sup>72</sup>

The matter of “making a name” has an interesting parallel in the Mesopotamian myth known as the *Gilgamesh Epic*, which is associated with Genesis 1-11 for other reasons ... In the story itself Gilgamesh seeks to make a name by finding immortality, which he fails to do. In the prologue and epilogue to the story,<sup>73</sup> Machinist<sup>74</sup> observes that his “name” is made through the city wall, which the reader is invited to admire (though this itself may point to the foundation text that is normally placed underneath the wall of a new structure). Both immortality and the construction of a large structure suggest parallels with the Tower of Babel.

Exploring additional Near East parallels, Sarna associates “name” with “monument”:<sup>75</sup> “The royal name and titles were inscribed on bricks and cylinder seals that were deposited in the foundations of the ziggurats. Thus, a temple of Gudea of Lagash records that ‘on account off the great name he made for himself, he was received among the gods into their assembly.’ Nebuchadnezzar, who restored the ziggurat at Babylon, records in a commemorative inscription: ‘The fortifications of Esagila and Babylon I strengthened, and made an everlasting name for my reign.’”<sup>76</sup>

64 See COMMENTARY Moses 8:21-f, p. 230.

65 Genesis 10:8.

66 Genesis 12:2.

67 H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 19 n. 11:4.

68 A. LaCocque, *Captivity of Innocence*, p. 31.

69 *Ibid.*, p. 32.

70 Cited in *ibid.*, p. 45.

71 See OVERVIEW Genesis 11, p. 390.

72 R. S. Hess, *Israelite Religions*, p. 178 n. 24.

73 A. George, *Gilgamesh*, 1:18-21, p. 2, 11:323-326, p. 99.

74 Cf. L. R. Kass, *Wisdom*, p. 228.

75 Cf. Isaiah 56:5.

76 N. M. Sarna, *Genesis*, p. 83.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, **lest we be scattered abroad upon the face of the whole earth.**

5 And **the Lord came down to see** the city and the tower, which the children of men builded.

- 4 d **lest we be scattered abroad upon the face of the whole earth.** “Both city and Tower will be instrumental in keeping the people in a compact block like a beehive. They will all live in a city, Babel, and the Tower will serve as an umbilicus, pumping life from heaven.”<sup>77</sup>

“As a sequel to the present verse focusing so strongly on discourse, the tale will soon feature a contrasting and heavy silence from the Babelians ... Construction has become a substitute for speech ... Even when the work ... is interrupted and the workers dispersed, not one word is uttered — not in surprise, protest, anger, or sorrow. It is a silence that speaks volumes: after the sacred silence of the ritual comes the sullen silence of emptiness.”<sup>78</sup> LaCocque compares this silence to the speechless actions of Adam and Eve in making their aprons after the transgression.<sup>79</sup>

- e **lest we be scattered.** The following reading is implied: “lest we be scattered *again*.” “This revealing motivation is to be read against the background of Genesis 11:2. There the crowd is changing its collective identity from nomadism to sedentary life ... The Babel story starts with dispersion and ends with dispersion.”<sup>80</sup> “[W]hat man did his utmost to prevent, he is condemned to suffer by the decree of heaven.”<sup>81</sup>

Nolan Fewell here evokes “the city of Zion that the returnees [from exile] build — with a city wall and a temple, so as not to be scattered from their center ... They too gather ‘as one man’<sup>82</sup> — and, according to her, part of the outcome is as deplorable as was Babel, the antitype.”<sup>83</sup>

- f **scattered.** The Hebrew verb used here for “scattered” (*puts*) “always conveys a negative sense ... [I]t denotes the loss of identity ... [I]t has to do with the dissolution of Babylon itself by means of the same weapon (the scattering over the whole earth) used by Babylon at the time of the destruction of Judah and especially of Jerusalem.”<sup>84</sup> The ruin implied is absolute; *naphas*, a cognate of *puts*, is used elsewhere to mean “shatter”<sup>85</sup> and “pulverize.”<sup>86</sup>

- 5 a **the Lord came down to see.** The JST reads “the Lord came down, *beholding*.”<sup>87</sup>

- b **to see.** Sarna notes: “This figurative usage implies no limitation on God’s omnipotence, for the divine ‘descent’ presupposes prior knowledge of human affairs from on high.”<sup>88</sup> LaCocque further observes that the term “conveys a deeper sense than just simple anthropomorphism” — God’s sight is not a mere physical phenomenon but rather the means by which the secrets of the human heart will be revealed: “With God’s vision of things, we expect the unveiling of the veritable Babelian purpose in building city and tower. Here God’s vision is of the same quality as in Genesis 7:1 where it is said that God ‘saw’ that Noah was just, or in Exodus 2:25, where God is said to have seen the people’s misery.”<sup>89</sup>

77 A. LaCocque, *Captivity of Innocence*, p. 53.

78 *Ibid.*, p. 41.

79 See J. M. Bradshaw, *God’s Image 1*, COMMENTARY Moses 4:13-a, p. 258.

80 A. LaCocque, *Captivity of Innocence*, p. 52.

81 G. J. Wenham, *Genesis 1-15*, p. 240.

82 Ezra 3:1.

83 A. LaCocque, *Captivity of Innocence*, p. 62.

84 J. Severino Croatto, cited in *ibid.*, p. 32.

85 Jeremiah 13:14; 48:12; Psalm 2:9; 137:9.

86 Isaiah 27:9; Jeremiah 51:20-23. See A. LaCocque, *Captivity of Innocence*, p. 33.

87 S. H. Faulring et al., *Original Manuscripts*, pp. 120, 634.

88 N. M. Sarna, *Genesis*, p. 83.

89 A. LaCocque, *Captivity of Innocence*, p. 34.



5 And the Lord came down **to see** the city and the tower, which **the children of men** builded.

6 And the Lord said, **Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.**

Ironically, God “sees” but the people do not. As in the story of Sodom and Gomorrah,<sup>90</sup> there is no theophany. The people “do see one another, but what they see and hear alienates them from one another.”<sup>91</sup>

- c **the children of men.** Or “the children of Adam.” Sarna sees here a “satirical note” in the use of “a phrase heavily charged with the consciousness of man’s earthly origin, his mortality and frailty.”<sup>92</sup> Unlike the temple building project at Babylon depicted in *Enuma Elish*,<sup>93</sup> the construction crew is staffed by ordinary men — not gods.

Kass further observes:<sup>94</sup> “The term ‘children of Adam’ assimilates the meaning of the project of Babel to the first activities of the first man: not only his naming of the animals, but his project of appropriating autonomous knowledge of good and bad ... [I]n Adam’s individual case, autonomy — choosing for yourself — is the opposite of obedience; in the builders’ case, independent self-re-creation — making yourself — is the opposite of obedient dependence, in relation to God or anything else.”

- 6 a **Behold, the people is one, and they have all one language; and this they begin to do.** The JST reads: “Behold, the people *are the same*, and they *all* have *the same language*; and this tower they begin to *build*.<sup>95</sup>”
- b **Behold.** The Hebrew word *Hen* is used in Genesis 3:22; 4:14; 15:3; Exodus 4:1; 5:5; 8:22, etc. to introduce “a rhetorical reflection occasioned by regret or sorrow.”<sup>96</sup>
- c **this they begin to do.** As in the reference in Genesis 10:8 to the doings of Nimrod (“he began to be a mighty one in the earth”), the Hebrew verb *chalal* (“to begin”) in this verse “has become decidedly negative.”<sup>97</sup> LaCocque sees ambivalence in the meaning of the verb as used here: “this is what they have started [they have profaned] to make.”<sup>98</sup>
- d **now nothing will be restrained from them, which they have imagined to do.** LaCocque sees here, correctly, an echo of God’s assessment of the consequences of Adam and Eve’s transgression in Moses 4:28.<sup>99</sup> The expression is found again only in Job 42:2, referring to God’s omnipotence.<sup>100</sup>

LaCocque also sees here the connection of the Hebrew verb for “scatter” (*puts*) “with the widespread motif, in the Bible and in texts celebrating Hammurabi’s kingship for example, or the scattering of a people or its army by enemy forces.”<sup>101</sup> The verb for “restrained” (= to be inaccessible) in Genesis 11:6 “is then taken in the sense that this root frequently has, alluding to defensive fortifications: ‘Now nothing that they propose to do can be defended against.’ That is, with such a fortified city as a base for empire, no other power will be able to withstand their imperial aggression.”<sup>102</sup>

90 See Genesis 18:21.

91 A. LaCocque, *Captivity of Innocence*, p. 55.

92 N. M. Sarna, *Genesis*, p. 83.

93 See OVERVIEW Genesis 11, p. 382.

94 L. R. Kass, *Wisdom*, pp. 231-232.

95 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 120, 634.

96 A. LaCocque, *Captivity of Innocence*, p. 34.

97 *Ibid.*, p. 35.

98 *Ibid.*, p. 34. See also p. 58.

99 *Ibid.*, pp. 35, 139.

100 *Ibid.*, p. 35.

101 *Ibid.*, p. 56.

102 *Ibid.*

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and **now** nothing will be restrained from them, **which they have imagined to do**.

7 **Go to, let us go down, and there confound their language, that they may not understand one another's speech.**

- e **now**. LaCocque argues that the Hebrew term “indicates a turning point: ‘and now/but now/ from now on/henceforth’ ... [It] is a caesura in text and in time. That is why I see v. 6 as the pivot between the two parts of the story, rather than v. 5 as several critics prefer. For in Genesis 11:6, the interjection announces the drawing of a line between the human endeavor and the divine decision to keep human history in check. True, the Babelians do not repent, but the U-turn implied in the Hebrew word for ‘repentance’ (*teshuvah*) is implicitly present, albeit as God’s initiative.”<sup>103</sup> “Building Babel is evil, and it augurs a very bad future with more and worse evils. It must be nipped in the bud.”<sup>104</sup>
- f **which they have imagined to do**. LaCocque argues that “the verb is to be read with the sense of plotting or scheming.”<sup>105</sup>
- 7 a **Go to, let us go down, and there confound their language**. The JST gives this as: “Except I, the Lord, confound their language.”<sup>106</sup>
- b **Go to**. Mocking the speech of the builders in Genesis 11:3-4. “As many commentators have noted, the story exhibits an intricate antithetical symmetry that embodies the idea of ‘man proposes, God disposes.’ The builders say, ‘Come, let us bake bricks,’ God says, ‘Come, let us go down’; they are concerned ‘lest we be scattered,’ and God responds by scattering them.”<sup>107</sup>
- c **let us go down**. On the use of the plural expression “let us,” see J. M. Bradshaw, *God’s Image I*, COMMENTARY 2:26-a, p. 111. Cassuto notes the “apparent discrepancy between this verse, which tells us that the Lord said, ‘Come, let us go down,’ and the earlier statement in v. 5 that ‘the Lord came down.’” He explains: “The correct way of understanding the passages is to compare [them] with similar instances where ‘and said’ is used not in the signification of actual speech but of thought, and not of thought preceding the action described earlier, but of reflection that took place at the same time as the action.”<sup>108</sup>
- d **confound**. LaCocque observes that while the use of the Hebrew verb *bālal* (= to confound, to mix, to mingle) is not always negative,<sup>109</sup> “in texts that can really be allied with Genesis 11:7, the sense is definitely negative: Hosea 7:8 says Ephraim is confusedly mixed with nations.<sup>110</sup> Isaiah 64:6 presents a confession in the first-person plural in which the term means ‘to be rotten’ or, at least, ‘to be withered.’”<sup>111</sup>
- e **that they may not understand one another’s speech**. Or “‘that they will not listen.’ God will make them break all relationships.” This insight is crucial. God has no need to “confound” the people — they are already thoroughly mixed-up, and that is the problem.<sup>112</sup> What He needs is a way to end their work, and this can be accomplished when their “one language and one speech”<sup>113</sup> is no longer directed single-mindedly toward their one project, and their will to cooperate evaporates.

103 A. LaCocque, *Captivity of Innocence*, p. 35.

104 *Ibid.*, p. 58.

105 *Ibid.*, p. 26.

106 S. H. Faulring et al., *Original Manuscripts*, pp. 120, 634.

107 R. Alter, *Five Books*, pp. 58-59.

108 U. Cassuto, *Noah to Abraham*, pp. 246-247.

109 E.g., mixing of ingredients for the daily sacrifice: Exodus 29:40; Leviticus 14:10; Numbers 6:15, etc.; to anoint with oil: Psalm 92:10.

110 Cf. Hosea 9:1.

111 A. LaCocque, *Captivity of Innocence*, p. 37.

112 *Ibid.*, following W. Brueggemann, *Genesis*, p. 103.

113 Genesis 11:1.

7 Go to, let us go down, and there confound their language, **that they may not understand one another's speech.**

8 **So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.**

9 **Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.**

In his discussion of this verse, Walter Brueggemann<sup>114</sup> cites another example of deliberate refusal to listen in Genesis 42:21: “They did not listen because they feared, resented, and hated. Failed speech is linked to the disappearance of trust. Not listening is related to death in a relationship. To fail to listen means to declare the other party null and void. A society which suffers failed speech, as in our text, not only cannot build towers, it cannot believe promises, cannot trust God, cannot be human. The consignment of humanity to ‘not listening’ subsequently becomes an indictment against Israel<sup>115</sup> .... Our Genesis text ends with a scattering. There is not listening.”<sup>116</sup>

- 8 a **So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.** The Jewish Masoretic text mentions only the city, not the Tower. LaCocque notes that some critics “exaggeratedly stress” the absence of the Tower, and argues that it “is simply due to a *hendiadys*<sup>117</sup> with the city. It is evident that the interruption of the construction of one is also the interruption of the other. The end of the narrative comes with a play on words with Babel/Babylon (not on the tower), because only the city receives a name here.”<sup>118</sup> The Samaritan version (with the *Septuagint*) says that “they stopped to build the city and *the tower*.”<sup>119</sup> The JST gives the following reading of this verse: “So I, the Lord, *will scatter* them abroad from thence upon *all* the face of the *land*, and into [OT2: unto] *every quarter* of the earth: and they *were confounded* and left off to build the city; and they *hearkened not unto the Lord*.”<sup>120</sup>
- b **the Lord scattered them.** The Hebrew verb for “scatter” is the same as in v. 4.<sup>121</sup> Westermann<sup>122</sup> sees the motif of the confusion of language as something that was deliberately joined to the theme of the dispersion of mankind “at a later stage” in the development of our current text: “In the older form of the narrative it was: God intervenes against the building — the builders abandon their work — they are dispersed ... There is no indication at all of the means God used to effect the dispersion.”<sup>123</sup> Likewise, Westermann sees the etiological conclusion of the narrative in v. 9 that links the confusion of languages with the name Babel as being “a relatively late accretion in the growth of the narrative.”<sup>124</sup>
- 9 a **Therefore is the name of it called Babel.** “The desire of the men of Babel to ‘make a name’ for themselves<sup>125</sup> ... comes to naught with anonymous infamy, but the ruined city gets a name.”<sup>126</sup>

114 *Ibid.*, pp. 103, 104.

115 Cf. Jeremiah 5:21; 7:13; 11:10; 13:10, 11; 22:5; 29:19.

116 See *Endnote G11-21*, p. 438.

117 I.e., the expression of a single idea by two words connected with “and.”

118 A. LaCocque, *Captivity of Innocence*, p. 39. Cf. U. Cassuto, *Noah to Abraham*, p. 248.

119 B. Tsedeka *et al.*, *Israelite Samaritan*, Genesis 11:8, p. 25.

120 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 120, 634.

121 See COMMENTARY Genesis 11:4-f, p. 416.

122 C. Westermann, *Genesis 1-11*, pp. 552-553.

123 *Ibid.*, p. 553.

124 *Ibid.*

125 See COMMENTARY Genesis 11:4-c, p. 414.

126 H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 19 n. 11:4.

9 *Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.*

10 ¶ *These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:*

9 b **Therefore.** Hebrew *‘Al-ken* (“that is why”) — this formula is typical of stories with an etiological conclusion.<sup>127</sup>

c **called Babel.** Rather “*He called*” — “God is the subject of the verb.”<sup>128</sup>

d **Babel.** I.e., Babylon. The Akkadian word *bāb-ili* means “gate of the god (Marduk).” “Babylon was one of the most famous cities of antiquity, but it is mocked here as a ruined site of ancient hubris [excessive pride], transgression, and confusion.”<sup>129</sup> A possible allusion to this imagery may be found in Jeremiah 51:53: “Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.”

Fishbane<sup>130</sup> notes that “the very bricks (*li-be-na*) out of which the tower of human pretension is constructed are themselves symbolically deconstructed and reversed when God babbles (*nu-bi-la*) the language of ‘all the earth’<sup>131</sup> and scatters the builders ‘over all the earth.’” In an effort to capture the sound play of the Hebrew passage in English, Alter gives the following translation: “Come, let us go down and *baffle* their language .... Therefore it is called *Babel*, for there the Lord made the language of all the earth *babble*.”<sup>132</sup> “The Hebrew *bālal*, to ‘mix’ or ‘confuse,’ represented in this translation by ‘baffle’ and ‘babble,’ is a polemic pun on the Akkadian ‘Babel’ ... As for the phonetic kinship of babble and *bālal*, *Webster’s New World Dictionary of the American Language* (1966) notes that a word like ‘babble’ occurs in a wide spectrum of languages from Greek, Latin, and Sanskrit to Norwegian, and prudently concludes, ‘of echoic origin; probably not of continuous derivation but recoined from common experience.’”<sup>133</sup>

e **the Lord did there confound the language of all the earth.** The JST reads: “the Lord was displeased with their works and did there confound the language of all the earth.”<sup>134</sup>

“In Genesis 12 and the vocation of Abraham, God speaks, and thus the confused language of ‘all the earth’ retrieves its glorious function of divine discourse. As confused monoglossia, language used to express hubris, arrogance, ‘sound and fury.’ Now language becomes a divine call to cooperate, and a promise of a ‘name to Abraham that will be a blessing for ‘all the families of the earth.’”<sup>135</sup>

10 a **These are the generations of Shem.** The position of the story of the building of Babylon falls after the tracing of the genealogical line that extends from Shem and Eber through Joktan<sup>136</sup> and before the record of the line from Shem and Eber through Peleg that leads to the birth of Abram.<sup>137</sup> “One [line] ends in Babylon, the other in the Promised Land. It is hard not to see this positioning of the account of Babylon as deliberate on the part of the author of Genesis,

127 A. LaCocque, *Captivity of Innocence*, p. 39.

128 *Ibid.*, p. 39.

129 H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 19 n. 11:9.

130 M. Fishbane, *Biblical Text*, p. 38.

131 Genesis 11:1.

132 R. Alter, *Five Books*, Genesis 11:7, 9, p. 59, emphasis added.

133 *Ibid.*, p. 59.

134 S. H. Faulring *et al.*, *Original Manuscripts*, pp. 120, 634.

135 A. LaCocque, *Captivity of Innocence*, p. 141.

136 Genesis 10:22, 24, 26-29.

137 Genesis 11:10-26.

*10 ¶ These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:*

especially in light of the continuous interplay between the name Shem (*shem*) and the quest for making ‘a name’ (*shem*) both in the account of the building of Babylon<sup>138</sup> and in the account of God’s election of Abraham.”<sup>139</sup>

By way of contrast to the connection of the story of Abraham to Shem, the story of the Tower of Babel and Sodom are linked with the sons of Ham (via Nimrod and Canaan respectively). “[I]n both instances God came down to see what was going on.”<sup>140</sup> This comparison is made more directly in Isaiah 13:19.”<sup>141</sup>

Alter comments:<sup>142</sup>

There are ten generations from Shem to Abraham (as the universal history begins to focus down to a national history) as there are ten from Adam to Noah. In another formal symmetry, the ten antediluvian generations end with a father who begets three sons, just as this series of ten will end with Terah begetting Abram, Nahor, and Haran. This genealogy, which constitutes the bridge from the Flood to the beginning of the Patriarchal Tales, uses formulas identical with those of the antediluvian genealogy in Genesis 5, omitting the summarizing indication of life span and the report of death of each begetter. Longevity now is cut in half, and then halved again in the latter part of the list, as we approach Abram. From this point, men will have merely the extraordinary life spans of modern Caucasian mountain dwellers and not legendary life spans. The narrative in this way is preparing to enter recognizable human time and family life. There is one hidden number-game here, as the Israeli Bible scholar Moshe Weinfeld has observed: the number of years from the birth of Shem’s son to Abram’s migration to Canaan is exactly a solar 365.

- b** *Shem*. See COMMENTARY Genesis 10:21-a, b, p. 368.
- c** *Shem was an hundred years old*. JST OT1 is consistent with the KJV (“an hundred years old”<sup>143</sup>) whereas OT2 gives Shem’s age as “an hundred and ten years.”<sup>144</sup> Sarna concedes that the figure of one hundred “is approximate since Shem would now have been 102 according to the data of Genesis 5:32 and 7:6.”<sup>145</sup> For a comparison of differences in chronologies from Adam to the Flood in the Masoretic, *Septuagint*, and Samaritan versions of Genesis, plus *Jubilees*, Josephus’ *Antiquities*, and Pseudo-Philo’s *Biblical Antiquities*, see Hendel.<sup>146</sup>
- d** *Arphaxad*. See COMMENTARY Genesis 10:22-d, p. 370. “Inexplicably, in Genesis 10:22 he is the third son of Shem, whereas here he seems to be the first-born.”<sup>147</sup>
- e** *two years after the flood*. “This is the last mention of the Flood in Genesis. The narrative is now entering a new phase.”<sup>148</sup>

138 Genesis 11:4.

139 J. H. Sailhamer, Genesis, pp. 103-104. See Genesis 12:2.

140 Genesis 10:10-19; 11:7; 18:21.

141 G. J. Wenham, *Genesis 1-15*, pp. 245-246.

142 R. Alter, *Five Books*, p. 60.

143 S. H. Faulring et al., *Original Manuscripts*, p. 121.

144 *Ibid.*, p. 635.

145 N. M. Sarna, *Genesis*, p. 85. On the other hand, Cassuto asserts that it is an exact number, if the counting is reckoned from the end of the Deluge itself, not after the drying up of the earth (U. Cassuto, *Noah to Abraham*, pp. 260-261).

146 R. S. Hendel, *Text*, pp. 71-77. See also U. Cassuto, *Noah to Abraham*, pp. 252-268; G. J. Wenham, *Genesis 1-15*, pp. 250-251; C. Westermann, *Genesis 1-11*, pp. 559-562.

147 N. M. Sarna, *Genesis*, p. 85.

148 G. J. Wenham, *Genesis 1-15*, p. 250.



11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat **Salah**:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat **Eber**:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat **Peleg**:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat **Reu**:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat **Serug**:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat **Nahor**:

12 a **Salah**. See COMMENTARY Genesis 10:24-a, p. 371.

14 a **Eber**. See COMMENTARY Genesis 10:24-b, p. 371.

16 a **Peleg**. See COMMENTARY Genesis 10:25-a, p. 371.

18 a **Reu**. “Reu’s name bears witness to a continued interest in religious matters in the line and, less likely, may provide an example of a geographical name.”<sup>149</sup> “There may be a connection with the name Reuel (= Jethro), son of Esau<sup>150</sup> and also Moses’ father-in-law.<sup>151</sup> Others have suggested a connection with the Ru’u, an Aramaean tribe, mentioned in neo-Assyrian inscriptions. Or it could be a place name, Til Rahaua, like Peleg, Nahor, Serug, Terah.”<sup>152</sup>

20 a **Serug**. Wenham conjectures that it may come from a root giving it the meaning of “offshoot, descendant.”<sup>153</sup> “The well-known city of Sarugi, not far north of Haran in the Balikh Valley, is the site of the modern village of Suruc on one of the important Near Eastern trade routes.”<sup>154</sup>

22 a **Nahor**. “Joshua 24:2 describes both the elder Nahor and his son Terah as polytheists. The Bible also alludes to the religion of the younger Nahor<sup>155</sup> ... [In Genesis 31:53], we read how Jacob and Laban concluded their agreement by swearing by the deities representative of their ancestors; by the God of Abraham and by the god(s) (*’elohe*) of Nahor. Although we do not know the specific identity of these deities, we may observe the association of both Nahors with Ur and Haran, both of which held a tradition in the ancient Near East as cult centers of the lunar deity Sin.

149 R. S. Hess, *Studies*, p. 153.

150 Genesis 36:4, 10, 13.

151 Exodus 2:18.

152 G. J. Wenham, *Genesis 1-15*, p. 251.

153 *Ibid.*, p. 252.

154 N. M. Sarna, *Genesis*, p. 85.

155 See Genesis 11:26.

22 And Serug lived thirty years, and begat **Nahor**:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat **Terah**:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And **Terah** lived **seventy years**, and begat **Abram**, **Nahor**, and **Haran**.

“Nahor is a place name in the region of Haran<sup>156</sup> ... It fits into the broader context of Genesis insofar as the associations of the name bearer with cult centers of an important pagan deity point to the worship of a god different from that of Abram and his descendants.”<sup>157</sup>

24 a **Terah**. Each of Terah’s three sons will play some role in the story of Abraham. Writes Sarna:<sup>158</sup>

Assyrian sources mention a place-name Til(sha) Turahi, situated on the Balikh River not far from Haran and Nahor.<sup>159</sup> The name may well be connected with *yareah*, “moon.” Several members of Terah’s family, as well as some of the sites connected with him, bear names that are associated with moon worship. Joshua 24:2 explicitly designates Terah as having been an idolater.

26 a **Terah lived seventy years**. “Terah begets posterity at an age at least twice that of all his forebears in the line of Shem. This fact insinuates into the text the motif of prolonged childlessness, a condition that is to be characteristic of his descendants, the patriarchs of Israel.”<sup>160</sup>

b **Abram**. No precise parallel to the name “Abram” has been found in the ancient Near East. “It could mean ‘exalted father’ or ‘the father is exalted,’ which would then make it a variant of Abiram, Abarama, found in Akkadian texts of the nineteenth and eighteenth centuries BCE.”<sup>161</sup> God gives Abram the new name of Abraham in Genesis 17:5.

c **Nahor**. Nahor is named after his grandfather. See COMMENTARY Genesis 11:22-a, p. 422.

d **Haran**. Hess comments:<sup>162</sup>

We have no connection between the personal name Haran (*haran*) and the place name Haran (*charan*) in the biblical text. However, the name may have a geographic location in the same area as those already identified in the line of Shem; the northern Euphrates region with its river valleys, planes, and significantly its mountains. It also fits as a religious confession, something already observed with the personal names of Haran’s two daughters.<sup>163</sup> Haran thus remains another testimony to the religious sensitivities of the family of Terah.

156 “Cuneiform documents record both the personal name Naharum and a city Nahur. The latter is frequently mentioned and was an important site in the upper Balikh Valley, which had a West Semitic population” (N. M. Sarna, *Genesis*, p. 86).

157 R. S. Hess, *Studies*, pp. 153-154.

158 N. M. Sarna, *Genesis*, p. 86.

159 The neo-Assyrian prefix “til” indicates that the city was built on previous ruins (G. J. Wenham, *Genesis 1-15*, p. 252).

160 N. M. Sarna, *Genesis*, p. 86.

161 *Ibid.*, p. 86.

162 R. S. Hess, *Studies*, p. 154.

163 “The name seems to be derived from the element *har*, ‘a mountain,’ used in the sense of ‘mountain-god’ in some West Semitic personal names found in Egypt, such as shem-har, ya’akob-har, anat-har” (*ibid.*, p. 86).

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

27 a **Lot.** The name “Lot” is related to a Hebrew root that signifies “wrap closely, tightly, enwrap, envelop,”<sup>164</sup> and has the meanings of “covering; veil; covered; concealed; myrrh.”<sup>165</sup> The name is arguably related to the character of Lot who, in contrast to Abraham, “is quite an ambivalent figure.”<sup>166</sup> In Brian Doyle's brilliant exegesis of Genesis 18-19, he shows that Abraham, when encountering heavenly visitors on their way to Sodom, “recognizes immediately and gains access to the divine,” whereas “Lot gets off to a poor start but the ‘veil’ cloaking his understanding is gradually lifted as he is brought into the presence of the divine.”<sup>167</sup> The key Hebrew term in the story (*pethach* = door) “is a point of access, a place of encounter with the divine, associated with the Tent of Meeting and the Temple.”<sup>168</sup> The righteous are admitted through this door, whereas the wicked are excluded.<sup>169</sup>

28 a **Haran died.** This detail explains why Abram took Lot with him in Genesis 12:4-5.

b **his father Terah.** JST OT1 is identical to the KJV (“his father Terah”<sup>170</sup>) while OT2 gives it as “his fathers [sic] Terah.”<sup>171</sup>

c **Ur of the Chaldees.** Hendel explains these term as follow:<sup>172</sup>

As scholars have long recognized, the use of the ethnic term ‘Chaldeans’ to denote southern Mesopotamia can only refer to the period after the eighth century, when the Chaldeans gained political and economic power in the region. ‘Chaldeans’ is used as a synonym for ‘Babylon’ in biblical writings during the Neo-Babylonian period (late seventh-early sixth century, e.g., in Jeremiah, Second Isaiah, and the latter chapters of 2 Kings) and thereafter.

As an alternative to concluding that this is an anachronism in our text, some scholars have associated this place name with one of the sites named “Ur” in upper Mesopotamia (e.g., Urfa (also known as Edessa), about twenty miles northwest of Haran or Ura in Hittite territory.<sup>173</sup> “These were possibly founded by citizens of the famous city in the south and named after it. An Upper Mesopotamian Ur would have been much closer to Haran, which is central to the patriarchal narratives.”<sup>174</sup>

29 a **Sarai.** Sarai means “princess” in Hebrew, but “queen” if based on Akkadian *šarratu*, a term used for the female consort of the moon-god Sin, the principal god of Ur.<sup>175</sup> God gives Sarai the new name of Sarah in Genesis 17:15.

164 F. Brown *et al.*, *Lexicon*, 3874, 3876, p. 53.

165 J. Cornwall *et al.*, *Exhaustive Dictionary*, p. 160.

166 Y. T. Radday, *Humour in Names*, p. 63.

167 B. Doyle, *Knock*, p. 446.

168 *Ibid.*, p. 447.

169 A similar theme is implicit in the story of Noah — see, e.g., OVERVIEW, Moses 8, p. 215; OVERVIEW Genesis 9, p. 309, echoing the ubiquitous motif of the transgression of divine boundaries that is found throughout Genesis 1-11 (INTRODUCTION, p. 4).

170 S. H. Faulring *et al.*, *Original Manuscripts*, p. 121.

171 *Ibid.*, p. 635.

172 R. S. Hendel, *Historical Context*, p. 61.

173 V. P. Hamilton, *Genesis 1-17*, p. 364.

174 N. M. Sarna, *Genesis*, p. 87.

175 *Ibid.*

29 And Abram and Nahor took them wives: the name of Abram's wife was **Sarai**; and the name of Nahor's wife, **Milcah**, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was **barren; she had no child**.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and **they came unto Haran, and dwelt there**.

“Though the parentage of Nahor's wife is given, that of Sarai is not. This omission is so extraordinary that it must be intentional. The Narrator withholds information so as not to ruin the suspense in Genesis 20 when Abraham, in order to extricate himself from an embarrassing predicament, reveals that Sarai is his half sister.”<sup>176</sup>

- b **Milcah**. “The name, as vocalized, is a variant form of Malcah, ‘queen.’ Akkadian *malkatu* is a title of the goddess Ishtar, who as known as ‘Queen of Heaven,’ daughter of the moon-god Sin. Nahor married his niece, the orphaned daughter of his departed brother Haran. The granddaughter of this marriage was Rebekah, who became the wife of Abraham's son Isaac, as told in Genesis 24:24, 27. This is another example of the narrative technique of introducing information into the text with an eye to later developments.”<sup>177</sup>
- 30 a **barren, she had no child**. Such doubling of expression is common in Hebrew poetry. “The notice ... is an anticipatory announcement of the central problem of the Abraham narrative, which will come to the foreground in gradual stages after God's promise that Abram will be a father of a great nation in Genesis 12:2.”<sup>178</sup> The theme recurs in the stories of Rebekah, of Rachel, and of the mothers of Samson and Samuel.<sup>179</sup>
- b **barren**. “Hebrew *‘akarah* simply means ‘childless’ but not necessarily infertile.”<sup>180</sup>
- 31 a **they came unto Haran, and dwelt there**. “The reason for Terah's detour to Haran is not given, but it may have had to do with Haran as a focus of the international donkey caravan trade and with the fact that both it and Ur were centers of the moon-god cult. Of course, the problem disappears if a northern Ur is intended. We are not told why the family migrated from Ur in the first place. If Ur was the southern city, the migration could have been prompted by the gradual decline of the city and the increasingly harsh economic conditions, along with overpopulation, known to have been its lot in the course of the Middle Bronze Age (ca. 2100-1600 BCE).”<sup>181</sup>
- b **Haran**. In Hebrew, Haran, the city, is pronounced with a fricative “h” (*charan*), whereas the name of Abram's deceased brother is pronounced with an aspirated “h” (*haran*).<sup>182</sup>

Hendel writes:<sup>183</sup>

In the case of the biblical memory of the patriarchal homeland, we may be able to trace a chain of memory and cultural tradition that long predates the biblical text. Haran (Akkadian *Charranu*) was a strategically located site in the Upper Euphrates region of Mesopotamia and was a station along important trade routes. During the Middle Bronze Age (ca. 1800-1500 BCE), it was a central meeting place of a major confederation of

<sup>176</sup> *Ibid.*

<sup>177</sup> N. M. Sarna, *Genesis*, p. 87.

<sup>178</sup> H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 20 n. 11:30.

<sup>179</sup> N. M. Sarna, *Genesis*, p. 87.

<sup>180</sup> *Ibid.*

<sup>181</sup> *Ibid.*, p. 88.

<sup>182</sup> R. Alter, *Five Books*, p. 61.

<sup>183</sup> R. S. Hendel, *Cultural Memory*, pp. 40-41. See also R. S. Hendel, *Historical Context*, pp. 66-69.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and **they came unto Haran, and dwelt there.**

32 And the days of Terah were two hundred and five years: and **Terah died in Haran.**

tribes whose grazing land extended from the Haran region all the way to western Syria. This confederation was called the Yaminites (*banu-yamina*), meaning “Southerners” (literally, “sons of the right [hand]”). As Daniel Fleming observed, Haran was in the heart of the Yaminite territory and, as a prominent site with a famous temple, it was well-suited to be a tribal center.

Continuing, he asserts:<sup>184</sup>

These geographical details make a genetic connection between the Israelite memory of the tribal homeland and the ancient Amorite tribes a distinct possibility.

- 32 a **Terah died in Haran.** “A calculation based on the data of verse 26 and Genesis 12:4 shows him to have been 145 years of age when Abram left Haran for Canaan; thus Terah lived on in Haran for another sixty years after Abraham's departure.”<sup>185</sup>

Cassuto comments:<sup>186</sup> “Throughout his life, [Terah] did not find the strength to continue his journey and reach the goal that he originally had in mind under his son's influence. Although he made an effort to get away from the center of the moon-cult in Ur of the Chaldees, yet when he came to another city dedicated to this worship — to Haran — he did not succeed in freeing himself from the spell of idolatry, and stayed there. Where he halted he also died.” And the legacy of Babylon, within the line of Abraham, died with him.

184 R. S. Hendel, *Historical Context*, p. 67.

185 N. M. Sarna, *Genesis*, p. 88.

186 U. Cassuto, *Noah to Abraham*, p. 283.



## Gleanings

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### André LaCocque: Genesis 1-11 Starts with a Vacuum and Ends with a Vacuity<sup>1</sup>

The story of Babel concludes *J*'s<sup>2</sup> survey of pre-Abrahamic humanity. From the start, the humans have looked to any means to retrieve immortality. But all issues of flight from death are blocked; all escapes are circular and lead nowhere. All monuments to human prowess crumble. All social consolidations under the same flag and in the name of the same slogans drown their adherents. A common stupidity smothers them to death. *J*'s protohistory (a universal condition that forever permeates human existence) started with a vacuum<sup>3</sup> and ends with a vacuity.<sup>4</sup> Now, as Rabelais said, "Nature abhors a vacuum." It calls for and is eventually filled by the triumphant breakthrough of Genesis 12 reporting Abraham's departure and trajectory.

### André LaCocque: The Order of Genesis 10 and 11 Is Purposeful<sup>5</sup>

The oft-repeated remark that Genesis 11:1-9 should have been set before Genesis 10 (the Table of Nations) is ill-inspired ... The eventual arrangement of Genesis 11 following Genesis 10 is intentional and purposeful. The final redactor or the Pentateuch clearly wanted to end the primeval history on a negative note and introduce Abraham in Genesis 12 as the initiator of a new history, the history of promise and fulfillment ....

From highlighting the builders of Babel to focusing on the people's patriarchs and matriarchs, however, the contrast is stark. We shift from a plot psychology to a character psychology. The builders indeed remain carefully anonymous. The sole character in Genesis 11:1-9 is God Himself. But with the call of Abraham, we leave cosmology and enter history, the incipient history of a nation as projected to its ancestors, their faith, their hopes, and their actualization of a divine promise.

1 A. LaCocque, *Captivity of Innocence*, p. 13.

2 "J" stands for "Jahwist," the presumed anonymous author of major portions of the primary history of the Old Testament according to the Documentary Hypothesis.

3 Genesis 2:5.

4 Genesis 11:8-9.

5 A. LaCocque, *Captivity of Innocence*, pp. 8, 9.

### Hugh W. Nibley: The Whole Earth?<sup>6</sup>

[An] important biblical expression receives welcome elucidation from our text: though Ether says nothing about “the whole earth” being of “one language and one speech,”<sup>7</sup> he does give us an interesting hint as to how those words may be taken. Just as “son” and “descendant” are the same word in Hebrew and so may easily be confused by translators (who have no way of knowing, save from context, in which sense the word is to be understood), so “earth” and “land” are the same word, the well-known *eretz*. In view of the fact that the book of Ether, speaking only of the Jaredites, notes that “there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins,”<sup>8</sup> it would seem that the common “whole earth” (*kol ha-aretz*) of the Old Testament need not always be taken to mean the entire globe. Certainly it is quite as legitimate to think of the days of Peleg as the time when, as the old Jewish writers describe it, “the children of Noah began to divide the earth among themselves,”<sup>9</sup> as, without the least authority, to visualize the drifting of the continents or the rending apart of the terrestrial globe. A reader’s first reaction to an ancient and fragmentary text usually becomes a lifelong credo, though research and revelation have combined in the last days to discredit this obvious and easy solution of the mysteries. The book of Ether, like First Nephi, is, when we come to examine it, heavily weighted in the direction of sober and factual history and was never meant to be a springboard for the imagination; for example, our record does not attribute the scattering of the people, as one might innocently suppose it does, to the confusion of tongues. After the brother of Jared had been assured that he and his people and their language would not be confounded, the question of whether they would be driven out of the land still remained to be answered: That was another issue, and it is obvious that the language they spoke had as little to do with driving them out of the land as it did with determining their destination.

### Brant A. Gardner: Assumptions About the Jaredite Language<sup>10</sup>

A more scientific understanding of the linguistic history requires the reconsideration of some popular assumptions made about the Jaredite language. For instance, Thomas R. Valletta, an Institute instructor, asserts:<sup>11</sup> “In the opening scenes of the book of Ether, the reader is presented with a people being driven out of a land, but promised that the Adamic language would not be taken from them.” Ascribing the Adamic language to the Jaredites is based on assumptions that cannot be demonstrated conclusively even with the most generous readings.<sup>12</sup> First, the idea that the Jaredites spoke Adamic is predicated on the idea that there was only a single language in the entire world until about 2000 BCE. That assumption is contradicted by all of the best evidence of historical linguistics.<sup>13</sup> Second, seeing the Jaredite language as Adamic depends, not only on assuming that the Jaredites originally spoke Adamic but that, after Yahweh did not confound their language,<sup>14</sup> they

6 H. W. Nibley, *Lehi 1988*, pp. 173-174.

7 Genesis 11:1.

8 Ether 13:17.

9 See J. C. VanderKam, *Book of Jubilees*, 8:8, p. 51.

10 B. A. Gardner, *Second Witness*, 6:165-166.

11 T. R. Valetta, Jared, p. 310.

12 More generally, John Robertson wisely cautions that the “concept of the Adamic language grew among Latter-day Saints out of statements from scripture, comments of early Church leaders, and subsequent tradition. It does not play a central doctrinal role, and there is no official Church position delineating its nature or status” (J. S. Robertson, *Adamic Language*, p. 18).

13 See B. A. Gardner, *Second Witness*, 6:171-176.

14 Ether 1:35.

continued to speak Adamic. The text supports only the conclusion that Jared and his group spoke a language they continued to understand. Since any group whose language changed would continue to understand themselves, how would they know that it was their own language that had changed? As long as the Jaredites spoke any language that they could all understand, they would not be confounded.

Third, for the reasons discussed above,<sup>15</sup> the points of resemblance between this story and the Bible's account are not an independent confirmation of the Bible, since our account is Moroni's abridgment from Mosiah's translation, not a quotation from Ether's record.<sup>16</sup> Moroni noted the similarity to the brass-plate text<sup>17</sup> on the history from Adam and declined to include it because it was so similar.<sup>18</sup> By the time Moroni adapted Mosiah's adaptation, we have the story as given in Genesis *because* of Genesis, not as an independent confirmation.

### Ellen van Wolde: *Shem* and *Sham* in Genesis 11<sup>19</sup>

The story opens in Genesis 11:2 with a description of the human actions. These actions are spatially oriented: they move in the east, to the land Shinar, to a valley, so the direction of their movements becomes increasingly closely identified. Finally, they settle there, *sham*, and build a city and a tower on this spot, which indicates an even narrower focus of place. On that spot they express their ideal: by remaining in this place and according themselves a name (*shem*), they will not be dispersed over the entire earth.<sup>20</sup> The name and the place refer to the human beings themselves, because the earth is not given a name (*shem*), nor the place or the tower. The unity of language<sup>21</sup> evidently leads to a desire for a single spot, *sham*,<sup>22</sup> and to a desire for a single name, *shem*.<sup>23</sup> The one place is actually represented by the one name: *sham* stands for *shem*. In response to this striving for one place and one name, God goes into action and sets Himself in motion. He expresses His opposition in word and deed: in Genesis 11:7 He expresses his intention of confusing there language "there" (*sham*) and consequently He disperses them "from there" (*mi-sham*).<sup>24</sup> And the result is obvious: instead of one place (*sham*) and one name (*shem*) for the human beings, the place has received a name; "her name" is Babel. And the word (*shemah*) shows how the one language and the one place come together in that place, since in this word there is both the *a*-sound of *sham* and the *e*-sound of *shem*. In other words: while the *a*-sound dominates in *shemah*, this word is still a form of the word *shem*. The name "Babel" carries the same connotation too: it is a single name which expresses confusion, and, by implication, non-singularity.

### Meir Zlotowitz: A Brick Was More Precious Than a Life<sup>25</sup>

Many years were spent building the Tower. The ascending steps were on the east, and the descending steps were on the west. It reached so great a height that it took a year to mount to the top. A brick was, therefore, more precious in the sight of the builders than a human being. If a man fell and died they paid no attention to him; but if a brick fell down they

15 See OVERVIEW Genesis 11, p. 398.

16 Ether 1:5.

17 Ether 1:3.

18 Ether 1:4.

19 E. van Wolde, Facing the Earth, pp. 42-43.

20 Genesis 11:4.

21 Genesis 11:1.

22 Genesis 11:2.

23 Genesis 11:4.

24 Genesis 11:8.

25 M. Zlotowitz and M. Scherman, *Bereishis*, 1:337, as culled from rabbinic sources.

wept because it would take a year to replace it. They were so intent in their project that they would not permit a pregnant woman to interrupt her work when her hour of travail came upon her.

### **Robert Alter: Man Proposes, God Disposes<sup>26</sup>**

As many commentators have noted, the story exhibits an intricate antithetical symmetry that embodies the idea of ‘man proposes, God disposes.’ The builders say, ‘Come, let us bake bricks,’ God says, ‘Come, let us go down’; they are concerned ‘lest we be scattered,’ and God responds by scattering them.” The story is an extreme example of the stylistic predisposition of the biblical narrative to exploit interechoing words and to work with a deliberately restricted vocabulary. The word “language” occurs five times in this brief text as does the phrase “all the earth” ... The prose turns language itself into a game of mirrors.

### **Percy Bysshe Shelley: Ozymandias<sup>27</sup>**

I met a traveller from an antique land  
     Who said: Two vast and trunkless legs of stone  
 Stand in the desert. Near them, on the sand,  
     Half sunk, a shattered visage lies, whose frown,  
 And wrinkled lip, and sneer of cold command,  
     Tell that its sculptor well those passions read  
 Which yet survive, stamped on these lifeless things,  
     The hand that mocked them and the heart that fed:  
 And on the pedestal these words appear:  
     “My name is Ozymandias, king of kings:  
 Look on my works, ye Mighty, and despair!”  
     Nothing beside remains. Round the decay  
 Of that colossal wreck, boundless and bare  
     The lone and level sands stretch far away.

### **Arthur Guiterman: On the Vanity of Earthly Greatness<sup>28</sup>**

The tusks which clashed in mighty brawls  
     Of mastodons, are billiard balls.

The sword of Charlemagne the Just  
     Is Ferric Oxide, known as rust.

The grizzly bear, whose potent hug,  
     Was feared by all, is now a rug.

Great Caesar’s bust is on the shelf,  
     And I don’t feel so well myself.

26 R. Alter, *Five Books*, pp. 58-59.

27 P. B. Shelley, *Ozymandias*.

28 A. Guiterman, *Gaily*, p. 26.

### **Guy Deutscher: Everyone Would Always Have Spoken French<sup>29</sup>**

Before the nineteenth century, musing about the history of languages and the relationships among them was the pastime of dilettanti, who often had rather rusty axes to grind. In 1690, for instance, a certain Père Louis Thomassin wrote in all seriousness that French and Hebrew were so close to each other that “one may truthfully say that, basically, they are no other than one and the same language.” Even as late as 1765, well into the enlightened eighteenth century, the article on “language” in Diderot’s respected *Encyclopédie* affirmed that French was closely related to Hebrew. The linguists of the time were thus not much more advanced than the Madame from Versailles, who was overheard by Voltaire as saying; “What a dreadful pity that the bother at the Tower of Babel should have got language all mixed up; but for that, everyone would always have spoken French.”

### **Elder Charles A. Didier: French Is the Language of Heaven<sup>30</sup>**

My dear brothers and sisters, I suppose that everybody knows, even if it is not yet Church doctrine, that French is the language of heaven. Yes. And if you didn’t know it, I think there is still time to repent before the next conference.

### **President Dieter F. Uchtdorf: I Have Strong Suspicions It Was German<sup>31</sup>**

Have you ever wondered what language we all spoke when we lived in the presence of God? I have strong suspicions that it was German, though I suppose no one knows for sure. But I do know that in our premortal life we learned firsthand, from the Father of our spirits, a universal language—one that has the power to overcome emotional, physical, and spiritual barriers.

### **Joel S. Kaminsky: Abraham Will Undo the Earlier Curses<sup>32</sup>**

It seems quite likely, based on the heavy use of the [Hebrew] root for “bless,” employed five times in [Genesis 12:2-3], that Abraham and his descendants are the ones who will undo the earlier divine curses connected to human evil doing.<sup>33</sup> The use of the word “earth” at the end of Genesis 12:3 calls to mind the curses that both Adam and Cain brought upon the earth.<sup>34</sup> That v. 2 promises Abraham a great name may suggest that Abraham’s obedience to God will succeed where those who sought to make a name for themselves by building a tower (as an assault on heaven) failed.<sup>35</sup> While Noah is invoked as one who will provide comfort from the curse,<sup>36</sup> the fact is that after the Flood God merely promises not to curse the ground again due to human misbehavior.<sup>37</sup> Yet Ham’s behavior<sup>38</sup> along with the Tower of Babel incident indicate that the divine-human rift remains unhealed.

It is clear that Abraham is part of a larger divine plan which will bring blessing to the whole world ...

29 G. Deutscher, *Unfolding*, p. 101.  
 30 C. A. Didier, *My Gratitude*, p. 57.  
 31 D. F. Uchtdorf, *Your Wonderful Journey*, p. 128.  
 32 J. S. Kaminsky, *Theology*, p. 644.  
 33 Moses 4:23; 5:36; 8:9; Genesis 8:21; 9:25.  
 34 Moses 4:23; 5:36.  
 35 Genesis 11:1-9.  
 36 Moses 8:9.  
 37 Genesis 8:21.  
 38 Genesis 9:22.



**Elder Spencer W. Kimball: The Confusion of Babel Is in Reverse<sup>39</sup>**

Someone said yesterday, there never should have been a Babel. There having been a Babel, it is in reverse now. The confusion of Babel is being overcome. The Finns and the Dutch and the British, the Germans and the French and the Hollanders, the Scandinavians, Italians, Austrians all meeting under one roof! All of them heard the voice of the prophet of the Lord. Everyone of them heard his message in his own tongue. Every one of them heard the ordinances of the Gospel, the ordinances of the temple, in his own tongue. The confusion of Babel is in reverse.

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39 S. W. Kimball, Report on Europe, December 1955.



## Endnotes

**G11-1** Compare D. H. Oaks, Plan, p. 73, where Adam and Eve's actions are also seen as a transgression of the limits of Eden but, in contrast to Hendel, this transgression is characterized in relationship to the barrier between the Garden and mortal life, as opposed to the Garden and divine life.

**G11-2** Mettinger quotes from R. A. Oden, Jr., *Divine Aspirations*, p. 211, making the point that it is not the Tower itself but the motives of the builders that spoil the project of Babel. Ephrem the Syrian contrasts the Tower of Babel with the true Tower given by Christ.<sup>1</sup>

**G11-3** Alexander further comments:<sup>2</sup>

While the Old Testament biblical meta-story moves to something of a peak with the construction of the Jerusalem temple during the reign of Solomon, thereafter comes a period of sustained decline, halted occasionally only by the reigns of a few righteous Davidic kings. Eventually, the accumulated failure of the kings and citizens of Jerusalem leads to the destruction of the temple and the overthrow of the city. That this should be undertaken by the Babylonians is highly ironic in light of how Genesis 11 portrays Babel as being the antithesis of God's creation blueprint.

**G11-4** In the March 1842 history of the Church written for John Wentworth, the settlement of the Jaredites, "a colony that came from the Tower of Babel"<sup>3</sup> is mentioned, however the wording of this passage is taken directly from a previous history written by Orson Pratt.<sup>4</sup> In a November 1843 appeal to the Green Mountain Boys of Vermont, the readers are admonished to remember selected incidents when God overthrew the wicked in the Bible, including "the dispersion and confusion at the Tower of Babel,"<sup>5</sup> but this letter was drafted by William W. Phelps.<sup>6</sup>

**G11-5** As an example, Elder Orson Pratt taught that the "one language" referred to in Genesis 11:1 "is that same language that was spoken for nearly two thousand years after the Creation; that was spoken by Adam and by his children, from generation to generation that came down to the Flood, and was taught extensively among the children of Noah until the Lord by a direct miracle caused the people to forget their own mother tongue, and gave them a variety of new tongues that they had no knowledge of, and by this means scattered them abroad upon the face of the whole earth."<sup>7</sup>

At the time Elder Pratt wrote this statement, the history of languages was in its infancy. He had very little formal schooling but was an avid student of philosophy, mathematics, and science in general. His lectures on these subjects were widely appreciated by the Saints living on the Utah frontier. Elder Pratt's teachings on the history of language in Genesis should not be seen as unscholarly, but rather as using the science that was available to him to inform his understanding and defense of scripture.

**G11-6** For example, John Walton attempts to date various developments that were necessary precursors to the building of Babel (baked brick technology, the ziggurat, urbanization, government by ruling assembly) to the late fourth and early third millenniums BCE.<sup>8</sup> He also describes changes in climate and water levels that favored migration into southern Mesopotamia toward the end of the fourth millennium. In light of these findings, he argues for Eridu as a possible site for the occurrences described in Genesis 11.

Two popular alternative sites to Babylon for early modern adventurers in the Middle East were Borsippa (Birs Nimrud, i.e., "tower of Nimrod") and Dur-Kurigalzu ('Aqar Qur), but these sites were eclipsed by the discovery of Babylon's ruins.<sup>9</sup>

Nibley taught that the "great tower" referred to in the book of Ether was associated with Nimrod, and that the "Tower of Babel" was a later structure.<sup>10</sup>

1 R. Murray, *Symbols*, pp. 222-223.

2 T. D. Alexander, *From Eden*, p. 48).

3 J. Smith, Jr. *et al.*, *Histories, 1832-1844*, p. 495; J. Smith, Jr., *Documentary History*, 1 March 1842, 4:537.

4 J. Smith, Jr. *et al.*, *Histories, 1832-1844*, p. 531.

5 J. Smith, Jr., *Documentary History*, 29 November 1843, 6:91.

6 R. L. Bushman, *Rough Stone*, p. 512.

7 O. Pratt, 22 October 1854, p. 100.

8 J. H. Walton, *Mesopotamian Background*. See also J. H. Walton, *Ancient*, pp. 120-121; J. H. Walton, *Genesis*, pp. 60-65.

9 See A. George, *Truth*; J. E. Reade, *Search*.

10 H. W. Nibley, *Teachings of the Book of Mormon*, 1:345. Cf. H. W. Nibley, *Lehi 1988*, pp. 165-167; H. W. Nibley, *Approach*, p. 329.

**G11-7** Wiseman gives the following additional information on the ancient name of the city:<sup>11</sup>

When Shar-kali-sharri, son of Naram-Sin rebuilt the temple of Anunitum and Ilaba there he referred to Babylon by its Sumerian designation *ká.dingir.ki* or the fuller and more frequent name of *ká.dingir.ra.ki*, i.e., “Gate of God.” Whether this denoted the place of entry into the deity’s presence or even the gate as the place of divine judgment or both is uncertain. Should this be the original name, Babylon is unique in that no other place in ancient Mesopotamia is designated either by its function or by an Akkadian translation of a Sumerian geographical name, *bāb-ili*. Even if the latter is taken to be merely *Volksetymologie* [i.e., a folk tradition for the origin of the word] this would then be shown to go back at least to Akkadian times. The occurrence of other logographic writings of the city name (*ká.diš.diš = Bāb-ilān*) in the reign of Esarhaddon and Ashurbanipal may merely be instances of scribal idiosyncrasies. Though the syllabic spelling *ba-bi-luli* is rare, it is likely that the reading *bāb-ilāni* “Gate of the gods” or *bāb-ilān* (dual), “gate of the two gods” from which the Greeks took the name *Babylon* as early as the seventh century BCE is of earlier origin. The suggestion that the name *Bāb-ili* may also be a play on *bāb-elli* “Holy gate” is unlikely.

Since the writing *d/tin.tir.ki* is frequently used in correspondence and judicial and official texts from the time of Shalmaneser III it is possible that this was the name of a district used for all the city as *pars pro toto*. The meaning of *d/tin.tir.ki* is still uncertain there being no occurrence with *giš.tir* (*qishtu* = wood) to support the correspondence made with *tir.Babilla* forest in the Lagash region mentioned in Ur III texts. However, a text dated in Uruk in Nebuchadnezzar’s twenty-third year mentions both *tin.tir.ki* and *nun.ki*, the latter also a rare designation of a city quarter. The same applied to *šu.an.na* used as a reference to Babylon by Sargon and Ashurbanipal.

**G11-8** The work is dated variously to the eras of Hammurabi (19th century BCE), the early Kassites (16th century BCE), or of Nebuchadnezzar I (12th century BCE), though “there is now good evidence to show that such a date for composition is too low.”<sup>12</sup> If scholars are correct that the version of the epic that mentions Marduk (as opposed to the Assyrian version that puts Asshur in his place) is earlier, then it “cannot have been composed before the reign of Sumu-la-el (1936-1901 BCE), an Amorite ruler under whom Babylon, with Marduk as its patron god, first achieved eminence.”<sup>13</sup>

**G11-9** A French translation of this inscription by Jules Oppert that was based on the limited scholarship of a century and a half ago is still sometimes quoted. The italicized phrase in Oppert’s obsolete translation misleads in its implication that the text refers to a flood and to some kind of difficulty with speaking:<sup>14</sup>

The Temple of the Seven Lights of the Earth ... was built by an ancient king (reckoned to have lived 42 generations before) but he did not complete its head. *People had abandoned it at the time of the Flood, without order uttering their words* (French: *Les hommes l’avaient abandonné depuis les jours du déluge, en désordre proférant leurs paroles*). Earthquakes and lightning had shaken its sun-dried bricks; had split the baked bricks of the encasements, and the retaining walls had collapsed in heaps.”

One sometimes sees a similar English translation mistakenly attributed to William Loftus.<sup>15</sup> However the book by Loftus that contains this inscription actually relies on a better translation by Henry Rawlinson that neither contains a reference to the Flood nor to any phrase similar to “without order uttering their words.”<sup>16</sup>

**G11-10** E.g., *Jubilees* 11:2-4:<sup>17</sup>

During this jubilee Noah’s children began to fight one another, to take captives, and to kill one another; to shed human blood on the earth, to consume blood; to build fortified cities, walls, and towers; men to elevate themselves over peoples, to set up the first kingdoms; to go to war — people against people, nations against nations, city against city; and everyone to do evil, to acquire weapons, and to teach warfare to their sons. City began to capture city and to sell male and female slaves. Ur, Kesed’s son, built the city of Ara of the Chaldeans. He named it after himself and his father. They made molten images for themselves. Each one would worship the idol which he had

11 D. J. Wiseman, *Nebuchadnezzar and Babylon: The Schweich Lectures of the British Academy* 1983, pp. 44-45. See also I. J. Gelb, *Name of Babylon*, pp. 266, 267, 268, 269.

12 S. Dalley, *Epic*, p. 229.

13 *Ibid.*, p. 229.

14 J. Oppert, *Textes*, p. 192, translated from the French original.

15 E.g., *Inscription on Borsippa by Nebuchadnezzar II, translated by William Loftus*.

16 W. K. Loftus, *Travels*, p. 29.

17 J. C. VanderKam, *Book of Jubilees*, 11:2-4, pp. 64-65.

made as his own molten image. They began to make statues, images, and unclean things; the spirits of the savage ones were helping and misleading (them) so that they would commit sins, impurities, and transgression.

**G11-11** The roles of Ea and Marduk can be understood by analogy to Christian conceptions of Deity: “if we understand the Father as Ea and the son, the Creator, as Marduk. It is Ea who advises his son and gives him the plan, the idea, leading to his victory over Tīamat. Later, at the end of the myth, Marduk eventually assumes the name of his Father, Ea, and thus all of his powers.”<sup>18</sup> Seen in this light, a better title for *Enuma Elish* might be *The Exaltation of Marduk* ....<sup>19</sup>

**G11-12** Talon explains, “The importance of the names is not to be understressed. One of the preserved Chaldaean Oracles says: ‘Never change the Barbarian names’ and in his commentary Psellus (in the 11th century) adds ‘This means: there are among the peoples names given by God, which have a particular power in the rites. Do not transpose them in Greek.’ A god may also have more than one name, even if this seems to introduce a difficult element of confusion, at least for us.”<sup>20</sup> Ultimately, one might suppose, he would have passed the guardians of the sanctuary gate to reach the throne of Ea where, as also related in the account, he finally received the god’s own name and identity.

**G11-13** Observes Miller:<sup>21</sup>

In [Mesopotamian stories of beginnings], the building or providing of the cities is a divine or a divine and human enterprise, i.e., the responsibility of gods and rulers ... In [*Eridu Genesis*], Nintur institutes kingship so that the king may build the cities, a primary desire on the part of the deity, cities which are then given by Nintur to other deities, presumably as cult centers for their worship and service.<sup>22</sup> In the biblical stories of beginning, the building of cities is a subject of interest three times: Genesis 4:17; 10:10-12 (Nimrod); and 11:1-9. All of these references, of course, have to do with the Mesopotamian centers. In all of the cases the building of cities and the interest in cities is a purely human enterprise and, as such, subject to the ambiguity of all human enterprises ....

So Genesis 11:1-9 is about the human plan to build cities and cult places, or, to use Jacobsen’s term, “cult cities.” But such a move is seen as precisely the opposite of divine plan and divine instruction, in contrast to the way the *Eridu Genesis* tells of the building of the first cities. Rather than the building of a great city and cult center being seen as the divine intention or plan, it is perceived by the deity as human ambition, the usurpation of divine prerogatives,<sup>23</sup> again a violation of the distinction or separation between divine world and human world. So the human effort is thwarted by the divine command.

**G11-14** This reading of the account obviates the need for more elaborate explanations of Nephi’s terminology. For example, it is sometimes assumed, erroneously, that the building hovered above the earth. For example: “[The building] is apparently detached from the ‘world’ because the large and spacious field in which Lehi stands is directly connected to celestialization (the Tree); and the building, though visible to and interactive with those in the field, has no true place in the world of the Tree.”<sup>24</sup>

**G11-15** Umberto Eco has written an engrossing survey from ancient to modern times of the quest either to recover or to invent the perfect language.<sup>25</sup> John McWhorter and Nicholas Ostler have written accessible “natural histories” of language<sup>26</sup> and Robert Pennock has argued against both old creationism and “intelligent design,” using linguistic evolution as a test case.<sup>27</sup> Guy Deutscher<sup>28</sup> provides an accessible account of the genesis and evolution of language. Merritt Ruhlen (controversially) attempts to demonstrate widespread under-appreciated connections between the world’s language families.<sup>29</sup>

18 P. Talon, *Enūma Eliš*, p. 276.

19 R. J. Clifford, *Creation*, p. 93.

20 P. Talon, *Enūma Eliš*, p. 275.

21 P. D. Miller, Jr., *Eridu*, pp. 156, 159.

22 T. Jacobsen, *Eridu Genesis*, pp. 131-133.

23 Contrast Genesis 11:4 with 12:2 as well as 1 Samuel 7:9.

24 B. A. Gardner, *Second Witness*, 1:178. See also S. K. Brown, *New Light*, p. 68, cited in B. A. Gardner, *Second Witness*, 1:178, for a description of the “so-called sky-scraper architecture” of ancient south Arabia that may have contributed to the imagery of Lehi’s dream.

25 U. Eco, *Search*.

26 J. McWhorter, *Power of Babel*; N. Ostler, *Empires*.

27 R. T. Pennock, *Tower*.

28 G. Deutscher, *Unfolding*.

29 M. Ruhlen, *Origin*.



For a critique of Ruhlen's approach and ones similar to it, see, e.g., McWhorter.<sup>30</sup> According to McWhorter: "The main problem is a very simple one: 150,000 years of language transformation by thousands of offshoots of Proto-World [the hypothesized world in which speakers of this first language would have lived] are certain to have hopelessly obscured any sign of what any word in that original language would have been."<sup>31</sup> It is not that linguists oppose the idea a priori that there may have been a common origin to all or at least many languages (though their concept of such a distant past far exceeds the antiquity of the biblical time scale), rather they argue for the irretrievability of direct evidence for this idea.

**G11-16** This sort of "confounding" is always relative to a particular group of people. For example, in Ether 3:24, the Lord tells Jared that "the language which ye shall write I have confounded," however, in this case He means simply that the language of his record "cannot be read"<sup>32</sup> except by those who will later make a translation using the stones that He had prepared for this purpose.

**G11-17** Mesopotamia, explains Ostler:<sup>33</sup>

... is a region of so many world firsts for linguistic innovation. Unlike Egypt, China, or India, its cities and states had always been consciously multilingual, whether for communication with neighbors who spoke different languages, or because their histories had made them adopt a foreign language to dignify court, religion, or commerce. This is the area where we find the first conscious use of a classical language [i.e., Sumerian]; but also, by contrast, the first generalized use of a totally foreign language for convenience in communication, as a lingua franca [i.e., Akkadian], an early apparent triumph of diplomatic pragmatism over national sentiment.

Ostler gives a more detailed history of Akkadian as follows:<sup>34</sup>

Akkadian is named after Agade or Akkad, once the major city of southern Mesopotamia but whose location is now a mystery. (It was possibly not far from Babylon.) Records of the language began in earnest with the middle of the third millennium, with an early climax in those conquests by Sargon (whose long reign centered on the turn of the twenty-fourth and twenty-third centuries BCE). He campaigned successfully in all directions, thus not only spreading the official use of Akkadian in the north (Mari and Ebla), but also beginning a millennium-long official dominance of the language in Elam to the west. We have seen that this first fit of imperial exuberance was followed by a collapse in the fourth generation (end of the twenty-second century BCE), and a brief linguistic resurgence of the subject populations, with the return of Sumerian and Elamite to official use for a century or so. Soon, however, the Amorites, Semitic-speaking "Westerners," began to make their appearance all over Mesopotamia. Their movements did not strengthen Akkad politically, but did seem to crowd out the wide-scale use of anything but Akkadian as a means of communication; and the written record (outside literature) from the beginning of the second millennium is exclusively in this language ...

[The] "Old Babylonian" period (2000-1600 BCE) turned out to be as significant for Akkadian as it was for Sumerian, but in a different way. It was in this period that some fairly slight dialect differences are first noticeable between the south (Babylonian) and the north (Assyrian). Different dialects of Akkadian also become visible farther afield, in Mari, in Susa, and to the east in the valley of the Diyala ...

At the same time, the dialect of Babylon (which even the Babylonians still called *Akkadu*) became established as the literary standard, the classic version of which would be used for official purposes throughout Mesopotamia. This privileged position endured for the rest of the language's history, essentially regardless of whether Babylon, Assyria, or neither of them was the current center of political power. The great model of classic Babylonian is the Laws of Hammurabi, compiled in the eighteenth century BCE when this dialect was still the vernacular. But the best-known literary texts, such as the *Epic of Gilgamesh* and *Enuma Elish* ("When on high ...," *The Creation Epic*), are also in this dialect, written down when it was no longer current.

**G11-18** Hamilton<sup>35</sup> cites the work of D. S. DeWitt for its "explicit identification of this one language as

30 J. McWhorter, *Power of Babel*, pp. 287-303.

31 *Ibid.*, p. 290.

32 Ether 3:22.

33 N. Ostler, *Empires*, p. 34.

34 *Ibid.*, pp. 60-62.

35 V. P. Hamilton, *Genesis 1-17*, p. 351 n. 7.

Sumerian, and the possible linkage of the scattering motif to the eclipse of the Ur III period.”

**G11-19** Drawing a modern comparison, Nibley quipped that it was “like some of these space thrillers on the TV where everybody knows English. No matter where you go in the universe, the all speak the same language.”<sup>36</sup>

**G11-20** Drawing a rough analogue between the development of genetic and linguistic differences, Cavalli-Sforza <sup>37</sup>writes:

During modern humanity’s expansion, breakaway groups settled in new locations and occupied new continents [cf. the Jaredites]; from these, other groups broke away and traveled to more distant regions. These schisms and shifts took humanity to very remote areas where contact with the original areas and peoples became difficult or impossible. The isolation of numerous groups had two inevitable consequences: the formation of genetic differences and the formation of linguistic differences. Both take their own path and have their own rules, but the sequence of divisions that caused diversification is common to both. Their history, whether reconstructed using language or genes, is that of their migrations and fissions and is therefore inevitably the same.

**G11-21** Looking ahead with hope, Brueggemann notes that “in Genesis 50:21 Joseph is able to practice ‘new speech’ with his brothers.”<sup>38</sup> He also speaks hopefully about Acts 2, where “the usual connection [to] Genesis 11:9 ... is ‘speaking in tongues.’ But the accent of Acts 2 would seem to lie not on *speaking*, but on *hearing*<sup>39</sup> ... Perhaps the miracle of Pentecost concerns a new gift of speech. But we should not miss the hint of the text. The newness concerns a *fresh capacity to listen* because the word of God blows over the chaos one more time (cf. Moses 2:2).”<sup>40</sup>

36 H. W. Nibley, *Teachings of the Book of Mormon*, 4:266.

37 Cited in R. T. Pennock, *Tower*, p. 143.

38 W. Brueggemann, *Genesis*, p. 104.

39 Acts 2:6, 8, 11, 14, 37.

40 W. Brueggemann, *Genesis*, pp. 103-104.



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## Excursus 1

### Revelatory Experiences of Oliver Cowdery

**I**N reviewing early correspondence between Oliver Cowdery and Joseph Smith that demonstrates clearly Cowdery’s “authentic religious piety,” Grant Underwood nonetheless observes that he “had a serious flaw, a fatal Achilles’ heel. It was his fiery independence of mind” that was sometimes exercised “to challenge the Prophet Joseph Smith. Yielding to God was one thing; passivity and humility in the face of divinity was *de rigueur* for genuine Christians. But in true religion there was no place for fawning sycophancy ... Even a prophet could be suspect.”<sup>1</sup>

A review of the revelatory experiences of Oliver Cowdery will demonstrate why the revisions to the ages of the patriarchs that Oliver apparently made on his own volition in the Joseph Smith Translation did not represent a one-time anomaly of attitude but rather part of an ongoing pattern of thinking and conduct that led to periodic conflicts with the Prophet. We will first examine Oliver Cowdery’s attempt at translation of the Book of Mormon. Then we will describe conflict relating to Oliver’s 1829 “Articles of the Church of Christ.” Finally, we will discuss his revisions to the ages of the patriarchs in the OT1 manuscript of the Joseph Smith Translation.

#### Oliver Cowdery’s Attempt to Translate the Book of Mormon

The first recorded revelatory experiences of Oliver Cowdery occurred in conjunction with the work of translating the Book of Mormon. According to his own account, Oliver journeyed on foot from Palmyra, New York to the home of Joseph and Emma Smith in Harmony, Pennsylvania arriving near sunset on the Sabbath, April 5, 1829.<sup>2</sup> After settling some affairs on Monday, he began his work as scribe for the Book of Mormon on Tuesday April 7th.

Soon after his arrival, Oliver requested the Prophet to inquire of the Lord on his behalf. As part of the revelation, Oliver was told:<sup>3</sup>

25 And, behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph.

26 Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people;

27 And now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

In accordance with his approximate chronology of the translation of the Book of Mormon, Elden J. Watson put the date of D&C 6 on or about Wednesday, April 22, 1829. He also saw it as a reasonable possibility that section 6 was received on the same day that Alma 37 was translated:

1 G. Underwood, *Oliver Cowdery’s Correspondence*, p. 116.

2 O. Cowdery, *Dear Brother*, p. 14.

3 D&C 6:25-27.



I presume that Oliver Cowdery was not allowed to translate the Book of Mormon, as that was Joseph's gift, but in Alma 37, Oliver would have been made poignantly aware that there were other ancient records which the Lord could grant him permission to translate. In Alma chapter 37, Alma entrusts to his son Helaman the Nephite records,<sup>4</sup> an abridgement of which Oliver is assisting Joseph to translate. Also entrusted to Helaman are the brass plates of Laban<sup>5</sup> which are to be preserved, and handed down from generation to generation, eventually to "go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon." In D&C 6, Oliver is given a sacred gift from above, by which he will "know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries."

In Alma 37 we are told that the contents of the brass plates have been of great worth to the Nephite people, and "convinced many of the error of their ways, and brought them to the knowledge of their God."<sup>6</sup> In D&C 6, Oliver is told that by exercising his gift, he will "bring many to the knowledge of the truth, yea, convince them of the error of their ways."<sup>7</sup>

Helaman is also given possession in Alma 37 of the twenty-four plates which are being preserved by the Lord for "a wise purpose, which purpose is known unto God;"<sup>8</sup> "that he may show forth his power unto future generations."<sup>9</sup> This statement is repeated in verse 18, and reiterated a third time in verse 19. In verse 23 the Lord says that he will prepare his servant Gazelem "a stone, which shall shine forth in darkness unto light."<sup>10</sup>

"And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying: I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land."<sup>11</sup>

Can there be any doubt that Oliver Cowdery considered himself to be of one of the "future generations" that "shall hereafter possess the land," of which Alma wrote? And did not Joseph Smith have the interpreters of which Alma wrote? And was not the purpose of the interpreters to bring forth or translate all these records which God promised he would reveal to the future inhabitants of the land?

I suggest that upon reaching this point in the translation of the Book of Mormon, Oliver desired to be able to translate from the brass plates of Laban, and from the twenty-four gold plates, and from other records which the Lord had preserved to come forth in our day.

D&C 7 provided an example of the kinds of ancient records that Oliver might have expected to translate. It is "a translated version of the record made on parchment by John and hidden up by himself."<sup>12</sup> We know from Joseph's history that this revelation was given to the Prophet following a disagreement with Oliver:

A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament, John, twenty first chapter and twenty second verse, whether he died,

4 Alma 37:2.

5 Alma 37:3.

6 Alma 37:8.

7 D&C 6:11.

8 Alma 37:12.

9 Alma 37:14.

10 Alma 37:23.

11 Alma 37:24-25.

12 D&C 7, preface.

or whether he continued. We mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received ... [D&C 7].<sup>13</sup>

Assuming a rate of about three chapters per day, Joseph and Oliver would have translated Alma 45 two or three days after Alma 37. Alma 45:18-19 read as follows:

18 And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.

Watson posits that discussion of this passage might have easily led the minds of Joseph and Oliver to a difference of opinion with regard to whether or not John the Apostle had been translated like Alma. While it is true that other passages in the Book of Mormon could have led to such a discussion,<sup>14</sup> none of the relevant passages fit the timeline so well as does Alma 45.

According to Joseph's record, it would have been about this same time that Oliver Cowdery "became exceedingly anxious to have the power to translate bestowed upon him."<sup>15</sup> Of interest for the timeline is Royal Skousen's discovery that the original manuscript version of Alma 45:22 has twenty-eight words in the handwriting of Joseph Smith rather than Oliver Cowdery:<sup>16</sup>

OC: ... therefore Helaman & his Brethren went forth to establish the church again in all the land

JS: yea in every city [sic] throughout all the land which was possessed by the people of Nephi and it came to pass that they did appoint priests and teachers

OC: throughout all the land over all the churches ....

One possible explanation for this momentary switch in scribes is that it represents Oliver Cowdery's unsuccessful attempt to translate. It even suggests that Oliver, like Peter the apostle walking on the water, succeeded at first. For instance, verse 5 of section 9 in the Doctrine and Covenants implies an initial success on Oliver's part:

And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

Skousen discounts the possibility that the twenty-eight words in Joseph Smith's handwriting are the result of an attempt by Oliver to translate because they occur "in the middle of of a sentence (although at a point of semiclosure). One would think that Oliver Cowdery's attempt to translate would have come at a more suitable break in the narrative."<sup>17</sup> However, if we assume the approximate correctness of Watson's translation schedule, the coincidences

13 J. Smith, Jr., *Documentary History*, April 1829, 1:35-36.

14 E.g., passages having to do with the three Nephite disciples who did not "taste of death" (3 Nephi 28:7, 25, 37-38; Ether 12:17).

15 J. Smith, Jr., *Documentary History*, April 1829, 1:36.

16 R. Skousen, *Translating and Printing*, p. 85.

17 *Ibid.*

in the timing and circumstances leading up to Cowdery's failure to translate certainly suggest that this possibility should not be ruled out.

### Oliver Cowdery's 1829 "Articles of the Church of Christ"

In June 1829, two months after his failed effort to translate portions of the Book of Mormon, Oliver apparently was given another chance to participate in the revelatory process when he was assigned to prepare a summary of principles and practices for the use of missionaries and for the guidance of the Church. Having asked for help in how to proceed, the Lord gave instructions through the Prophet Joseph Smith that he should rely on what was already written in the Book of Mormon as his guide:<sup>18</sup>

1 Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

2 Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written [during the translation of the Book of Mormon] are true; wherefore you know that they are true.

3 And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written [in the Book of Mormon];

4 For in them are all things written concerning the foundation of my church, my gospel, and my rock.

5 Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

A subsequent document entitled "Articles of the Church of Christ," phrased as a revelation from the Lord to Oliver and dated 1829, "contains directions about ordinations, the sacrament, and baptism."<sup>19</sup> Consistent with the Lord's instructions, many of the verses were based directly on passages in the Book of Mormon. Although some portions of Oliver's revelation were eventually carried over into the later revelation on church organization and government recorded in D&C 20, Joseph in essence received a new revelation. "Roughly one-fifth of section 20 relies on the Book of Mormon for its text, while more than half of Cowdery's Articles are either direct quotations or paraphrases with slight deviations from the Book of Mormon."<sup>20</sup>

Concerning those who should be baptized, Oliver's revelation reads as follows:

Now therefore whosoever repenteth and humbleth himself before me and desireth to be baptized in my name shall ye baptize them.<sup>21</sup>

Doctrine and Covenants 20:37 elaborates and extends these conditions:

And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination

18 D&C 18:1-5.

19 R. L. Bushman, *Beginnings*, p. 156. Oliver Cowdery's revelation is reprinted in full in R. J. Woodford, *Historical Development*, 1:287-290 and S. H. Faulring, *Examination*, pp. 178-181.

20 S. H. Faulring, *Examination*, p. 167.

21 *Ibid.*, p. 178.

to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.<sup>22</sup>

Verse 37 contains a phrase that caused some controversy in the early church: “and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins.” Oliver apparently felt that this passage was in error. In his study of the Book of Mormon in preparation for his revelation, he had surely encountered the following verses, which seem to imply that the remission of sins does not *precede* baptism but *follows* it:<sup>23</sup>

17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.

Oliver also would have been familiar with Moroni 6:1-4. These verses contain parallels to the elaborated wording in D&C 20:37, yet imply that the spiritual cleansing by the Holy Ghost *follows* baptism:<sup>24</sup>

1 And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

2 Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

22 Instructions regarding the baptismal prayer are nearly identical in Oliver’s revelation and in section 20:73-74. Nothing is mentioned about confirmation in Oliver’s revelation. However, D&C 20:41 gives instructions on confirmation “for the baptism of fire and the Holy Ghost.” This verse, not in the original manuscript of the revelation but added in the 1835 edition of the Doctrine and Covenants, “codified in scripture the usage so firmly established in the church” (R. P. Howard, *Restoration* 1995, p. 158). Regarding the means of bestowal of the gift of the Holy Ghost, Elder Joseph Fielding Smith, as an Apostle, wrote “We may correctly believe that the Lord may bestow the gift of the Holy Ghost by other means than by the laying on of hands if occasion requires it” (J. F. Smith, Jr., *Answers*, 4:95). President Joseph F. Smith, as a counselor in the First Presidency, wrote in 1900:

As to the means through which the Holy Ghost confirms the ordinance of baptism, this is by the laying on of hands. If it be asked why this is so, the answer is, simply because God has so ordained. There are two instances on record when the Spirit confirmed baptism without the laying on of hands, (so far as we know). The one was that of Christ, the other that of Joseph Smith and Oliver Cowdery. In the case of the Savior, the Holy Ghost manifested itself in the sign of a dove, and a voice from heaven said, ‘This is my beloved Son in whom I am well pleased.’ In the case of Joseph and Oliver, ‘the ordinance of baptism by water was immediately followed by a most glorious baptism of the Holy Ghost.’ Divine joy and inspiration fell upon the two brethren and each in turn exercised to a remarkable degree the spirit of prophecy. (See *Millennial Star*, vol. 3, p. 148.)

It will be noticed, however, that these two exceptions mark the beginning of dispensations. There was at hand no one with authority to confer the Holy Ghost by laying on of hands. But even if we had not these good reasons, the simple fact that God ordained that confirmation is to be by laying on of hands must forever dispose of the question.” (“Editor’s Table,” *Improvement Era*, 4 [Nov. 1900]: 52-53), cited in G. A. Prince, *Power*, p. 93).

Writes Gregory Prince: “Once the church was organized, and, aside from the special case of Smith and Cowdery, there is no record of members receiving the gift of the Holy Ghost by other means” (G. A. Prince, *Power*, pp. 93-94).

23 2 Nephi 31:17-18.

24 Moroni 6:1-4.

3 And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.

4 And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

Despite the seeming contradiction of D&C 20:37 with the passages cited above, there are several Book of Mormon examples of the cleansing power of the Holy Ghost operating on repentant individuals before baptism. For example, there is the account of King Lamoni who before his baptism had “the dark veil of unbelief... cast away from his mind” in a dramatic manner,<sup>25</sup> and the father of King Lamoni who desired to have “this wicked spirit rooted out of [his] breast.”<sup>26</sup> We do not know if Alma the Younger had already been baptized before his conversion experience — if not, his spiritual rebirth<sup>27</sup> qualifies as an example of remission of sins prior to baptism. If on the other hand, he had previously been baptized, at the very least we can say that the detailed description that he gives seems to be of the same kind as King Lamoni and Alma the Elder.

The Prophet Joseph Smith describes the controversy about verse 37 and its resolution as follows:<sup>28</sup>

Whilst thus employed in the work appointed me by my Heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants: “And truly manifest by their works that they have received of the Spirit of Christ unto a remission of their sins.”

The above quotation, he said, was erroneous, and added: “I command you in the name of God erase those words, that no priestcraft be amongst us!”<sup>29</sup>

I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God.

A few days afterwards I visited him and Mr. Whitmer’s family, when I found the family in general of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length became convinced that the sentence was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandment. And thus was this error rooted out, which having its rise in presumption and rash judgment, was

25 Alma 19:6.

26 Alma 22:15.

27 Mosiah 27; Alma 36.

28 J. Smith, Jr., *Documentary History*, July 1830, 1:104-105. For additional details about this controversy, see G. Underwood, *Oliver Cowdery’s Correspondence*, pp. 114-116.

29 “By including in the Articles and Covenants an additional requirement not specified in the Book of Mormon — especially when Cowdery’s own 1829 ‘Articles of the Church of Christ’ hewed so closely to Book of Mormon wording — Joseph had, as Oliver saw it, overstepped his bounds. To Cowdery, such arrogation on Joseph’s part was nothing less than priestcraft” (G. Underwood, *Oliver Cowdery’s Correspondence*, p. 115).



the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth.

### Oliver Cowdery's Revisions to the Ages of the Patriarchs

Throughout Moses 6, a biblical passage that was revised and expanded as part of the Prophet's work on JST Genesis, there are several changes to the ages of the patriarchs made in the handwriting of Oliver Cowdery.<sup>30</sup> "The changes were made by Cowdery no earlier than his return to Ohio in August 1831 from his Lamanite Mission. None of the changes in Cowdery's handwriting are in OT2, which was transcribed prior to Cowdery's return."<sup>31</sup>

These changes may represent yet another instance of Oliver Cowdery's disagreement with Joseph Smith on the content and wording of the Prophet's revelations. Recalling Oliver Cowdery's role as scribe at the meeting where D&C 107:1-58 was recorded,<sup>32</sup> Brigham Young later remarked:<sup>33</sup>

You read that Oliver Cowdery was the Second Elder and you remember the Rev[elation] on the Priesthood; and Joseph was two hours laboring with O[liver] C[owdery] to get him to write the Rev[elation] in humility.

Significantly, the date that D&C 107 was recorded corresponds to a period where Oliver Cowdery was serving as Church Recorder for a second time and when Joseph Smith was reviewing the JST manuscript prior to its intended publication.<sup>34</sup> An insertion written above the line in OT1, giving a revised age of Enoch at the time of his translation, parallels the end

30 See Moses 6:11-12, 14, 16, 18-20. About these changes, K. P. Jackson, *et al.*, *Patriarchs*, p. 7 observe:

As we study the ages of the Patriarchs, we find there is always internal consistency for each man. There is never an instance in which the age has been changed for how long a Patriarch lived after the birth of his son without the same number of years being add to the Patriarch's life.... Although there is internal consistency for each Patriarch, there is no such consistency throughout the changes. No two men have the same number of years added to their lives ... Also, there is no discernible pattern among the changes.

31 None of Cowdery's changes are reflected in the numerous variations found in ancient manuscripts of the Bible. S. H. Faulring *et al.*, *Original Manuscripts*, p. 97 n. 4. Thus, none of Cowdery's changes have found their way into published versions of the Joseph Smith Translation or Pearl of Great Price.

32 There are complex dating issues relating to D&C 107, portions of which were given as early as 1831 and as late as 1835. See J. M. Bradshaw, *God's Image 1*, EXCURSUS 40: Dating Joseph Smith's Vision of Adam-ondi-Ahman, pp. 625-626.

33 B. Young, in *Minutes of the School of the Prophets*, 15 April 1868, Provo, Utah, copy at the Utah State Historical Society, Salt Lake City, UT, cited in L. W. Cook, *Revelations*, p. 328 n. 5. G. Underwood, *Examination*, pp. 169, 186 n. 46 takes Brigham Young's mention of the "Revelation on the Priesthood" as a reference to what is now D&C 20, arguing that "there is no evidence to suggest that Cowdery was in conflict with Joseph Smith over the contents of, or involved in the writing (scribal or otherwise) of, D&C 107, parts of which were given in 1831 and 1835." However, we know of no references in the early Church to D&C 20 as a "Revelation on the Priesthood." Significantly, the 1835 Doctrine and Covenants features today's D&C 107 prominently in section 3 with the title of "On Priesthood." (Two other revelations, sections 4 and 6 (= D&C 84 and 86) are also entitled "On Priesthood," but even though they were given earlier than D&C 107, the latter is given pride of place in the book.) Moreover, a controversy over the ages of the patriarchs provides a plausible setting for the incident reported by Brigham Young.

Other incidents around the same period point to a general stance of conflict with the Prophet. In February 1835, Oliver Cowdery strongly disagreed with Joseph Smith over one of the selections for the Quorum of the Twelve (Letter of O. Cowdery to B. Young, 27 February 1848, reproduced in S. R. Gunn, *Cowdery*, pp. 126-127). In April, Oliver was involved with a "major confrontation" with the Prophet on political matters and in May he left his responsibilities as editor of the *Messenger and Advocate*, hinting at reasons for his "removal" (P. R. Legg, *Cowdery*, pp. 92-93).

34 L. E. Dahl, *Joseph Smith Translation*, p. 126; H. M. Marquardt, *Revelations*, p. 270. See also R. P. Howard, *Restoration 1995*, pp. 106-109; R. J. Matthews, *Plainer*, p. 41.

of D&C 107:49.<sup>35</sup> Other revisions to the ages of the patriarchs were made during this same period.<sup>36</sup> Thus there is (admittedly limited) circumstantial evidence that seems to point to the possibility that the changes made in Moses 6 by Oliver Cowdery were not merely made without the benefit of the Prophet's direction, but may have been made in deliberate opposition to what had been written already in Joseph Smith's translations and revelations.

### Oliver Cowdery's Aborted Attempt to Report the First Vision

In a later incident, Oliver Cowdery apparently had to be corrected by the Prophet when he began to publish the early history of the Church without Joseph Smith's knowledge. Not only was the Prophet concerned about misrepresentations that were circulating about his "age, education, and stature," he was also at that time opposed to publishing details of the First Vision.<sup>37</sup> According to an abstract of Roger Nicholson's insightful review of the events:<sup>38</sup>

In 1834, Oliver Cowdery began publishing a history of the Church in installments in the pages of the *Latter Day Saints' Messenger and Advocate*. The first installment talks of the religious excitement and events which ultimately led Joseph Smith's First Vision at age 14. However, in the subsequent installment published two months later, Oliver claims that he made a mistake, correcting Joseph's age from 14 to 17 and failing to make any direct mention of the First Vision. Oliver instead tells the story of Moroni's visit, thus making it appear that the religious excitement led to Moroni's visit.

This curious account has been misunderstood by some to be evidence that the "first" vision that Joseph claimed was actually that of the angel Moroni, and that Joseph invented the story of the First Vision of the Father and Son at a later time. However, Joseph wrote an account of his First Vision in 1832 in which he stated that he saw the Lord, and there is substantial evidence that Oliver had this document in his possession at the time that he wrote his history of the Church. This essay demonstrates the correlations between Joseph Smith's 1832 First Vision account, Oliver's 1834/1835 account, and Joseph's 1835 journal entry on the same subject. It is clear that not only did Oliver have Joseph's history in his possession, but that he used Joseph's 1832 account as a basis for his own account. This essay also shows that Oliver knew of the First Vision and attempted to obliquely refer to the event several times in his second installment before continuing with his narrative of Moroni's visit.

Why did Cowdery "give such an accurate description leading up to the First Vision and then not mention the vision itself? ... One possibility is that Joseph saw where Oliver was going with the first installment of the story, and then decided that he was not ready to have Oliver introduce the story of his First Vision publicly."<sup>39</sup>

### Conclusion

Underwood eloquently summarizes the "profound paradox that was Oliver Cowdery":<sup>40</sup>

... willing, even anxious, to expunge his own will to please God, but fearlessly demanding his independence in human affairs; pious and pliant before the Lord, but sometimes defiant before the Lord's prophet, whom Cowdery sometimes viewed as a peer based on their many shared divine experiences. For a season, Oliver's independence and his republican indignation won out, and Oliver found himself eating husks outside the Church. In the end, however, his devotion to God and his reliance on a deep inner spirituality carried the day and carried him back into the kingdom.

35 S. H. Faulring *et al.*, *Original Manuscripts*, p. 110; cf. Moses 8:1.

36 *Ibid.*, pp. 97-98; cf. D&C 107:41-52.

37 This is consistent with the findings of R. O. Barney, *Joseph Smith's Visions*.

38 R. Nicholson, *Cowdery Conundrum*.

39 *Ibid.*

40 G. Underwood, *Examination*, p. 117.

## Excursus 2

### The Song of Enoch

IN the first LDS hymn book,<sup>1</sup> compiled by Emma Smith, the preface “expressed the hope that the hymns would ‘answer every purpose till more are composed or we are blessed with a copious variety of the songs of Zion.’”<sup>2</sup> The distinction made between “composed” hymns and the “songs of Zion” is significant.

Though the term “songs of Zion” could be used to describe hymns of the Restoration generally, in the early days of the Church it referred especially to lyrics and music that were given by direct revelation.<sup>3</sup> Michael Hicks explains:

“I will sing with the spirit,” the apostle Paul wrote, “and I will sing with the understanding also.”<sup>4</sup> Paul’s phrasing entered the prose of many spokesman for sacred music in nineteenth-century America and even into the preface of the first Mormon hymnal. For the Mormon’s Paul’s dichotomy came to mean, on the one hand, singing in tongues and, on the other, singing the prescribed hymns ...

Joseph Smith first sanctioned speaking in tongues in a meeting in the fall of 1832 in Kirtland. The new convert Brigham Young had arrived in town, and when he met to pray with the elders, he began to speak in strange syllables. The elders were instantly divided over the manifestation, the majority ascribing it to the devil. Joseph, however, proclaimed it divine and then joined in himself. Soon the house was ringing to the ecstatic chants of a dozen mouths or more. Within a few weeks Joseph had begun singing in tongues as well, and sometime the following year singing in tongues appeared in the Church at Missouri. By December at least one missionary of the Church was tallying his labors thus: “five ... have spoken in tongues, and three have sung in tongues” ....

The principle of divine translation fascinated Mormons’ it was the power by which their founding book had been brought forth. Consequently, Mormons widely sought and expected the gift of “interpretation of tongues.” Indeed, interpretation became a necessity at times, because some Mormon elders freely spoke in tongues during their Sabbath sermons, leaving many of their listeners bewildered. Some of the early interpretations of singing in tongues were copied down by clerks and occasionally revised into formal hymns. Several early “Songs of Zion,” as published in early Mormon newspapers, derive from tongues-singing ....

For ten years from the first “official” introduction of singing in tongues, the Mormons’ passion for it waxed and waned. From time to time the music broke out in massed assemblies or in lamplight parlor gatherings. But Joseph distrusted the messages interpreted from tongues, some of which contradicted his own revelations. In 1833 he cautioned the Missouri Mormons that “Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too closely.” Six years later he warned his apostles, who were about to head eastward and set sail for Europe, “every ... singing is not of God,” adding that the Devil knew tongues as well as the best of Saints. And in 1842, speaking to the churchwomen of Nauvoo (who often spoke and sang in tongues), Joseph announced: “If you have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own

1 E. Smith, *Collection*.

2 M. Hicks, *Music*, p. 20.

3 For example, the five “songs of Zion” derived from the “Song of Enoch” as described below were distinguished from other songs published by the *Evening and Morning Star* that were published in that the latter appeared with more specific titles or, in one case, with the appellation of “Song *for* Zion” (emphasis added).

4 1 Corinthians 14:15.

<p><b><i>“The Song of Enoch”: Sung by the gift of tongues and translated, February 27, 1833, Kirtland Revelation Book 2, pp. 48-49<sup>1</sup></i></b></p>
1. Age after age has rolled away, according to the sad fate of man — countless millions forever gone.
2. At length the period of time has come that oft was seen by a prophetic eye and written, too, by all holy men inspired of the Lord, a time which was seen by Enoch of Old.
3. At a time when he stood upon the mount which was called the Mountain of God as he gazed upon nature and the corruption of man, and mourned their sad fate and wept and cried with a loud voice, and heaved forth his sighs, “Omnipotence, Omnipotence! O may I see thee!”
4. And with his finger he touched his eyes and he saw heaven, he gazed on eternity and sang an angelic song and mingled his voice with the heavenly throng, “Hosanna! Hosanna! The sound of the trump!” around the throne of God echoed <sup>2</sup> and echoed again, and rang and reechoed until eternity was filled with his voice.
5. He saw, yea, he saw and he glorified God, the salvation of his people, his city caught up through the gospel of Christ.
6. He saw the beginning, the ending of men; he saw the time when Adam his father was made, and he saw that he was in eternity before a grain of dust in the balance was weighed.
7. He saw that he emanated and came down from God. He saw what had passed and then was and is present and to come.
8. Therefore, he saw the last days, the Angel that came down to John, and the angel that is now flying, having the everlasting gospel to commit unto men —
9. Which in my soul I have received, and from death and bondage from the Devil I’m freed, and am free in the gospel of Christ.
10. And I’m waiting and with patience I’ll wait on the Lord, Hosanna! Loud sound the trump! Come Eternity, to ring Hosanna forever.
11. I’m waiting the coming of Christ, a mansion on high, a celestial abode, a seat on the right hand of God.
12. Angels are coming, the Holy Ghost is falling upon the saints and will continue to fall.
13. The Saviour is coming — yea, the Bridegroom — prepare ye, prepare! Yea, the cry has gone forth, “go, wait on the Lord.”
14. The Angels in glory will soon be descending to join you in singing the praises of God. The trump loud shall sound — the dark veil soon shall rend — heaven shall shake, the earth shall tremble, and all nature shall feel the power of God.
15. Gaze ye saints, gaze ye upon him — gaze upon Jesus — Hosanna! — loud sounds the trump!
16. Hosanna! Praise Him ye saints. They stand at his feet — behold they are weeping — they strike hands with Enoch of Old.
17. They inherit a city as it is written, the city of God. Loud sound the trump! They receive a Celestial crown. Hosanna! Hosanna! The Heaven of Heavens! And the heavens are filled with the praises of God. Amen.

1. Transcribed and arranged into verses by Fred C. Collier, as published in F. G. Williams, *Life*, Table 1, p. 238.

2. This could be punctuated alternatively as: “Hosanna! Hosanna!” The sound of the trump around the throne of God echoed ...”

comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.”<sup>5</sup>

The “Song of Enoch” at left was given “by the gift of tongues and translated” on February 27, 1833 and recorded in *Kirtland Revelation Book 2* in the handwriting of Frederick G. Williams.<sup>6</sup> It was never canonized. The entry prior to this song was today’s D&C 88, received on January 3, 1833. The entry following the song is today’s D&C 89, also dated February 27, 1833.

Williams analyzes the text as containing “a preamble (verses 1-2), followed by four sections: Enoch’s vision, from the beginning until the restoration just prior to Christ’s return (verses 3-8); [a] personal testimony of the Gospel (verses 9-11); the restoration of the Gospel with an admonition to repent and prepare for the Bridegroom (verses 12-14); the final scene: the coming of Christ, the City of Enoch, and the Saints’ celestial reward (verses 15-17).”<sup>7</sup>

Later, an expanded and versified version of this song was published in five parts within a church periodical.<sup>8</sup> It has been argued by Frederick G. Williams that both the original and versified version of this song should be attributed to his ancestor of the same name.<sup>9</sup> On the other hand, the editors of the relevant volume of the *Joseph Smith Papers* noted: “An undated broadside of the hymn states that it was ‘sung in tongues’ by David W. Patten and ‘interpreted’ by Sidney Rigdon.”<sup>10</sup>

Williams finds the same progression in the five “Songs of Zion” as in the original text, namely:<sup>11</sup>

Song 1: Age after age has rolled away

Section 1: Enoch’s vision, from the beginning until just prior to Christ’s return

Song 2: The happy day has rolled on

Section 1: Enoch’s vision continued; the restoration by angels

Song 3: The great and glorious gospel light

Section 2: [A] personal testimony of the Gospel ...

Song 4: My soul is full of peace and love

Section 2: [A] personal testimony of the Gospel

Section 3: Admonition to the Saints to prepare for the Bridegroom.

[The composer] personalizes the injunction, applying it to himself.

Song 5: Ere long the veil shall rend in twain

Section 4: The final scene: the coming of Christ, the city of Enoch, and the Saints’ celestial reward

Below we reproduce Williams’ side-by-side comparison of the five versified songs derived from the original revelation.<sup>12</sup>

5 J. Smith, Jr., *Documentary History*, 2 July 1833, 1:369. Cf. 28 April 1842, 4:607. J. Smith, Jr., *Words*, 27 June 1839, p. 12: “Tongues were given for the purpose of preaching among those whose language is not understood, as on the day for Pentecost. It is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his won tongue, as well as to speak in another. For faith comes not by signs but by hearing the word of God (compare Romans 10:17).”

6 J. Smith *et al.*, *Manuscript Revelation Books, Facsimile Edition*, pp. 508-511.

7 F. G. Williams, *Life*, p. 237.

8 Songs of Zion.

9 See F. G. Williams, *Singing*. Williams also discusses arguments that have been made for attribution to others.

10 J. Smith, Jr. *et al.*, *Manuscript Revelation Books*, p. 377 n. 65. The broadside is cited in this source as “Mysteries of God,” Church History Library.

11 F. G. Williams, *Life*, p. 237.

12 See *ibid.*, pp. 239-242.



<i>Song 1: Age after age has rolled away</i>	<i>Kirtland Revelation Book 2, pp. 48-49</i>
1. Age after age has roll'd away,	Age after age has rolled away (1)
Since man first dwelt in mortal clay;	
And countless millions slept in death,	countless millions forever gone (1)
That once supplied a place on earth.	
2. According to the fate of man,	according to the sad fate of man (1)
Which God had fix'd in his own plan.	
So age must come, and age must go	
Till work complete is here below.	
3. Which had been seen by saints of old,	
And by the prophets were foretold;	that oft was seen by a prophetic eye (2)
Which wondrous things are drawing near:	
That Enoch saw, and saints did cheer.	a time which was seen by Enoch of Old (2)
4. Enoch who did converse with God;	
Stood on the mount and stretch'd abroad	[Enoch] stood upon the mount (3)
His soul wide as eternity;	
He rent the veil and wonders see.	
5. With mighty faith he did expand	
O'er earth and heaven, o'er sea and land,	he saw heaven, he gazed on eternity (4)
Till things above and things below	
He did behold; yea, did them know.	
6. His heart he tuned to notes above,	
His soul o'erwhelmed with boundless love,	
He sang a song in heav'nly lays,	and sang an angelic song (4)
While angels' tongues join'd him in praise.	mingled his voice with the heavenly throng (4)
7. With finger end God touch'd his eyes,	And with his finger he touched his eyes (4)
That he might gaze within the skies;	he gazed on eternity (4)
His voice he rais'd to God on high,	
Who heard his groans and drew him nigh.	
8. With joy and wonder, all amaz'd,	
Amid the heav'nly throng he gaz'd!	with the heavenly throng (4)
While heav'nly music charm'd his ear,	
And angels' notes remov'd all fear.	
9. Hosanna, he aloud did cry,	
To God who dwells above the sky;	

<i>Song 1: Age after age has rolled away</i>	<i>Kirtland Revelation Book 2, pp. 48-49</i>
Again, Hosannna did resound,	
Among the heav'nly hosts around.	
10. His voice he raised in higher strains;	
Echoed and reechoed again	echoed and echoed again (4)
Till heaven and earth his voice did hear;	until eternity was filled with his voice (4)
Eternity did record bear.	
11. The trump of God around the throne	"The sound of the trump!" around the throne of God (4)
Proclaim'd the power of God anon,	
And sounded loud what should take place,	
From age to age, from race to race.	
12. Among the heavenly hosts he sang	
God's scheme of life for sinful man,	
And for the gospel's saving grace,	the salvation of his people (5)
He prais'd the Father face to face.	He saw, yea, he saw and he glorified God (5)
13. The end of all his labors here,	
Were all unfolded to him there;	
His city rais'd to dwell on high,	his city caught up through the gospel of Christ (5)
With all the saints above the sky.	
14. He saw before him all things past,	He saw what had passed and then was (7)
From end to end, from first to last;	He saw the beginning, the ending of men (6)
Yea, things before the world began,	
Or dust was fashion'd into man.	
15. The place of Adam's first abode	the time when Adam his father was made (6)
While in the presence of his God,	
Before the mountains raised their heads,	
Or the small dust of balance weighed.	before a grain of dust in the balance was weighed (6)
16. With God he saw his race began,	
And from him emanated man,	he emanated and came down from God (7)
And with him did in glory dwell,	
Before there was an earth or hell.	
17. From age to age, whate'er took place,	He saw what had passed and then was (7)
Was present then before his face;	and is present and to come (7)
And to the latest years of man,	Therefore, he saw the last days (8)
Was plain before him, heav'ns plan.	

<i>Song 1: Age after age has rolled away</i>		<i>Kirtland Revelation Book 2, pp. 48-49</i>	
18. His eyes with wonder did behold,			
Eternal glories yet untold;			
And glorious things of latter time,		the angel that is now flying (8)	
Which angels have to tell to men.		gospel to commit unto men (8)	
19. He then did hear, in days of old,			
The message that to John was told;		the angel that came down to John (8)	
The angel which the news did bring,			
He heard him talk and heard him sing.			
20. And knew before the days of John,			
What glories were on him to dawn,			
The message which he did receive,			
He heard and saw, and did believe.			
21. He knew full well what John should hear;			
Concerning times and latter years,			
When God again should set his hand,			
To gather Israel to their lands.			
22. The gospel then from darkest shades,			
Should rise and go with rapid strides,			
Till nations distant, far and near,			
The glorious proclamation hear.			
23. The angel that this news proclaims,			
Should come and visit earth again,			
Commit the gospel long since lost,			
To man, with power, as at the first.			
<i>Song 2: The happy day has rolled on</i>		<i>Kirtland Revelation Book 2, pages 48-49</i>	
1. The happy day has rolled on,			
The glorious period now has come:		At length the period of time has come (2)	
The angel sure has come again		the angel that now is flying (8)	
To introduce Messiah's reign.			
2. The gospel trump again is heard,		Loud sound the trump (17)	
The truth from darkness has appear'd;			
The lands which long in darkness lay,			
Have now beheld a glorious day.			
3. The day by prophets long foretold;		that oft was seen by a prophetic eye (2)	
The day which Abra'm did behold;		by all holy men inspired of the Lord (2)	

<i>Song 2: The happy day has rolled on</i>		<i>Kirtland Revelation Book 2, pages 48-49</i>	
The day that saints desired long,			
When God his strange work would perform.			
4. The day when saints again should hear			
The voice of Jesus in their ear,			
And angels who above do reign,		Angels are coming, the Holy Ghost is falling (12)	
Come down to converse hold with men.		upon the saints and will continue to fall (12)	
<i>Song 3: The great and glorious gospel light</i>		<i>Kirtland Revelation Book 2, pages 48-49</i>	
1. The great and glorious gospel light,			
Has usher'd forth into my sight,			
Which in my soul I have receiv'd,		Which in my soul I have received (9)	
From death and bondage being freed.		from death and bondage from the Devil I'm freed (9)	
2. With saints below and saints above		Hosanna! Praise Him ye saints (16)	
I'll join to praise the God I love;			
Like Enoch too I will proclaim,		they strike hands with Enoch of Old (16)	
A loud Hosanna to his name.		Hosanna! Loud sound the trump (10)	
3. Hosanna, let the echo fly		Hosanna! The sound of the trump ... echoed (4)	
From pole to pole, from sky to sky;			
And saints and angels join to sing,		The Angels in glory will ... join you in singing (14)	
Till all eternity shall ring.		Eternity to ring Hosanna forever (10)	
4. Hosanna, let the voice extend,			
Till time shall cease, and have an end;			
Till all the throngs of heav'n above,		with the heavenly throng, "Hosanna!" (4)	
Shall join the saints in songs of love.		and sang an angelic song and mingled his voice (4)	
5. Hosanna, let the trump of God,		Hosanna! The sound of the trump ... of God (4)	
Proclaim his wonders far abroad,			
And earth, and air, and skies, and seas,		And the heavens are filled (17)	
Conspire to sound aloud his praise.		with the praises of God (17)	
<i>Song 4: My soul is full of peace and love</i>		<i>Kirtland Revelation Book 2, pages 48-49</i>	
1. My soul is full of peace and love,			
I soon shall see Christ from above;			
And angels from the hallow'd throng,		The Angels in glory will soon be descending (14)	
Shall join with me in holy song.		to join you in singing the praises of God (14)	
2. The Spirit's power has sealed my peace,			
And fill'd my soul with heav'nly grace;		Which in my soul I have received (9)	
Transported I, with peace and love,			
Am waiting for the throngs above.		I'm waiting the coming of Christ, a mansion (11)	

<i>Song 4: My soul is full of peace and love</i>		<i>Kirtland Revelation Book 2, pages 48-49</i>	
3. Prepare my heart, prepare my tongue,		prepare ye, prepare! (13)	
To join this glorious, heav'nly throng;		his voice with the heavenly throng (4)	
To hail the Bridegroom from above,		The Saviour is coming — yea, the Bridegroom (13)	
And join the band in songs of love.			
4. Let all my pow'rs of mind combine			
To hail my Savior all divine;		Hosanna! Praise Him ye saints (16)	
To hear his voice, attend his call,			
And crown him King, and Lord of all.			
<i>Song 5: Ere long the veil will rend in twain</i>		<i>Kirtland Revelation Book 2, pages 48-49</i>	
1. Ere long the veil will rend in twain,		the dark veil soon shall rend (14)	
The King descend with all his train;			
The earth shall shake with awful fright,		heaven shall shake, the earth shall tremble (14)	
And all creation feel his might.		and all nature shall feel the power of God (14)	
2. The trump of God, it long shall sound,		The trump loud shall sound (14)	
And raise the nations under ground;			
Throughout the vast domains of heav'n			
The voice echoes, the sound is given.			
3. Lift up your heads ye saints in peace,			
The Savior comes for your release;		The Saviour is coming (13)	
The day of the redeem'd has come,			
The saints shall all be welcomed home.			
4. Behold the church, it soars on high,		His Church is caught up (15)	
To meet the saints amid the sky;			
To hail the King in clouds of fire,			
And strike and tune th'immortal lyre.			
5. Hosanna now the trump shall sound,		Hosanna! The sound of the trump (4)	
Proclaim the joys of heav'n around,			
When all the saints together join,			
In songs of love, and all divine.			
6. With Enoch here we all shall meet,		they strike hands with Enoch (16)	
And worship at Messiah's feet,		They stand at His [Messiah's] feet (16)	
Unite our hands and hearts in love,			
And reign on thrones with Christ above.			
7. The city that was seen of old		a city as it is written (17)	
Whose walls were jasper, and streets gold,			
We'll now inherit thron'd in might;		They inherit (17)	
The Father and the Son's delight.			



<i>Song 5: Ere long the veil will rend in twain Kirtland Revelation Book 2, pages 48-49</i>	
8. Celestial crowns we shall receive,	They receive a Celestial crown (17)
And glories great our God shall give,	
While loud hosannas we'll proclaim,	
And sound aloud our Savior's name.	
9. Our hearts and tongues all join'd in one,	
A loud hosanna to proclaim,	Hosanna! Hosanna! (17)
While all the heav'ns shall shout again,	The Heaven of Heavens (17)
And all creation say, Amen.	are filled with the praise of God. Amen (17)

Williams lists several details added to the account of the visions of Enoch in Moses 7 by the Song of Enoch:<sup>13</sup>

- All the holy prophets (not just Enoch) “beheld in vision the time leading up to the Second Coming,” a time that “has now come”;
- Enoch “was not simply given the privilege of seeing God.<sup>14</sup> Rather, the glorious opportunity to see God came to Enoch because he asked to see God”;
- “Enoch’s ability to see the Divine was conveyed when God touched Enoch’s eyes with his finger”;
- “The name of the mountain where Enoch saw the Lord and beheld the vision of eternity is called ‘the mount Simeon’ in the Pearl of Great Price<sup>15</sup> but is named in the “Song of Enoch” as “the Mountain of God”;
- Enoch’s grand vision was not merely of future generations, but “began even earlier, with the creation of Adam and his premortal estate in eternity. We also learn that he (and all men) came down from God”;
- “Enoch saw the angel of the latter days whom John the Revelator described”;<sup>16</sup>
- “[M]ore details are added concerning the hour of redemption and fulness of joy. The faithful Saints strike hands with Enoch, receive a celestial crown, inherit the city of God, and shout praises to the Lord when He appears.”

The Song of Enoch and its poetic counterpart add significantly to our understanding of Enoch’s visions.

<sup>13</sup> F. G. Williams, *Life*, pp. 243-244.

<sup>14</sup> Compare with Moses 7:3-4.

<sup>15</sup> Moses 7:2.

<sup>16</sup> Revelation 14:6.



## Excursus 3

### ZION IS FLED<sup>1</sup>

One of the most significant additions to the biblical record in Joseph's revelation on Enoch is that not only is Enoch taken up alive into heaven, as the Genesis passage implies, but also that the entire city of Enoch was eventually received up into heaven as well. Whereas the idea of Enoch, as an individual, ascending to heaven is common in the ancient religious literature regarding the patriarch, parallels to the notion of his entire community being translated and taken up as well are not so apparent.

Of course, in the Joseph Smith Translation of Genesis the concept of communal ascent is not limited to Enoch's city of Zion. Once Zion has been elevated to the Lord's presence, this establishes a pattern for others to follow. With Enoch's Zion removed from the world, the "residue" of the people left behind continue to increase in wickedness — a downward spiral that ultimately ends with the coming of the cleansing Flood. Moses 7:27 informs us that the more righteous living between the time of Enoch and Noah were removed from this dismal situation. "...[A]nd the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion."

In an interesting New Testament parallel, the Epistle to the Hebrews mentions the translation of Enoch in his discussion of the faith of the ancients. He then goes on to mention how Abraham, while he was wandering in the Land of Promise, living in tents, "was waiting for a city which has foundations, whose builder and maker is God."<sup>2</sup> The text goes on to imply that all of the patriarchs were seeking to reach, or return to, a country or a city — a heavenly city.<sup>3</sup> Hebrews 12:22 associates this city with Mount Zion.

The author contrasts the experience of the Israelites under Moses and how they were not able to even touch Mount Sinai with that of the followers of Jesus Christ who are now given full access to Mount Zion. Speaking to the community of Christ's church, the author declares: "But ye are come unto mount Sion, and unto the city of the living God, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven..."<sup>4</sup>

Aquila Lee argues that "the idea about Mt. Zion as 'heavenly Jerusalem' was taken up by the early church when they read Psalm 2 together with Psalm 110 as applying to Jesus."<sup>5</sup> Psalm 110:4 is, of course, one of only two passages in the Hebrew Bible that makes mention of Melchizedek. Lee observes that the early Christian church understood Psalm 110:1 to refer to Jesus, who had taken up his throne on Mount Zion<sup>6</sup> at God's right hand. Verse 4 was understood to declare that Jesus' priesthood was related to the priesthood of Melchizedek. This is the connection that the author of Hebrews makes: that Jesus' priesthood is the priesthood of Melchizedek.

In a similar vein, Joseph Smith, in his inspired expansion of the Melchizedek pericope in Genesis 14, depicts the priesthood of Melchizedek as following the order of the priesthood

1 An expanded version of this Excursus appears in D. J. Larsen, *Enoch and the City of Zion*.

2 Hebrews 11:10.

3 Hebrews 11:13-16.

4 Hebrews 12:22-23.

5 A. H. Lee, *From Messiah*, p. 258.

6 Psalm 2:6.

of Enoch, which, in turn, is derived from the order of the priesthood of the Son of God.<sup>7</sup> Furthermore, the text says that men who came “up unto this [priesthood] order of God, were translated and taken up into heaven.” Melchizedek, we are told, “was a priest of this order” and was able to obtain peace in the city he ruled, the city of Salem. As a result, the text says: “his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world. And hath said, and sworn with an oath, that the heavens and the earth should come together.”<sup>8</sup>

The idea of Melchizedek being taken up into heaven is not unknown in the ancient literature. James Davila has noted that in *2 Enoch* 71-72 we find the unusual tale of Melchizedek being “taken away to paradise during the Flood so that he may serve later as a high priest.”<sup>9</sup> Additionally, in the Qumran texts known as *11QMelchizedek* and the *Songs of the Sabbath Sacrifice*, Melchizedek appears to be depicted as a high priest who serves in the heavenly temple.<sup>10</sup> Davila describes the trajectory of the figure of Melchizedek in ancient literature as moving “from Melchizedek the priest-king to Melchizedek the god.”<sup>11</sup>

Of course this is the trajectory that Joseph Smith describes in his grand revelation on the Kingdoms of Heaven recorded in D&C 76. Regarding those who are destined for celestial glory, it says:

55 They are they into whose hands the Father has given all things—

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58 Wherefore, as it is written, they are gods, even the sons of God—

Although such ancient parallels are interesting, none of them contain the idea of entire communities being taken up into heaven as described in Joseph Smith’s revelations.<sup>12</sup> There are many biblical and pseudepigraphal accounts that relate the ascensions of great biblical heroes such as Abraham, Jacob, Levi, Moses, Isaiah, Jesus, Paul, and others. However, these are all narratives of the ascension of a single exceptional individual allowed to partake in, generally, a single exceptional experience. Moses, when he ascends Mount Sinai into the presence of God, leaves the general body of the Israelites down at the bottom of the mountain, and even leaves the seventy specially chosen elders at the halfway point before ascending to the heights.

Of special interest are early Jewish and early Christian literature that depict this motif in a different way. Although they do not feature Enoch or his city explicitly, there is a recurring theme in some of the texts that corresponds with the idea of a priestly figure who leads a community of priests in an ascension into the heavenly realm. Here we limit our analysis to just a few representative examples.

7 JST Genesis 14:27-28.

8 JST Genesis 14:32-35.

9 J. R. Davila, *Heavenly Ascents*, p. 465. Melchizedek, in this account, is the son of Noah’s brother, Nir.

10 *Ibid.*, p. 464.

11 J. R. Davila, *Melchizedek*, King, 224.

12 Two exceptions are cited elsewhere in this volume: a Mandaean Enoch fragment and A. Jellenik’s translation of Jewish traditions *Bet ha-Midrash*. See *Endnote M7-23*, p. 191.

We observed that Hebrews speaks of Christians gaining access to the heavenly city, which was also referred to as Mount Zion. The Epistle to the Hebrews is structured around the ideas of Jesus Christ's high priesthood after the order of Melchizedek, his ascension into heaven and enthronement in the celestial sanctuary. The author treats at length the notion that the followers of Christ, because of his exaltation, are, in like manner, now able to enter the heavenly sanctuary. The exact function and use of the epistle have long been debated by scholars. Harold Attridge believed it to have been presented as an "oratorical performance."<sup>13</sup> Scott Mackie refers to it as a "mystical drama."<sup>14</sup> George Nickelsburg has argued the possibility that the Enochic *Book of Parables* was originally meant to be an oral performance.<sup>15</sup> Similarly, a number of scholars in recent years, including Crispin Fletcher-Louis, John Dunnill, Luke Timothy Johnson, Silviu Bunta, and others, have described Hebrews as a symbolic, participatory liturgy that moves worshippers from the profane to the sacred sphere.<sup>16</sup> In other words, the epistle, or at least parts of it, was plausibly meant to have been performed, or acted out — with a series of events set in the heavenly temple which are dramatically brought to life through the use of visually oriented literary practices such as dramatized "narrative with speaking actors," visual imagery, cues and commands — including directions to "behold," "gaze upon," "draw near," and "enter."<sup>17</sup> Scott Mackie has attempted a reconstruction of this dramatic portrayal, which he understands to be a "divine adoption ceremony." He outlines the following elements:<sup>18</sup>

1. Depiction of Jesus' ascent to heaven and entry into the celestial temple – "a great high priest that is passed into the heavens" (2:14) – Christ entered "into heaven itself"
2. Dramatic reenactment of the Son's exaltation (chs. 1 and 2) – "Now see Jesus crowned with glory and honor"<sup>19</sup> (2:9) – "Sit on my right hand" (1:13)
3. Declaration of familial relationship between Father and Son ("naming ritual") – "Thou art my Son, this day have I begotten thee" (1:5; 2:12-13)
4. Son confers family membership on community (they are his siblings) – "Behold I and the children that God hath given me" – "bringing many sons unto glory" – "not ashamed to call them brethren" (2:10-15)
5. Community is provided access to the heavenly temple by Jesus, their High Priest – they are exhorted to boldly "enter" the heavenly sanctuary and "draw near" to God's throne (4:14-16; 10:19-25)

Upon entry into the heavens, the Christian community hears the declaration:<sup>20</sup>

...ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly of the firstborn, which are written in heaven, and God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant...

13 H. W. Attridge, *Paraenesis*, p. 217.

14 S. D. Mackie, *Heavenly Sanctuary*, p. 78.

15 G. W. E. Nickelsburg *et al.*, *1 Enoch 2*, pp. 36-38.

16 See S. D. Mackie, *Eschatology*, pp. 170-71; J. Dunnill, *Covenant*, p. 261; L. T. Johnson, *Scriptural World*, p. 238; C. H. T. Fletcher-Louis, *Glory*, xii.

17 S. D. Mackie, *Ancient Jewish*, p. 98. S. D. Mackie, *Heavenly Sanctuary*, p. 78.

18 Mackie, *Ancient Jewish*, pp. 98-99, note 34. See also S. D. Mackie, *Eschatology*.

19 Translation of Hebrews 2:9 is Mackie's.

20 Hebrews 12:22-24.



According to Mackie, all of this would have been performed by actors or described in a way that the participants could vividly imagine themselves as being in the heavenly temple and visualize Christ on his throne and so on. I would also note here that Hebrews 6:13-18 indicates that the participants are the recipients of promises, or covenants, from God which are associated with the Abrahamic covenant. The confirmation of the divine oath with these “heirs of promise” serves to give them hope. Verse 18 indicates that those who have received this covenant have “fled” in order to “take hold upon the hope set before” them. There is, perhaps, a comparison that we can make here between the idea that this community has “fled” and the statement in Moses 7:69, “ZION IS FLED.” Importantly, the “church” that can be found in this city on Mount Zion is actually the Church of the Firstborns, plural, in the Greek. Verses 19-20 of Hebrews 6 tell of the hope that the community holds dear:

We have this hope as an anchor for the soul, firm and secure. It enters the innermost sanctuary behind the veil, where Jesus, our forerunner, has entered on our behalf. He has become a high priest forever, after the order of Melchizedek.

Summarizing his findings regarding this ritualized ascent, Mackie concludes:<sup>21</sup>

Hebrews depicts Jesus’ exaltation as involving an ascent, as he ‘passed through the heavens...’ and ‘entered into heaven itself...’ He is also said to be ‘leading...many children’ into the same ‘glory’ he possesses (2:10). Most importantly, the two key entry exhortations, 4:14-16 and 10:19-23, both commend an act of entry that follows and imitates Jesus’ own heavenly ascent (4:14) and passage “through the curtain’ (10:20). Therefore, a mystical, heavenly ascent of the whole community would appear to be envisaged.

Indeed, Jesus himself declares as much in John 14:2. He says:

In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

As Andrew Louth has argued, those Christians who embark on the mystical journey to reach God do so not individually, but as a community — as the body of Christ.<sup>22</sup>

A number of scholars have picked up on the similarity between the Epistle to the Hebrews and a collection of hymns found among the Dead Sea Scrolls at Qumran and also at the Jewish fortress of Masada. This collection is known as the *Songs of the Sabbath Sacrifice*, or the *Angelic Liturgy*, and consists of thirteen songs meant to be sung or recited on each of the first thirteen Sabbaths of the year. Although the texts are highly fragmentary, which makes their full content and purpose difficult to establish, they appear to have been designed to take worshippers on a tour through the celestial realms, introducing them to the angelic priesthood and the songs they sing in praise of God, guide them through the heavenly temple, and depict a vision of the glorious throne of God.

Carol Newsom, one of the foremost authorities on the Songs, suggests that “the recitation of these Sabbath songs was a major vehicle for the experience of communion with the angels”<sup>23</sup> and that the recitation of these songs “is intended as a communal experience of the human worshiping community” that gives the participants “a sense of being in the heavenly sanctuary and in the presence of angelic priests and worshipers.”<sup>24</sup> James Davila argues that “these songs were meant for liturgical use” and refers to them as part of a weekly cultic

21 S. D. Mackie, *Heavenly Sanctuary*, p. 98.

22 A. Louth, *Origins*, pp. 199-200.

23 C. Newsom, *Songs*, pp. 18-19.

24 *Ibid.*, p. 17.

drama.”<sup>25</sup> Crispin Fletcher-Louis sees the Songs as a “conductor’s score” for not merely a descriptive heavenly tour, but a more concrete ritualized heavenly ascent. What we see in these texts should be considered the ritual exaltation of the human community to heaven where they experience a vision of God’s throne and are transformed into an angelified or deified state.<sup>26</sup> Scott Mackie and Philip Alexander specifically refer to the Songs as implying a “communal heavenly ascent.” Alexander concludes as follows:<sup>27</sup>

The communal chanting of these numinous hymns on successive Sabbaths was apparently deemed sufficient to carry the earthly worshippers up to the courts of the celestial Temple, through the nave and into the sanctuary, and to set them before the throne of God .... Songs of the Sabbath Sacrifice implies a communal ascent: if one makes the ascent then one does so in a group .... The *Self-Glorification Hymn* (which is another similar text from the Dead Sea Scrolls), however, seems to imply that some individuals within the community, like Enoch and Levi and other great spiritual heroes of the past, had made the ascent on their own. Such individual ascent was probably the exception, rather than the rule.”

Alexander goes on to suggest that the leader of this liturgy, much like Enoch, would likely have already made the ascent himself, and would thus be qualified to lead his congregation into the celestial realm. We can see the parallel here between Enoch and Melchizedek of the Joseph Smith revelations, Jesus in Hebrews, and the leader of the Sabbath Songs — the leader gains access to the heavenly temple through his faithfulness and is then able to lead his followers in that same path of ascent. Another common element is that of the priesthood, and specifically the priesthood of Melchizedek. The name Melchizedek is arguably found two or three times in the *Songs of the Sabbath Sacrifice*, where he is likely depicted, Davila argues, “as continuing his priestly duties in the heavenly temple after his apotheosis.”<sup>28</sup>

Larsen<sup>29</sup> has found a related pattern of themes in his own research on other Qumran texts, including a collection of poetic compositions or songs known as the *Hodayot*, or *Thanksgiving Psalms*, and 4Q381, a collection of non-canonical psalms. When these themes are brought together, the following picture begins to emerge:

1. an individual, often the speaker of the hymn/psalm, or leader of the community, speaks as if he has been taken up into heaven to stand in the celestial temple;
2. in that setting, he is taught the heavenly “mysteries,” often by God himself;
3. the individual is appointed to be a teacher, often with the implication that he will teach the mysteries to others;
4. those who follow his teachings are similarly enabled to participate in the heavenly ascent and vision of the Divine;
5. some texts indicate that these human worshippers are subsequently clothed with heavenly robes of righteousness in imitation of the heavenly beings.

The presence of these themes in so many documents leads us to speculate that the concept of communal ascent to heaven was substantially widespread at Qumran. The fact that the *Songs of the Sabbath Sacrifice* were found at the Jewish community of Masada as well

25 J. R. Davila, *Exploring the Mystical*, p. 443.

26 C. H. T. Fletcher-Louis, *Heavenly Ascent*.

27 P. S. Alexander, *Qumran*, pp. 226-227.

28 Davila, *Heavenly Ascents*, p. 464.

29 D. J. Larsen, *Enoch and the City of Zion*; D. J. Larsen, *Angels*.

indicates that this phenomenon was not limited to a group of sectarians living at Qumran.<sup>30</sup> As a number of scholars have argued, some of these texts, or similar ones, originated with, or were used by, the priesthood at the Jerusalem Temple. In fact, Larsen argued elsewhere for the possibility that the later texts related to the idea of heavenly ascent may have their source in the rituals of the First Temple, including the annual pilgrimage festivals in which Israelite worshipers would ascend to the mountain of the Lord's house to commune with God.<sup>31</sup>

All of these stories and texts are about the temple and about the priesthood. The temple, the holy mountain, or the holy city, is the place for ascension into heaven, whether it be literal or ritual. When there is corruption in the earthly temple, people — such as the Qumran community and the early Christians — are striving for the heavenly temple that is located in the heavenly city. They are trying to ascend to that heavenly community, to get back to the paradisiacal home, as Enoch did, and enjoy the glory that mankind once had living in the presence of God. In Hebrews, all of the patriarchs were seeking to reach that city and Jesus made it possible for all Christians to make it there. For the Qumran community, their religious practices gave them the experience of being there, praising God among the angels. For Joseph Smith, Enoch and his people set the pattern for others to follow.

30 One is also reminded of the synagogue at Dura Europos where there is iconographic evidence of a similar heavenly ascent by members of the congregation, though no supporting texts survive (J. M. Bradshaw, *Ezekiel Mural*).

31 D. J. Larsen, *Ascending*.







# BIBLIOGRAPHY

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## Introduction

**T**HIS section provides an annotated bibliography of ancient texts related specifically to Enoch and the Flood, with an emphasis on the most useful English translations. For a more complete annotated bibliography of texts relating to JST Genesis, see *In God's Image and Likeness 1*.<sup>1</sup>

For seventy years, the standard reference collection apocrypha and pseudepigraphal texts could be found in the 1913 volumes of R. H. Charles entitled *The Apocrypha and Pseudepigrapha of the Old Testament in English*.<sup>2</sup> Volume 1 contains the Apocrypha and Volume 2 the Pseudepigrapha. Now superseded, the only reason to mention this work is because it has been referenced extensively for many years and is now available in inexpensive paperback editions.

A two-volume set, *The Old Testament Pseudepigrapha*, edited by James H. Charlesworth in 1983,<sup>3</sup> has replaced the Charles volumes. The set is organized by themes. The groupings are: apocalyptic works, testaments, Old Testament expansions, wisdom literature, prayers, psalms, odes, fragments of lost Judeo-Hellenistic works and histories. An introduction and commentary accompany each text. Intended to complement the 1983 publication, a new two-volume collection edited by R. Bauckham *et al.* adds a great many previously unpublished or newly translated texts.<sup>4</sup> Relatively inexpensive, the four volumes in the combined Charlesworth and Bauckham sets will give the student access to readable English translations of all the most important works of Old Testament pseudepigrapha.

1 J. M. Bradshaw, *God's Image 1*, ANNOTATED BIBLIOGRAPHY, pp. 805-910.

2 R. H. Charles, *Apocrypha*.

3 J. H. Charlesworth, *Pseudepigrapha*.

4 R. Bauckham *et al.*, *Old Testament Pseudepigrapha*.

## Annotated Bibliography on Enoch Pseudepigrapha

### General Works

For many Latter-day Saints, Hugh Nibley's classic volume, *Enoch the Prophet*, will be a first stop on the reading list of more general works about Enoch. In addition, we recommend James C. VanderKam's *Enoch: A Man for all Generations*,<sup>5</sup> which provides a comprehensive survey of ancient references to Enoch, exploring the many teachings, works, stories, and characteristics attributed to him. It is also a good general introduction to the history of and relationship between the Bible and the pseudepigrapha. We also recommend a rich essay by Philip Alexander, *From son of Adam to second God: Transformations of the biblical Enoch*.<sup>6</sup> In addition to a succinct and highly readable overview of the career of Enoch in the pseudepigraphal literature examines the differences in content and perspective between the three major books of Enoch. Though somewhat dated and not without controversy, Margaret Barker's study, *The Lost Prophet: The Book of Enoch and Its Influence on Christianity*,<sup>7</sup> provides interesting perspectives not found elsewhere. In addition to this volume, Barker has included in-depth discussions of the Enoch tradition in many of her subsequent writings.

### 1 (Ethiopic) Enoch

#### By Colby Townsend

*1 Enoch*, also referred to as *Ethiopic Enoch*, or simply *The Book of Enoch*, is an ancient Jewish pseudepigraphal text dating from around 200 BCE to the first century AD. It has been referred to as “the most important pseudepigraph of the first two centuries BCE”<sup>8</sup> for understanding “the history of the theological development” of that time. It was so popular that the epistle of Jude in the New Testament held it as authoritative, and quoted the text.<sup>9</sup> It also highly influenced other books of the New Testament, along with other Jewish pseudepigrapha.

The actual text of the book has been fully preserved only in the Ethiopic Gèez language tradition. This text was largely unknown to the Western world except for a few quotations in the Christian patristic literature. Discovered in Abyssinia in 1773 by James Bruce, the text was again known to the world but largely untouched until Richard Laurence's English translation of 1821. There are many fragments of the text in different languages that date as early as the second century BCE, with the latest Ethiopic manuscripts in the nineteenth century AD.

There is a consensus among Enoch scholars to break the text of *1 Enoch* into five separate books: (1) *The Book of the Watchers* (chapters 1-36); (2) *The Book of the Parables or Similitudes* (chapters 37-71); (3) *The Book of the Luminaries* (chapters 72-82); (4) *The Dream Visions* (chapters 83-90); and (5) *The Epistle of Enoch* (chapters 92-105). These books are considered different compositions that were later redacted into one book, and each can be given its own date.

5 J. C. VanderKam, *Enoch*.

6 P. S. Alexander, *From son of Adam*.

7 M. Barker, *Lost*.

8 R. H. Charles, *Apocrypha*, 2:163.

9 Cf. Jude 1:14-15; also *1 Enoch* 1:9.

The *Book of Luminaries* is the earliest composition, and is usually dated at the end of the third century or beginning of the second century BCE, with the *Book of the Parables* being the latest composition sometime around the end of the first century BCE and beginning of the first century AD. The other three sections or books fit chronologically between these two.

*1 Enoch* begins with the *Book of the Watchers* (chapters 1-36). The first five chapters provide an introduction to chapters six through thirty-six, describing the character and person of Enoch. Chapter six follows Genesis 6:1-4 with some modification, describing the “Watchers” as choosing wives from the daughters of men for themselves. These Watchers were the “sons of heaven” (6:2), and they are described as swearing an oath with one another to leave heaven and choose wives so that they may have children by them. They all go down together and descend on Mount Hermon, numbering two hundred Watchers in all.

They all choose wives for themselves and have children. These children become great giants, *Nephilim* (Hebrew: Giants), and begin “devouring the labor of all the sons of men, and men were not able to supply them” (7:3). They teach men secrets of war, cutting roots, and other mysteries that were supposed to be kept secret.

The Watchers are then to be cursed because of their sins (10:9-10). In chapter 12 Enoch is commanded to be the bearer of the message of destruction and war upon the Watchers. He delivers the message at 13:3 and then is asked by them to deliver a petition to God for them (13:4), since they can no more ascend into His presence (13:5). Enoch promises to do this, and goes to the waters of Dan. There he reads their petition until he falls asleep, which takes him into an open vision of the heavens (13:7).

In the vision Enoch ascends into the heavens into a large house made of hailstones, or stone slabs that were made of snow (14:10). Inside this house is another greater house, which he then enters. He is then in the presence of the angels, and sees God who is enwrapped in a pillar of flames on all sides. Similar to Isaiah’s approaching the council of Yahweh in Isaiah 6, Enoch approaches and cannot handle the presence. He collapses to the ground out of fear, and is then assisted by angels to stand up, and is taken to be face to face with God (14:24).

Enoch is then given the full message that he is to deliver to the Watchers, that they will not receive forgiveness, but rather condemnation because they have “defiled” themselves “with the blood of women” (15:4). Not only are they condemned, but the children that they have had with the women are condemned also. They are cursed to watch their sons kill one another.

Chapters 17-36 then recount the journeys of Enoch through the different, heavenly realms. Chapters 21-22 will be interesting for an LDS audience because they describe a realm similar to what would be considered the Spirit World and the narrative style closely fits the visionary experience that Nephi had in 1 Nephi 10-14. At each pass, Enoch has an angel next to him, explaining the different areas he is being shown and answering any questions he has about what he is seeing.

At one point Enoch is brought to see hollow places in the earth or ground. Enoch exclaims, “How smooth are these hollows and altogether deep and dark to view” (22:2). He is then answered by Raphael, “These hollow places are intended that the spirits of the souls of the dead might be gathered into them. For this very purpose they were created, that here the souls of all human beings should be gathered. And look, these are the pits for the place of

their confinement. Thus they were made until the day on which they will be judged and until the time of the day of the end of the great judgment that will be exacted from them” (22:3-4). This scene resembles that described in Alma 40:11-26.

Chapters 24-25 describe the tree of life, and Enoch has many questions about this beautiful and fragrant tree. Chapter 26 then continues Enoch’s journey where he sees the center of the earth, where he sees a line of holy mountains, one larger than the other, and the valleys beneath them. Chapters 28-36 then all happen in quick succession, one after the other, describing Paradise, the ends of the earth, and then giving a summary of the things Enoch has seen. Chapter 36 effectively ends this unit and book within *1 Enoch*.

Chapters 37-71 comprise the *Book of the Parables* (sometimes called the *Book of Similitudes*). The term “Parables” has a different meaning than in the New Testament. It does not refer to symbolic stories, but rather to prophecies of latter-day judgments. There are three different “parables” presented in this book. Chapter 37 is an introduction to the three parables and this new section of *1 Enoch*. The first parable begins at 38:1. This section of *1 Enoch* describes Enoch’s visions of the coming judgments of God upon the wicked. It discusses Wisdom descending into the world looking for a place to dwell, but not being able to find one because of the wickedness and iniquities of those on earth. This parable ends with a description of astronomical secrets that are revealed to Enoch.

The second parable comprises chapters 45-57, which are arguably the most influential chapters for later texts that use *1 Enoch*’s worldview. Chapter 45 introduces this parable by describing the dwelling of the holy ones and the Lord of Spirits and his sending his ‘Chosen One’ into the world to “test their [the sinners] works,” (45:3) which leads into chapters 46-49, where the description of the Son of Man is found. The Son of Man is the “Chosen One” of the “Head of Days,” another name used for God in this text. This Son of Man “will be a staff for the righteous,” and a “light of the nations” (48:4). He will also overpower the kings of the earth and “the strong who possess the land” (48:8). This is all good news for the poor of the world, and those who are oppressed by higher entities.

Chapters 50-57 then provide an eschatological description of the world after all of these events have come to pass. Enoch continues to journey through the world and sees everything as it is happening. The Flood is also described in passing, along with the punishment of those fallen angels that were described in the *Book of Watchers*.

The third parable consists of chapters 58-69, and 70-71 are ending notes to the whole *Book of Parables*. Enoch again sees astronomical and heavenly secrets (chapters 59-60), the Flood and judgment (chapter 60), the preparation of the gathering of the righteous before the judgment (chapter 61), the enthronement of the “Chosen One,” or “Son of Man” (chapter 61) and how he would be the one to rule over judgment of the kings, mighty and the fallen angels (chapters 62-64). Chapters 65-69 are unique because they include a later Noachic interpolation, and a list of all the names of the fallen angels.

Chapters 70-71 close the *Book of Parables* by describing how Enoch is taken away to be hidden from the earth, his ascent back into heaven, his acquisition of all of the knowledge of the secrets of heaven, his vision of the angels and of all those with God. In somewhat of a surprise ending, Enoch is declared to be the Son of Man — or perhaps, more consistent with LDS theology, a Son of Man.<sup>10</sup>

<sup>10</sup> See *Endnote M7-20*, p. 193.

The *Book of Luminaries* comprises chapters 72-82. This is the most complex and difficult to understand section of *1 Enoch* for the modern reader. The book describes all of the laws that the luminaries follow, and therefore is of a completely different genre from the other books in *1 Enoch* that have been discussed thus far. The chapters go over the workings of the sun, the moon and the stars, and exactly the laws and “gates” that govern them. This section is a wonderful example of the scientific advances in the ancient world, and one would do well to study this section along with James VanderKam’s commentary in Nickelsburg and VanderKam, *1 Enoch* 2, 334-569.

The next section is that of the *Dream Visions*, chapters 83-90. In these chapters Enoch is describing and giving his knowledge of the heavenly secrets to his son, Methuselah. This is, again, an entirely different text from that of the previous sections. Enoch describes his visions to his son which were given to him. These visions describe the events from Adam all the way to the end of the world. They describe Adam and Eve and their children, the events in Enoch’s lifetime with the fall of the Watchers and their punishment, the Flood, the Exodus, gaining the Promised Land and Solomon’s temple, the fall of the Northern and Southern kingdoms, the destruction of Israel, the period of Alexander the Great, and the end of the world, judgment, and new beginnings. Scholars are able to use the historical allusions in the text to date this section.

Chapter 91 is considered to be a bridge between the *Dream Visions* and the *Apocalypse of Weeks*, leading up to the *Epistle of Enoch* (chapters 92-105). These chapters describe the history of the world since Enoch’s time in periods of “weeks,” Enoch’s knowledge of the heavens, the two paths or ways that the righteous or sinners may take, those in mortality who are oppressed and the wickedness of their oppressors, and those who follow true religion or false religion. The *Epistle of Enoch* ends with a description of what will happen to those in the end who do not follow the counsel given by Enoch, especially during and after the judgment.

Chapters 106-108 are generally accepted as later interpolations. Chapters 106-107 describe the miraculous yet strange birth of Noah, how he appeared to be something more like the angels than human. Chapter 108 is a final exhortation by Enoch to those who would keep the law.

*1 Enoch* is important for an LDS audience because it is one of the most important works of pseudepigrapha, highly valued in the early Christian community and explicitly (and implicitly) cited in the New Testament epistles. However, apart from the shared prominence of important themes relating to the Son of Man motif in the *1 Enoch Book of Parables*<sup>11</sup> and the book of Moses, the most striking resemblances to the Prophet’s revelations are found not in *1 Enoch*, but in related pseudepigrapha such as 2 and 3 *Enoch* (particularly the sections describing heavenly ascent) and the Aramaic *Book of the Giants* (particularly the stories of Enoch’s preaching mission and his battles with mighty adversaries).

### Additional Reading

While Isaac provides a competent introduction and translation to *1 Enoch* as part of the Charlesworth volumes,<sup>12</sup> no serious student of *1 Enoch* will want to be without the two-volume *Hermeneia* commentary set. The first volume of the set (covering chapters 1-36, 81-

11 In addition, *1 Enoch* and the book of Moses share a common interest in the story of Noah and the Flood.

12 E. Isaac, *1 Enoch*.



108) is edited by George W. E. Nickelsburg,<sup>13</sup> and the second volume (covering chapters 37-82) is edited by Nickelsburg and James VanderKam.<sup>14</sup> For those on a budget, an inexpensive paperback with the *Hermeneia* translation, but lacking commentary, is available.<sup>15</sup>

Of historical interest only is Richard Laurence's 1821 English edition of *1 Enoch*, which is available online at no cost.<sup>16</sup> The English translation by R. H. Charles is also available as a separate volume in an inexpensive reprint edition.<sup>17</sup>

Several important works have been devoted to the title of the "Son of Man" in the book of Daniel, the New Testament Gospels, and in Old Testament pseudepigrapha — notably *1 Enoch*. LDS scholar S. Kent Brown has provided a useful introduction to this subject.<sup>18</sup>

Based on careful study of the Aramaic that he presumes to lie behind all uses of the term "son of man," Maurice Casey<sup>19</sup> criticizes the work of earlier scholars such as Sigmund Mowinckel<sup>20</sup> and Frederick H. Borsch,<sup>21</sup> dismissing their notions of a "Primordial Man" and of a titular "Son of Man" as "artificial construct[s]."<sup>22</sup> In a more recent study, however, J. A. Waddell<sup>23</sup> shows that Casey's conclusions regarding the "son of man" are problematic in several respects, and marshals evidence from *1 Enoch* that Casey ignored in his analysis. For more on this controversy, see ENDNOTE M7-14, p. 190.

Other important perspectives relating to the title "Son of Man" can be found in articles written by Crispin H. T. Fletcher-Louis<sup>24</sup> and Helge S. Kvanvig.<sup>25</sup>

## 2 (Slavonic) Enoch

*2 Enoch*, also known as *Slavonic Enoch* or *The Book of the Secrets of Enoch*, is a Jewish pseudepigraphal text that describes the heavenly ascent of the antediluvian patriarch Enoch and his initiation into the divine mysteries. Although most scholars argue for a first century CE Greek original text, *2 Enoch* comes to us principally through Slavic Christian communities, who preserved the text in the Old Church Slavonic language. Recently a doctoral student named Joost Hagen published a number of older Coptic fragments of *2 Enoch* that had been found in Egyptian Nubia. The various known manuscripts of the text suggest that there were at least two main recensions of the text, a longer and a shorter version, both containing original elements of the story. The longest manuscripts contain 72-73 chapters and include the story of the miraculous birth of Melchizedek at the end.

The book of *2 Enoch*, in the longer recensions, has three main parts: (1) Chapters 1-38 tell of Enoch's ascension through the various levels of heaven to reach the throne of God in the highest heaven. He is transformed into a celestial being and is taught the mysteries of

13 G. W. E. Nickelsburg, *1 Enoch 1*.

14 G. W. E. Nickelsburg et al., *1 Enoch 2*.

15 G. W. E. Nickelsburg et al., *1 Enoch (2012)*.

16 R. Laurence, *Book of Enoch*.

17 R. H. Charles, *Enoch*.

18 S. K. Brown, Man and Son of Man.

19 M. Casey, *Solution*.

20 S. Mowinckel, *He That Cometh*.

21 F. H. Borsch, *Son of Man*.

22 M. Casey, *Solution*, p. 25. See also Phillip Munoa's excellent discussion of sources describing God as a glorious Man in P. B. Munoa, *Four Powers*, pp. 101-104.

23 J. A. Waddell, *Comparative Study*, pp. 76-85.

24 C. H. T. Fletcher-Louis, *Revelation of the Sacral*.

25 H. S. Kvanvig, *Son of Man*.

Creation. He is allowed to return home to teach his family what he learned. (2) Chapters 39-67 relate Enoch's teachings to his children regarding the heavenly secrets that he was shown, including details of the Creation, astronomy, commandments, and eschatological events. Enoch is then taken back into heaven and placed before God's face. (3) The final chapters (68-73) of the long version describe the reaction of Enoch's descendants to his translation into heaven (which is where the short versions end) and then goes on to tell the story of the miraculous birth of Melchizedek to the wife of Nir, Noah's brother. Melchizedek is born fully grown, able to speak, and possessing the priesthood. An angel comes to save him from the flood and carries him away to Paradise. Melchizedek will return after the flood to be the head of the priests of that generation.

*2 Enoch* is of interest to LDS readers largely because of the temple-related details it provides concerning Enoch's ascension to the highest heaven and his initiation into the heavenly mysteries in that celestial realm. Enoch travels through the various heavens to reach the highest level, where God's throne is found. On the way, he is shown the contents and inhabitants of each heaven, including the function and movements of the astronomical bodies. He sees the "spirit prison," in which those who were disobedient suffer until the time of the Judgment. He also sees the Paradise that is prepared for the righteous, in which the Tree of Life is found; he also sees the miserable counterpart of that realm, which is a place of eternal punishment for those who have committed sins against nature and dishonored God. He sees the various ranks of angels and is lifted up to stand before the Lord's face, which he describes as appearing "like iron made to glow in fire." The Lord commands Michael to anoint and clothe Enoch, saying: "Go and take Enoch and remove his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory." As a result of this investiture, Enoch declares: "I looked at myself, and I was transformed into one of his glorious ones." Enoch becomes one of the angelic beings and is given the position of heavenly scribe. He is taught and required to write the heavenly secrets of the workings of all created things, including that all souls "are prepared for eternity before the formation of the world" (23:2). God gives Enoch a seat beside his throne and teaches him regarding the Creation — how God created first the spiritual things and then the physical and other details. After this revelation, Enoch is directed to return to Earth and share the secrets in the books he has written with his posterity. God instructs him to teach his children to be obedient to the Lord and reveals to him that He will send a flood to destroy the wicked; God also informs Enoch that his words would be again revealed in a distant generation.

### Additional Reading

F. I. Andersen provides an extensive introduction and translation of *2 Enoch* as part of the Charlesworth set.<sup>26</sup> His parallel presentation of longer and shorter recensions includes the Melchizedek material in the longer version. The version of *2 Enoch* in R. H. Charles, *Apocrypha* also presents the longer and shorter versions in parallel format. However, it goes only through chapter 68, omitting the Melchizedek material. Nibley often cites Vaillant's French edition of *2 Enoch*, *Le Livre des Secrets d'Énoch*, which is still available through an inexpensive reprint edition.<sup>27</sup>

Andrei A. Orlov has written prolifically about *2 Enoch* and related topics. His classic work is *The Enoch-Metatron Tradition*.<sup>28</sup> Among other topics, Orlov analyzes the several titles

26 F. I. Andersen, *2 Enoch*.

27 A. Vaillant, *Livre des Secrets*.

28 A. A. Orlov, *Enoch-Metatron*.

given to Enoch-Metatron in *2 Enoch* in order to establish the relationship between *2 Enoch* and the *merkabah* texts. Orlov's work supports arguments that Melchizedek story was an integral part of *2 Enoch* and not an interpolation. He compares the Melchizedek story to traditions regarding Shem, analyzes the traditions of identifying Melchizedek with Shem, and emphasizes the possibility that *2 Enoch* may have been written as a polemic against popular tradition, setting up an alternative priesthood lineage that goes through Nir (Noah's brother) to Melchizedek instead of Noah to Shem. This polemic may have been raised due to the author's differences with the ruling Jerusalem priesthood. In a related paper on a topic that should be of interest to Latter-day Saints,<sup>29</sup> Orlov argues that in Hebrews 11 the names of Abel, Noah, and Melchizedek — respectively referred to as the "righteous," the "heir of righteousness," and the "king of righteousness" — are highlighted as part of an argument that "the sacerdotal knowledge and initiations received by Enoch and Noah [and Abel and Melchizedek] from God in ante- and post-diluvian times were more ancient than the disclosures about sacrificial rites and sanctuary received by Moses many centuries later on Mount Sinai."

Orlov also analyzes the notion of "secrets" in *2 Enoch*. The secrets pertain to God's Creation and are revealed to Enoch by the Lord "face to face." Orlov draws conclusions regarding the contribution of *2 Enoch* to the idea of heavenly secrets in *merkabah* literature, the *Zohar* and other rabbinic writings. Orlov also looks at the origins of the name Metatron, for which there is no scholarly consensus. He considers the relationship to one of Philo's terms for the Logos, *Praemetitor*, which is equivalent to the Latin word *metator* (measurer); this word (the Slavonic equivalent that appears in *2 Enoch* is *Prometaya*), may be an early form of the name Metatron. Additional books by Orlov continue to appear.<sup>30</sup>

Latter-day Saints interested in the topic of Enoch as a "lad" will enjoy a 2003 article by James Davila on the topic.<sup>31</sup> Davila analyzes and compares the figures of Melchizedek, the angelic "Youth" of the *Hekhalot* literature (sometimes associated with Metatron), and Jesus in light of his typology of mediator figures; he argues that the trajectories and roles filled by these figures are parallel in many ways and are also similar to the stories regarding Enoch/Metatron.

A paper by C. Gieschen<sup>32</sup> analyzes the nature and function of the Melchizedek traditions found in *2 Enoch* and the Epistle to the Hebrews; both documents present Melchizedek as an exalted priestly mediator; he concludes that it is more likely that the traditions regarding Melchizedek in *2 Enoch* influenced those in Hebrews rather than the traditions found in Philo or at Qumran.

Moshe Idel discusses how the theme found in the *Hekhalot* literature and the *Kabbalah* of Enoch becoming Metatron is evidence of a myth of the primordial man (Adam) in Jewish mysticism.<sup>33</sup> G. Stroumsa analyzes anthropomorphic attributions to Deity in Christian and Gnostic texts and how these contribute to anthropomorphisms in Rabbinic literature.<sup>34</sup>

29 A. A. Orlov, Heir.

30 E.g., A. A. Orlov, *Dark Mirrors*; A. A. Orlov, *Divine Manifestations*; A. A. Orlov, *Selected Studies*; A. A. Orlov *et al.*, *New Perspectives*.

31 J. R. Davila, Melchizedek, the "Youth."

32 C. Gieschen, Different.

33 M. Idel, *Hénoch*.

34 G. Stroumsa, Form(s).

### 3 (Hebrew) Enoch

*3 Enoch*, or the *Hebrew Book of Enoch*, is a Jewish pseudepigraphal text written subsequent to the works known to modern readers as *1 Enoch* and *2 Enoch*. *3 Enoch* can be seen to draw on the traditions found in the earlier Enochic literature, especially on the *Similitudes* of *1 Enoch*. It is often grouped together with the texts of the *Hekhalot* literature, a body of esoteric Jewish writings that feature the idea of ascension to the heavenly realm. The date of its creation is highly disputed and most scholars suggest that it is a composite work written by multiple authors in different time periods. Although the main body (chapters 3-48a) may have been composed in third century, some parts likely date to the first or second century AD.<sup>35</sup> Philip Alexander argues for a fifth or sixth century date for the final redaction of the book.<sup>36</sup> James Davila notes: “As it stands now, *3 Enoch* is notably lacking in ritual material and adjurations, although a fragment from the Cairo Geniza indicates that a substantially different recension of the material once existed which included such material.”<sup>37</sup>

Regarding the content of *3 Enoch*, Charlesworth gives the following summary:<sup>38</sup>

*3 Enoch* contains 48 chapters: R. Ishmael ben Elisha’s ascension and vision of the *Merkabah* (Divine Throne) (1-2); concerning Metatron, the Prince of the Presence, who is also Enoch (3-16); angelology (17-28:6); divine judgment and the heavenly tribunal (28:7-33:2); the *Merkabah* phenomena (33:3-40); Metatron reveals secrets to R. Ishmael (41-48A); divine names (48B); an Enoch-Metatron section (48C); names of Metatron (48D).

*3 Enoch* is attributed to Rabbi Ishmael ben Elisha, a leading figure in the *Merkabah* literature, who is said to have become a high priest after his experiences with ascension to heaven. R. Ishmael is the principal character in *3 Enoch*, which relates his ascension to heaven to see the *Merkabah* and meet Metatron, the heavenly vice-regent who on Earth was Enoch.

Items of interest to LDS readers include the scene in *3 Enoch* where R. Ishmael has reached the door to the highest heaven, which is guarded by Qaspiel the prince and his angels. R. Ishmael is afraid that he will be overcome by these angelic beings and that they will cast him out of heaven. He prays to the Lord and asks, citing his priesthood lineage, that the Lord would help him so that he may pass through safely. God sends Metatron to escort him to the heavenly throne. Upon approaching the throne, the angels there object to the presence of a mortal in their midst, but when Metatron explains R. Ishmael’s priesthood, they exclaim, “Certainly he is fit to gaze at the chariot!”<sup>39</sup>

Also we see Metatron recalling for R. Ishmael the transfiguration that occurred during his apotheosis. He tells of how he used to be known as the man Enoch when he dwelled on Earth. When he was taken up into heaven on a fiery chariot, the angels challenged his presence there, but God allowed him to enter. God revealed to Enoch the heavenly secrets and gave him a throne similar to the throne of glory. After he received veneration from the angels, he found himself being transformed into a glorious, fiery being. In this and other *Hekhalot* texts, the transfiguration of the visionary into a being of light is generally induced by a direct vision of the Divine Glory.

35 See J. H. Charlesworth, *Pseudepigrapha and Modern Research*, p. 106.

36 See P. Alexander *3 Enoch*, 1:228-229.

37 J. R. Davila, *Descenders*, p. 10.

38 J. H. Charlesworth, *Pseudepigrapha and Modern Research*, p. 106.

39 *3 Enoch* 2:4.

Another interesting feature of this text is when R. Ishmael is shown by Metatron the spirits of the dead, both righteous and wicked, and also the spirits of those yet to be born. Metatron shows him the spirits of the righteous who have returned to God and dwell near his throne. R. Ishmael also sees that there are spirits who have not yet entered bodies, who are kept in the “storehouse of beings.” Metatron then shows him the spirits of those dead who were “intermediate” and “wicked.” There is an angel assigned to be over the intermediate, “in order to support them and purify them from sin, according to the abundant mercies of the Omnipresent.” There is also an angel appointed over the wicked, “in order to make them descend from before the Shekhinah, from the law court on high, to Sheol, and to place them in the fire of Gehinnom with staves of glowing coals.”

### Additional Reading

Philip Alexander provides the translation of *3 Enoch* for the Charlesworth volumes.<sup>40</sup> A very good French translation with a valuable in-depth commentary is provided by Charles Mopsik.<sup>41</sup> Selected publications relating to *3 Enoch* are listed below.

Arbel, Vita Daphna. *Beholders of Divine Secrets*. Albany: SUNY Press, 2003.

\_\_\_\_\_. “‘Seal of Resemblance, Full of Wisdom, and Perfect in Beauty’: The Enoch/ Metatron Narrative of *3 Enoch* and Ezekiel 28,” *The Harvard Theological Review* 98:2 (Apr., 2005), 121-142.

Dan, J., ‘The Religious Experience of the Merkavah,’ A. Green (ed.), *Jewish Spirituality: From the Bible through the Middle Ages*, New York: Crossroad, 1986, 289-307.

Davila, James R., *Descenders to the Chariot: The People Behind the Hekhalot Literature*, Leiden: Brill, 2001.

Fossum, Jarl E., *The Image of the Invisible God: Essays on the Influence of Jewish Mysticism on Early Christology*, Universitaetverlag Freiburg, Schweiz - Vandenhoeck & Ruprecht Goettingen, 1995.

Himmelfarb, Martha, *Ascent to Heaven in Jewish and Christian Apocalypses*, New York - Oxford, England: Oxford University Press, 1993.

Murray-Jones, C. R. A., *A Transparent Illusion*, Leiden - Boston - Koeln: Brill, 2002.

### Book of the Giants (Aramaic Enoch)

The *Book of the Giants* is a collection of fragments from an Enochic book discovered at Qumran. It is not found within the collection of writings in the Ethiopic book of *1 Enoch*<sup>42</sup> and resembles little else in the Enoch tradition. However, material related to the *Book of the Giants* is included in Talmudic and medieval Jewish literature, in descriptions of the Manichaean canon,<sup>43</sup> in citations by hostile heresiologists, and in third and fourth century fragments from Turfan published by Henning in 1943.<sup>44</sup> Later, several fragments of a related

40 P. Alexander, *3 Enoch*.

41 C. Mopsik, *Hénoch*.

42 However, *1 Enoch* and the *Book of the Giants* both touch on some related themes, as seen below. For a summary of the literary relationship between the *1 Enoch Book of Watchers* and the *Book of the Giants*, see L. T. Stuckenbruck, *Book of Giants*, pp. 24-28.

43 *Homilies* 25:2-5, *Psalm-Book* 46:21-47:4, *Kephalia*, 5:22-26.

44 For a comprehensive study of the manuscript evidence, see J. C. Reeves, *Jewish Lore*. Reeves concludes that this



work were identified among the Qumran manuscripts. These fragments showed that the “composition is at least five hundred years older than previously thought”<sup>45</sup> and thus they help us “to reconstruct the literary shape of the early stages of the Enochic tradition.”<sup>46</sup>

Although the *Book of the Giants* scarcely fills three pages in the English translation of Martinez, we find in it the most extensive series of parallels between a single ancient text and Joseph Smith’s Enoch writings. These resemblances range from general themes in the story line (secret works, murders, visions, earthly and heavenly books of remembrance that evoke fear and trembling, moral corruption, hope held out for repentance, and the eventual defeat of Enoch’s adversaries in battle, ending with their utter destruction and imprisonment) to specific occurrences of rare expressions in corresponding contexts (the reference to the “wild man,” the name and parallel role of Mahijah/Mahujah, and the “roar of the wild beasts”).

Inexpensive paperback translations of the Dead Sea Scrolls that include a complete set of the Aramaic *Book of the Giants* fragments are edited by Garcia Martinez *et al.*<sup>47</sup> and Michael Wise *et al.*<sup>48</sup> Editions focusing only on the *Book of the Giants* with extensive commentaries are available from John C. Reeves<sup>49</sup> and Loren T. Stuckenbruck.<sup>50</sup> Andrei Orlov has written a valuable article analyzing the dreams of the Giants and comparing them to the Slavonic version of 3 *Baruch*.<sup>51</sup>

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foundational work of Manichaean cosmogony is indebted in important respects to Jewish exegetical traditions relating to Genesis 6:1-4.

45 M. Wise *et al.*, *DSS*, p. 290. L. T. Stuckenbruck, *Book of Giants*, p. 31 dates the *Book of the Giants* to “sometime between the late 3rd century and 164 BCE.”

46 G. W. E. Nickelsburg, *1 Enoch 1*, p. 11.

47 F. Garcia Martinez *et al.*, *DSS Translated*.

48 M. Wise *et al.*, *DSS*.

49 J. C. Reeves, *Jewish Lore*.

50 L. T. Stuckenbruck, *Book of Giants*.

51 A. A. Orlov, *Flooded Arboretums*.

## Annotated Bibliography on the Flood

An excellent chapter by Devorah Dimant summarizes the many extrabiblical accounts of Noah in early Jewish literature.<sup>1</sup> James C. VanderKam explores the concept of “righteousness” as applied to Noah in the Genesis account.<sup>2</sup>

In a brilliant study, Michael Morales describes how the Ark prefigured the Tabernacle.<sup>3</sup> Several specialized studies have explored the enigmatic episode of Noah’s “drunkenness” after the Flood. These studies are cited and discussed as part of the chapter on Genesis 9.<sup>4</sup> Raphael Patai has documented Jewish seafaring practices in ancient times from Noah’s voyage to the Diaspora of late antiquity.<sup>5</sup> Of special interest to LDS readers is an essay at the end of the Patai volume by John M. Lundquist on “Biblical Seafaring and the Book of Mormon.” Carol M. Kaminski has written an in-depth study of the fulfillment of the primeval blessing after the Flood through the line of Shem to Abraham.<sup>6</sup>

Among the books that explore the context and reception of the Genesis Flood story, Jason Silverman’s 2013 volume stands out for the variety of chapters dealing with underexplored topics.<sup>7</sup> These topics include the story’s general reception history; its plot markers; its calendars and chronologies; the building materials for the Ark; major Mesopotamian literary traditions; studies of Flood texts in the Dead Sea Scrolls, the *Septuagint*, Iranian sources, *1 Enoch*, and other ancient near East texts; Noah’s altar and cult; modern Ark replicas, Chouraqui’s literal translation of the Flood narrative; philosophical issues; nineteenth century musical settings; cinematic treatments; environmental perspectives; and covenantal promise-making. The volume ends with responses from Bible scholars Walter Brueggemann and Philip Davies.

Edited volumes by Florentino Garcia Martinez *et al.*<sup>8</sup> and by Michael E. Stone *et al.*<sup>9</sup> also provide useful perspectives on ancient and modern reception history on a topic-by-topic basis. Norman Cohn’s beautifully illustrated volume presents a history of reception in Western thought in a chronological organization.<sup>10</sup> Dorothy M. Peters looks at Noah traditions in the Dead Sea Scrolls from the perspective of religious controversies in the Second Temple period.<sup>11</sup>

Oceanographers William Ryan and Walter Pitman hypothesized that ancient Near East Flood traditions had their origin in a catastrophic rise in the level of Black Sea in about 5600 BCE.<sup>12</sup> Later researchers have disputed the suddenness and magnitude of this rise, and the timing of the presumed dispersion of the peoples affected by the event. Duane Jeffery and Clayton M. White *et al.* provide considered LDS perspectives on reconciling scientific

1 D. Dimant, Noah.

2 J. C. VanderKam, Righteousness of Noah.

3 L. M. Morales, *Tabernacle Pre-Figured*.

4 See COMMENTARY Genesis 9, p. 297ff.

5 R. Patai, *Children of Noah*.

6 C. M. Kaminski *From Noah*.

7 J. M. Silverman, *Opening*.

8 F. Garcia Martinez *et al.*, *Interpretations*.

9 M. E. Stone *et al.*, *Noah*.

10 N. Cohn, *Noah’s Flood*.

11 D. M. Peters, *Noah Traditions*.

12 W. Ryan *et al.*, *Noah’s Flood*. A popularized account of these findings can be found in I. Wilson, *Before the Flood*.

findings with the Genesis flood story.<sup>13</sup> LDS authors who have focused on reconciling scripture with the idea of a local (rather than global) Flood include Morris S. Petersen,<sup>14</sup> Elder John A. Widtsoe,<sup>15</sup> and Hugh W. Nibley.<sup>16</sup>

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13 D. E. Jeffery, Noah's Flood; C. M. White *et al.*, Noachian Flood Story.

14 M. S. Petersen, Earth, p. 432.

15 J. A. Widtsoe, Flood.

16 H. W. Nibley, Before Adam, pp. 64-66.



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### Scripture Index

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Significant references to prominent pseudepigraphal works (e.g., *1 Enoch*, *Book of the Giants*) may be found in the *Topical Index*.

### Index of Latter-day Prophets

This index lists references to and quotations from statements attributed to Presidents of the Church of Jesus Christ of Latter-day Saints, either made before or during their respective presidencies. First Presidency statements are attributed to the individual who was serving as President at the time. The most specific date that could be found for each statement is listed; some dates, of course, are approximate or unknown. Dates of first publication are used in lieu of more specific dates when necessary.

### Topical Index

Topics, figures, and names of selected individuals and sources discussed in the text are listed alphabetically. Special attention has been given to entries for cross-cutting or obscure topics that may be difficult to find by browsing the *Table of Contents*. No attempt has been made to exhaustively index individuals or topics that are ubiquitous in the text (e.g., “Noah,” “God,” “heaven,” “revelation”).

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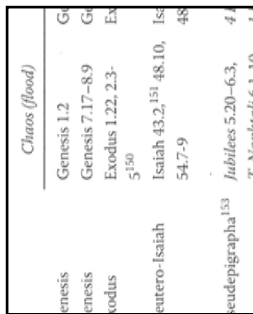
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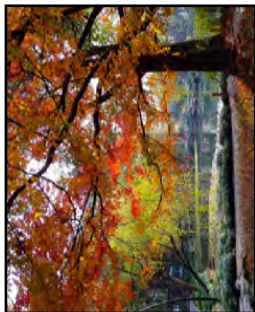
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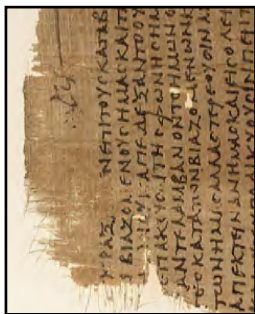
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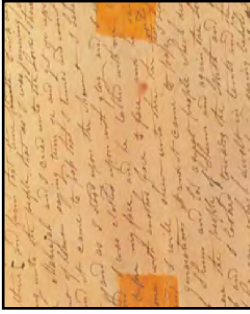
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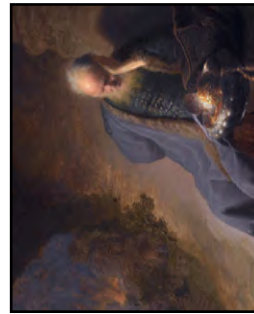
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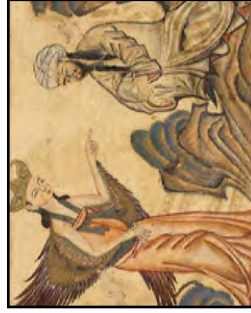
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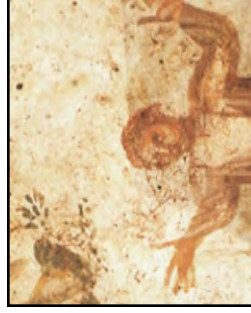
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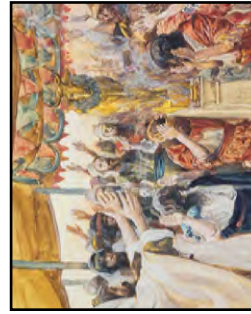
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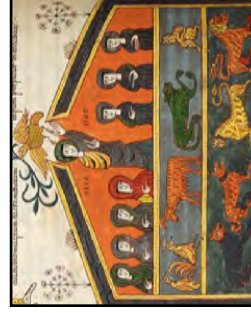
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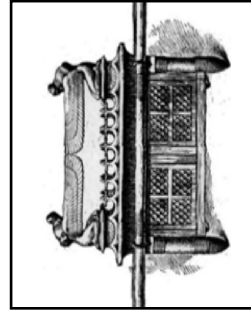
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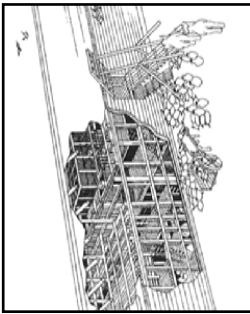
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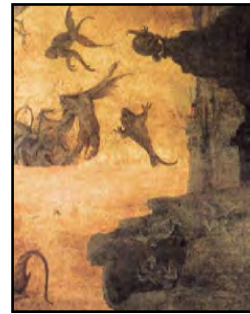
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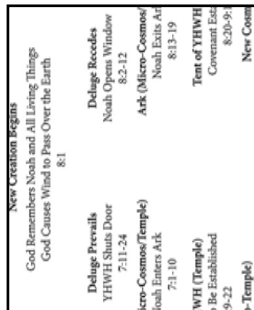
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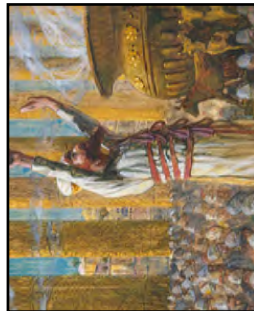
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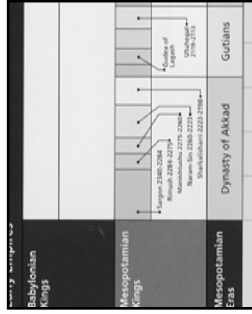
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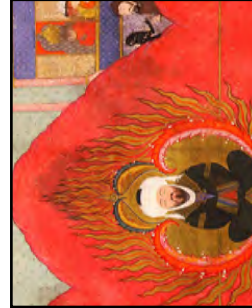
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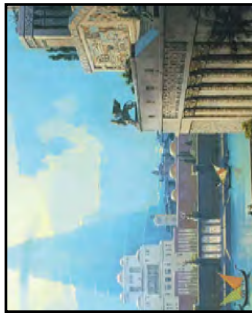
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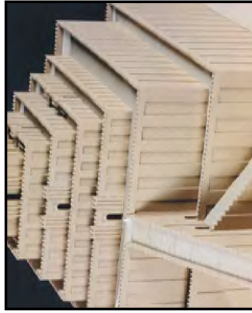
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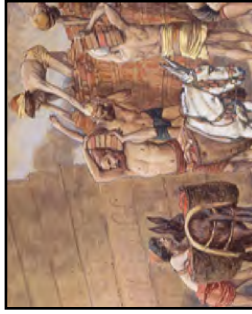
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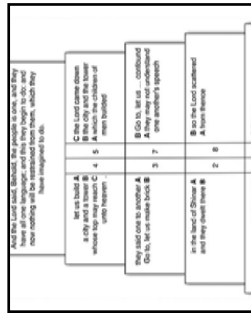
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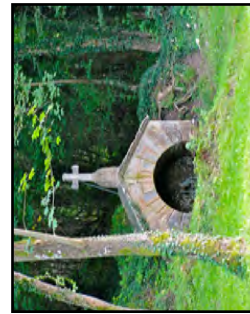
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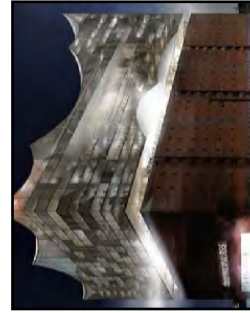
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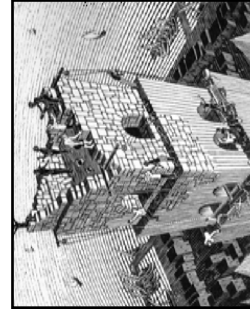
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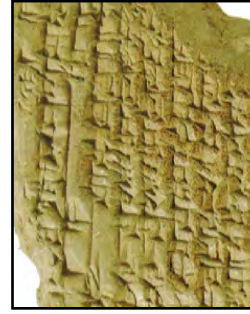
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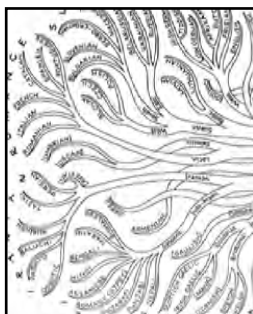
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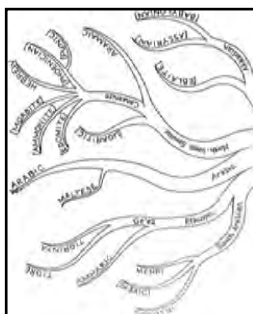
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